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Church of the Brethren January 1991

Messenger

From the Editor

In an age of instant communication, one regrettable limitation of a monthly magazine is the long lead time required.

We're used to that, of course, but we're aware that not all of you are. We regularly receive letters asking us to announce meetings scheduled for three weeks later, or asking us why the Turning Points submission sent in two months earlier hasn't yet appeared.

This is what's involved in getting an article into print:

This January issue is scheduled to be mailed December 21. That comes after one week in camera and stripping; two weeks for printing, folding, and binding; and two or three days for labeling in the mailroom.

Articles for the January issue were edited by the beginning of November to allow for several weeks of proofreading, collecting photos, designing layouts, and creating the pages on our desktop publishing system. We proofread each article at every stage, until finally the entire magazine is sent on computer disk to a Linotronic printer that produces our camera-ready pages. These camera-ready "boards" were turned in to the printer on November 26.

Since articles must be edited by early November, it's way back in October that we need to receive information for news articles and Turning Points. A top-priority news story can make it in later (a few days before we send out the computer disk, if necessary), but routine information is needed three months before the date on the front of the magazine.

Occasionally, when we have an overflow of information for Turning Points, we have to "bump" names to the next issue. That can make for an even longer delay before you see the names you sent in.

So be patient. The Turning Points information you sent two months ago is probably on the press now. And the November news release you sent about your upcoming Christmas event will be reported around February as history.

Wendy McFadden

COMING NEXT MONTH: Reports from Brethren in Sudan and a profile of moderator Phil Stone.

Messenger
Vol. 140, No. 1 January 199

Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Karla Boyers
Advertising
Sue Radcliff
Subscription services
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

District Messenger representatives: Atlantic Northeast, Ron Lutz; Atlantic Southeast, Ruby Raymer; Illinois/Wisconsi Fletcher Farrar Jr.; Northern Indiana, Leon Holderread; South/Central Indiana, Lois Ei Michigan, Marie Willoughby; Mid-Atlantic Ann Fouts; Missouri, Grace Miles; Missouri/Southern Arkansas, Mary McGowan; Northern Plains, Pauline Flory; Northern Ohio, Sherry Sampson; Pacific Southwest, Randy Miller; Middle Pennsylvania, Peggy Over; Southern Pennsylvania, Elmer Q. Gleim; Western Pennsylvania, Jay Christner; Shenandoah, Jerry Brunk; Virlina, Mike Gilmore; Western Plains, Dean Hummer; West Marv Winoma Spurgeon.

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4 top: Glenn Hassinger
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In Touch

Not all washed up

Earl Heckman, a retired mechanical engineer, has designed a cost-cutting heat recovery system that saves about one dollar in fuel per hour of use at the New Windsor (Md.) Service Center.

A resident of Elgin, Ill., Earl worked for 16 years at the Greeley & Hansen Engineering Company in Chicago as head of the mechanical engineering group, which designs water and waste-water treatment plants. Nearing retirement in October 1989, Earl offered his services to the center, where he has worked the past year through Brethren Volunteer Service.

At New Windsor, he has created a new, more efficient in-house laundry system. Over the course of a year, the system will more than pay for itself.

A helical heat transfer coil removes heat from the washer waste water and preheats the cold water supply entering the heater in the boiler.

Thanks to Earl, the center will continue to work at better stewardship of the earth's resources.—TERRI MEUSHAW

Let there be trees
TREES LIFE
A GROWING SOLUTION

Let there be trees!

Billboards advertising "Let There Be Trees" are part of a fundraising effort to plant 100 million trees around the world in the coming decade.

The billboards urge people shopping at Dillons grocery stores to buy a one-dollar button and fund the planting of one tree. Customers wearing the button are given 25 cents off each Nintendo or video cassette rental.

The effort was organized by Trees for Life, an organization based at the First Church of the Brethren in Wichita, Kan., and directed by **Balbir** and **Treva Mathur**. Brethren Volunteer Service worker **Jeff Boshart** also works for Trees for Life making presentations to area schoolchildren.

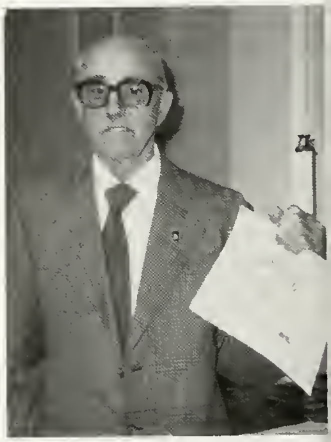
Trees for Life has chalked up some victories this year: Balbir distributed 700,000 tree-planting kits to schoolchildren across the nation. Rotary clubs in Nepal planted 150,000 banana suckers in 1990—each tree will provide up to 10,000 pounds of fruit. Boy Scouts in Kenya are organizing to plant 10 million trees during the coming decade. More than 10,000 indigenous people in Guatemala planted a tree in their gardens during 1990.

Treva, keeping her eye on the fundraising effort, announced in November, "Only 92 million to go!" —IRENE S. REYNOLDS

Delivery man

In July, **Herman Miller** was chosen carrier of the month for the *Vienna/Oakton Connection*, a normal enough announcement, except he was approaching his 79th birthday. Most of his colleagues were teenagers or younger.

Herman was surprised by the selection but was willing to share tricks of the trade learned in more than 30 years of professional work as a postal clerk and as a carrier for Washington-area newspapers. The 400-plus papers he delivers once a week is a nice change from the seven-days-a-week route of earlier years.



It is normal for Herman to combine the past with the present. He and his wife, Frances, live in a simple country-style house he and his father built a half century ago. Masses of old-fashioned flowers flourish in the yard, which joins modern raised vegetable beds.

In the community and church, Herman has also "delivered" over the years. Born and raised in the

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

shadow of the Oakton Church of the Brethren in Vienna, Va., he has assisted with program, property, and outreach. Greeting worshipers as head usher especially suits his quiet manner.

He recently received a citation from the church for "dedicated services." In his modest way, he said, "Someone had to do it, and I enjoyed it."

He had little time to bask in the honor. With two fellow churchmen, he was off to St. Croix for a month of volunteer disaster response work. Chances are his paper route will wait for him, as will other opportunities. A carrier who gives full service is hard to replace and never outdated!—SARA G. WILSON

Reunited

The Boleyn family has been reunited. Sisters **Naomi Stovall** and **Virginia Ahalt**, and their brother, **Lester Boleyn**, who is working in Kenya through the Church of the Brethren, helping to translate the Bible into Sudanese languages, located their youngest sister this past summer.

In 1951, the children were separated when their mother died. Seventeen-year-old Naomi became independent, but Lester and Virginia were put in one foster home and two-and-a-half-year-old Mary Catherine in another. Their father, who died seven years later, visited them all but lost contact with Mary Catherine when she was adopted by another family.

When their search was blocked by sealed records, Virginia and Naomi turned to the *Frederick* (Md.) *News-Post*. An article entitled "Search for a Sister" included a 1949 picture of Mary Catherine.

The sisters got results that evening in the form of a telephone call from Mary Catherine Guthrie, who had no previous knowledge of her biological family.

"I didn't think I had any blood relatives other than my two kids," she told her newfound sisters.

Truckin' for peace

The sixth Pastors for Peace humanitarian aid caravan, which departed from four northern US cities this past July, took supplies to non-governmental development projects and churches in Nicaragua. Ten trucks carried $450,000 in tools, school supplies, medicine, and construction materials.

Wayne Judd, pastor of the Elizabethtown (Pa.) congregation, and **Frank Layman**, pastor of the Monte Vista church near Boones Mill, Va., were among drivers.

Pastors for Peace, a project of the Interreligious Foundation for Community Organization, was initiated in August 1988 in response to a contra terrorist attack on a Nicaraguan passenger ferry. IFCO executive director Lucius Walker Jr. was wounded in the attack.

Names in the news

Frank Ramirez, pastor of the Elkhart (Ind.) Valley church, got a lot of attention—and pledges—at Elkhart's annual CROP walk. He ran the 6.2 miles in rainy weather wearing a three-piece suit.

The Sugarland church near Parsons, W. Va., presented **Wilma Waybright** with a diamond watch for 60 years of service as a Brethren minister, on September 30. She was licensed September 6, 1930, and was ordained September 11, 1966.

Stauffer Curry, of New Oxford, Pa., was honored by On Earth Peace at a private ceremony in July. He is a director emeritus of the OEP board and served as director of the National Service Board of Religious Objectors after World War II.

OEP also honored Elizabethtown College professor **Donald F. Durnbaugh** and **Shalom!**, an organization of peace-oriented Brethren youth, at its annual recognition banquet in September.

High school student **Brad Campbell**, of the Turkey Creek church in Edwards, Mo., has been elected governor of the 1990 Missouri Boy's State, visited the Soviet Union in a People to People program, placed first in a state speech contest, and is chairman of his student council, as well as being the youngest delegate to Missouri District conference.

Anne Kenderdine, of the Elizabethtown (Pa.) church, and **Eric Clair**, of the Swatara Hill church in Middletown, Pa., were selected Elizabethtown area boy and girl of the month in October. Both are high school seniors.

Shelly Rocke, of the Highland Avenue church in Elgin, Ill., was chosen Larkin High School's homecoming queen in October.

Although **Mike Thralls**, of the Antelope Valley church near Billings, Okla., did not succeed in his bid for a state Senate seat, he did receive 43 percent of the vote in his area in the November 6 election. He also serves as moderator for the Southern Plains District.

NYC-goers from Western Pennsylvania District witnessed an engagement this summer when adult advisor **Michael Swick** proposed to advisor **Wendy Davis** at the meeting point of the district's three National Youth Conference-bound buses.

Rodrick Rolston, of the Crest Manor church in South Bend, Ind., was selected Indiana Correctional Educator of the Year for 1990. A sociologist and teacher at Indiana State Prison, he was also given the Lifers award by Lifers United, an inmate organization.

A. Herbert Smith, professor of religion and philosophy at McPherson College, has won the 1990 Sears-Roebuck Foundation Teaching Excellence and Campus Leadership Award. Such recognition was given to 700 private college faculty this year—each receives $1,000 and the host institution receives $500-1,500 depending on enrollment.

Sam Erbaugh, of the Trotwood (Ohio) church, has written a book, *Chief Among Publicans*, released by Winston-Derek Publishers.

Close to Home

On the bright side . . .

A recent love feast at the **Ephrata** (Pa.) church included 25 members of the Bright Side Baptist Church, a black congregation in the city of Lancaster.

Ephrata members, mostly white and living in a more rural location, began to think of ways to demonstrate interracial harmony when in 1988 the area became the site of gatherings of the Ku Klux Klan. The Brethren discovered that the Baptists were also eager to demonstrate that far more united than separated them. An exchange has continued ever since.

Ephrata pastor Albert Sauls (left) and moderator Darvin Boyd share a hug with Bright Side pastor Louis Butcher Jr.

The love feast was an experience the Baptists were looking forward to and were, of course, curious about. What better way to develop love and unity with someone than to kneel down and wash their feet!

Culminating the exchange was Bright Side's leadership in Ephrata's October 14 service. The young adult choir witnessed through song, and pastor Louis Butcher Jr. spoke on "Strangers and Pilgrims"—once we were strangers, now we are friends, but we were always pilgrims on a mission for the Lord.
—DEBORAH R. GILBERT

The Chetvertukins are sponsored in the US by the Myerstown church: pictured with Rimma and Nikolay (second and third from left in front) are children (from left) Natalya, Magarita, Galina, Nikolay, Gregory, Rimma, Igor, Dimitry, and Sergey.

Freedom-seeking

Meet the Chetvertukins, a Soviet refugee family of 11 sponsored through Church World Service by the **Myerstown** (Pa.) Church of the Brethren.

After a stay in Italy, the family came to the US in March, drawn by the large settlement of Russian Pentecostals in the New Holland (Pa.) area. Members of the congregation met the family at the airport, helped find housing and jobs, provided initial rent and groceries, and helped obtain driver's licenses, required shots, and certificates.

"None of them spoke English," says pastor Glenn Hassinger, who notes that similar hymns and tunes have created a bond in worship. After Sunday service at Myerstown, the Chetvertukins normally travel another 40 minutes to worship with a community of approximately 200 Soviet friends.

"One blessing we've received from having them become part of our congregation is the sense of commitment and dedication to their religious conviction," says Glenn. "They've reminded us anew of the freedoms we so often take for granted."

'Round the mountain

A third annual Alpine Wilderness Hike, co-sponsored by the **Outdoors Ministries Association** and the United Church of Christ's Community Church of Columbus, Ohio, takes place July 24-August 6.

The 99-mile hike of the Wonderland trail circles Mt. Rainier at 5- to 6,000 feet. A maximum of 12 people will be allowed for the hike. The cost of $200 includes food, supplies, and shuttle transportation from **Camp Koinonia** to the trail. Contact Marvin Thill, Missouri District executive, (816) 747-6216.

Campus comments

Juniata College gave Community Service Awards to 19 students at Homecoming, in place of choosing a queen. Student Kelly Crawford said the committee

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

wanted "to avoid the sexist perspective normally associated with the selection of the homecoming queen."

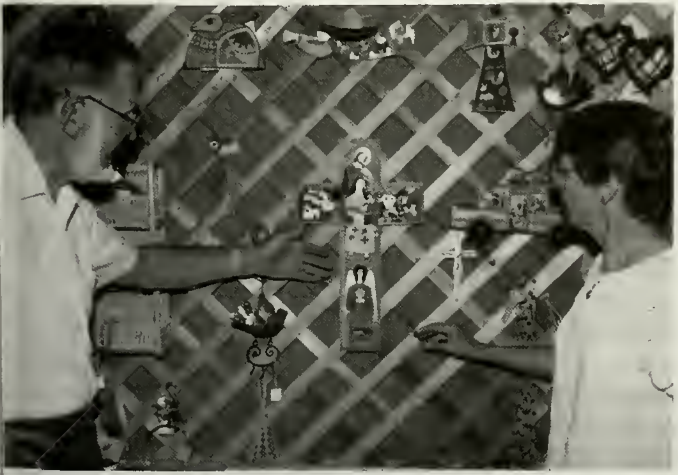
Matthew Smucker and Cynthia Bull received **Manchester College's** first Student Alumni Service Awards at Homecoming. Alumni Service Awards were presented to General Board member Robin Lahman, Betty Leffel, Florence Freed, the late Liegh Freed, and Helen Taylor.

Three **Elizabethtown College** alumni received awards at Homecoming: Bethany Seminary board chairman Clyde R. Shallenberger, Helen Walton Ebersole, and Henry J. Pownall.

A fall art exhibit at **Elizabethtown** featured a collection donated by Mr. and Mrs. Philip Berman, including lithographs by Salvador Dali, Paul Gauguin, and Pablo Picasso, among other well-known artists.

Bridgewater College has honored Margaret Flory, Wampler Rainbolt, and William L. Mengebier with Outstanding Service Awards.

Gene Palsgrove and Mary Baucher admire Third World crafts in the Modesto (Calif.) church's SERRV shop, which opened more than a year ago and averages $700 in sales each month. "One of the things that really helps is to take a display to other meetings such as Church Women United," Mary says.



What's happening

A merger is underway between **Missouri** and **Southern Missouri/Arkansas** Districts, pending Standing Committee approval in July.

Adopting terminology consistent with other districts, **Pacific Southwest** Conference has changed its name to Pacific Southwest District.

The **Lampeter** (Pa.) church has hosted kindergarten classes for the Hans Herr Elementary School, while the school's new addition is built.

Trinity church in Sabetha, Kan., sponsored its 30th annual "Labor Day Weekend Safety Break" this year in cooperation with a Methodist church. Up to 1,600 travelers stopped to share the refreshments served at a rest stop by a busy highway junction.

Garden Terrace, operated by the Wenatchee Brethren Baptist Homes Inc., has been remodeled at an expense of $64,000. An October open house displayed improvements in the apartment house for senior citizens. "It's just like walking into a big hotel in New York," said resident Janet Sweetapple.

Central Evangelical church in the Koreatown area of Los Angeles, Calif., has received approval for a $300,000 loan from the General Board to pay off two private loans and new building projects.

중앙성결교회
Central Evangelical Church

A sixth annual volleyball tournament at the **Scalp Level** church in Windber, Pa., raised $3,107.23 for the Brethren Home. **Locust Grove** church in Johnstown took first place.

Members of **First Central** church, Kansas City, Kan., repainted a Salvation Army Family Shelter as part of a Bible study on homelessness.

A new history of the Brethren in Indiana is underway, sponsored by historical committees of **Northern Indiana** and **South/Central Indiana** Districts. The last such history was published some 40 years ago.

Possibly the first anointing by barbecue sauce dedicated a barbecue pit at the **Mount Pleasant** church in Harrisonburg, Va., in September. Ground was also broken for a new fellowship hall.

At the closing of Waka (Texas) School, its library was transferred to the **Waka** church, to serve as a community library.

An Ethiopian refugee family—Berhane and Assegedech Melles and their sons, Alexander and Lijam—has been sponsored by the **Charlottesville** (Va.) church. The move was inspired by former Ethiopian refugee Mickael Asefa.

Milestones

The **Farmington-Bethel** (Pa.) church celebrated 125 years September 16.

The **Sugar Grove** church, Hooversville, Pa., celebrated a centennial September 16.

The **Turkey Creek** church in Edwards, Mo., celebrated 100 years in June. Members call it the "halfway house" as the most central church in the merger of Missouri and Southern Missouri/Arkansas Districts.

The **Ottumwa** (Iowa) church celebrated 90 years of worship and 31 years at its present location on September 15-16.

The **Waka** (Texas) church observed a 75th anniversary November 11.

The **Bassett** (Va.) church observed a 65th anniversary October 14.

On September 16, the **Springfield** (Ohio) congregation voted to close its church and to merge with the **Donnels Creek** church in North Hampton.

The **Pleasant Dale** church near Decatur, Ind., burned its mortgage September 16.

The **Lakeview** church in Brethren, Mich., broke ground for a new "barrier-free" addition October 4.

Planned for October 14, dedication of the **Christ Our Shepherd** fellowship in Indianapolis, Ind., has been postponed due to cash-flow problems.

Sudanese may face mass starvation, devastation

In Sudan in 1988, drought combined with the upheaval of civil war caused 250,000 people to die. The situation unfolding today is even more devastating.

Because of the lack of rains in 1990, the present crop harvest is but 20 or 30 percent of last year's. One million people are expected to be displaced from their homes in search of food. During the first two weeks of September, 10,000 southern Sudanese came to Khartoum, the capital city, which already contained up to 1.5 million displaced people who arrived during the past two years.

As new arrivals appear in Khartoum, the government registers and transports them away from the city, disallowing them the use of already overtaxed systems and supplies. The result likely means death to these people, for there are no food or services available to them in the areas where they are being sent.

The United Nations and the World Food Program see need for one million metric tons of food to avert further tragedy in Sudan. With the world currently focusing its attention on the reunification of Europe and the Gulf crisis, it is feared global interest will not be adequate to meet the need.

In addition, the Sudanese government denies reports that millions of its people face starvation. The chief government economist said in October that the government would refuse relief even if there were famine. US relief officials say their shipments will be restricted because of actions of the Sudanese government, which has confiscated relief grain and has hindered United Nations and Red Cross efforts.

Death due to starvation has already occurred in and around Khartoum, where Brethren R. Jan and Roma Jo Thompson work in disaster relief and theological education with the Sudan Council of Churches (SCC) and the Presbyterian Church in Sudan (an interview with the Thompsons will appear in February). Soon the starvation will take on mass proportions. Food supplies that remain are being hoarded for profiteering.

The SCC recently imported 500 metric tons of grain, which was strategically placed in Kosti for distribution. Government forces commandeered the warehouse. A few days later, armed personnel carried the grain away with no explanation or reimbursement.
—Kenneth O. Holderread

Members of the Antelope Valley church near Billings, Okla., traveled on horseback, by foot, and by car-pool for an "Oil-Free Sunday" observance October 28.

Churches respond to call for 'Oil-Free Sunday'

Brethren congregations participated in "Oil-Free Sunday" October 21, in response to a call from the General Board's peace team to avoid using oil-fueled vehicles in favor of walking, bicycling, public transportation, car-pooling, and in some cases, horseback riding. The campaign intended to connect US consumption of oil to the crisis in the Persian Gulf.

Among participating congregations was the Quinter (Kan.) church, where one family rode horses to church and others ran or walked. A small covered wagon also carried Quinter worshipers to service.

Members of the Antelope Valley church near Billings, Okla., also came to church on horseback for an "Oil-Free" observance October 28.

Marion (Ind.) members used alternative transportation and challenged neighboring churches to do the same.

The Genesis Sunday school class at the Hagerstown (Md.) church postponed a trip to Pennsylvania because of the heavy use of gasoline required.

"Oil-Free Sunday" events at First church in Chicago, Ill., and at the Northview church in Indianapolis, Ind., were featured on area television station

A Saturday evening hay-ride became the "Oil-Free" event at the Faith churc in Batavia, Ill.

The issue was a tough one for McPherson (Kan.) members who own c rigs. "The joke was, let's call for a 50-

A peace delegation, composed of 12 US and Canadian members of the Church of the Brethren, the Mennonite churches, and the Brethren in Christ denomination, left November 21 for a 10-day stay in Iraq as this issue went to press.

Church of the Brethren representatives included Julie Garber, General Board editor of study resources, and Bill Keim, an administrator at the Sandy Spring (Md.) Friends School. A report will appear in March.

ercent oil freeze since we only import 0 percent of our oil,'' pastor Don Booz old the *Wichita Eagle*.

''Not everybody participated, obviusly,'' said David Radcliff, General oard peace consultant and liaison to hristian Peacemaker Teams, a Menonite and Brethren organization that riginated the idea. Some Brethren hought ''Oil-Free Sunday'' was nworkable in their own situations, adcliff said. But for those who took art, ''it was an opportunity to think bout the Middle East conflict from a aith perspective.''

The observance was also an opportuity for churches to get media coverage nd publicity, he added. The media 'seemed to have a genuine interest'' in lternative views of the Gulf situation, e said. ''I'm glad we had some congreations who provided that for them.''

BC begins Lafiya program, ears from Bethany Hospital

 the first meeting of the board of the ssociation of Brethren Caregivers ormerly the Brethren Health and Velfare Association and the Brethren ealth Foundation), plans were made to egin a ''Lafiya'' program in the US.

''Lafiya: A Whole Person Health inistry'' is designed to encourage and ipport congregations and churchlated groups to be healing communies. The program is named after a rethren health ministry begun in Niger- in 1973. A half-time position was pproved for a Lafiya denominational cilitator to help select and work with x congregations during this first year.

Lafiya is one of two ABC projects to ceive substantial funding from the eneral Board's ''Vision for the '90s'' ogram. Assistance will also be given the Castañer (P.R.) Hospital, in the rm of capital improvements, including edical staff housing.

ABC's health foundation board reived a report on the status of Bethany ospital in Chicago, Ill. (see accompaing article). Owner Evangelical Health Systems asked ABC to waive first right of refusal to purchase, anticipating a possible interest on the part of Cook County. A committee was appointed to determine ABC's options and to recommend action.

Among other business, ABC:

–adopted a mission and goals statement;

–decided to work on a statement on nicotine use;

–decided to encourage Annual Conference to pass a resolution on the themes of silence, shame, and suffering, as they pertain to issues such as childbattering, AIDS, addictions, incest, codependency, and homosexuality within congregations;

–recommended construction of a portable platform lift to assure access to the main Annual Conference platform;

–worked on plans for a pre-Conference meeting featuring Marie Marshall Fortune, a United Church of Christ minister who founded the Center for the Prevention of Sexual and Domestic Violence in Seattle, Wash.;

–worked on plans for an older adult conference to be held in the fall of 1992;

–decided to sponsor a 10-day workcamp in Culebra, P.R., this summer;

–decided to co-sponsor a two-week Nigerian Health Care Study Tour in January 1992 with Bethany Seminary and the Africa/Middle East office of the General Board; and

–appointed Paul Boll, executive director of the Lebanon Valley Brethren Home in Palmyra, Pa., to ABC's older adult board.

Bethany Hospital continues operations under new plan

Brethren-founded Bethany Hospital, on the West Side of Chicago, Ill., plans to continue operations in the face of serious financial difficulties (see December, page 7). The hospital has been losing up to $1 million a month.

Evangelical Health Systems, owner of the 212-bed facility, says it will try to cut costs and increase revenue through layoffs of about 12 employees, freezes and cuts in salaries, extra funding for Medicare patients because of changes in that program, and more funding from the state for Medicaid patients, spokeswoman Karen Schickedanz told the *Chicago Sun-Times*.

The hospital may also try to coordinate work with area health facilities and will try to recruit more physicians and admit more patients.

''The idea of the county buying the hospital received a cool reception'' at a Cook County board meeting, the newspaper said. The former county board president recommended buying Bethany as a satellite for the aging Cook County Hospital. A coalition of West Side health groups protested the sale, claiming neighborhood physicians would have no place to admit patients and would leave the area.

Deaf ministries to be cooperative venture

The Church of the Brethren will take part in a new Anabaptist Deaf Ministries Board with other Anabaptist denominations, the Parish Ministries Commission decided in October.

Cooperative work will be only one part of the Brethren response to the deaf ministries recommendations from Annual Conference, said PMC executive Joan Deeter. PMC has also appointed a deaf ministries task force and approved a budget for its work in 1991.

Some cooperative work is already in place, Deeter emphasized. The University Park Church of the Brethren in Hyattsville, Md., is housing the Mennonite Board of Missions' Deaf Ministries Office. MBM is to be primarily responsible for the cooperative board and will provide the bulk of the necessary funds at this time. Cooperating denominations are expected to work at fundraising for the effort.

Janice Martin and Jan Eisemann will represent the Brethren on the board. Members of the new Brethren task force are still to be named.

Worldwide

World AIDS Day 1990 took place December 1, focusing on issues related to women and AIDS. The World Health Organization estimated that in 1990 one-third of the six million people infected with HIV were women. With the impact of AIDS as both an illness and a social and economic challenge, the day drew attention to the special problems faced by women and highlighted the need for women to become involved in the worldwide fight against AIDS. From its start in 1988, World AIDS Day has been the only international day of coordinated action in the global effort to meet the challenge of AIDS.

The 1990 Presidential End Hunger Award was received by Heifer Project International (HPI) at a White House ceremony in October. The award, sponsored by the US Agency for International Development, is presented annually in conjunction with World Food Day to eight US citizens and organizations making significant contributions to end hunger. Samson Kisekka, prime minister of Uganda, nominated HPI for the award after visiting the Perryville, Ark; livestock research and education center. Kisekka commented that HPI "provides a hand up rather than a handout."

Statements about the nature of Jesus Christ have divided Eastern and Oriental Orthodox Christians for 1,500 years, since the Council of Calcedon in 451. But in a meeting in September, 34 theologians from 16 countries gave unanimous approval to a statement attempting to mend the theological divide. Discussions concluded that both Orthodox families have maintained authentic Christological faith, though perhaps have used Christological terms differently. Theologians noted, "It is this common faith and continuous loyalty to the apostolic tradition that should be the basis of our unity and communion," Religious News Service reported.

The call to abolish conscription in Germany is part of a declaration adopted by the free churches of the former Federal Republic, who feel that a military draft is no longer needed. The declaration also calls for a drastic reduction in the size of the professional army and asks that a social peace service for men and women replace the existing civilian alternative service.

Cooperation in Bible translation and distribution is being worked on more closely as a result of meetings held in England in October by the United Bible Societies. The hope is to avoid duplication as well as unproductive competition in the task of making scripture available. In a statement from 12 organizations, both distribution and translation agencies, it was noted that familiarity and use of scripture has greatly diminished in "developed" countries, and tha there has been an increase in sharing from personal experience as opposed to using scripture. Agencies at the meeting felt these trends are undermining the church's reliance on the word of God for guidance and teaching.

On bended knee. *Attorney General Dick Thornburg presents a chec for $20,000 to Kisa Iseri, 102, from Ontario, Ore., at a ceremony hel at the Justice Department in October. Laws for such payments of redress to Japanese-Americans for internment in camps during Worl War II have been supported strongly by Brethren over the years, as have programs for their resettlement.*

The Vatican-sponsored World Peace Day theme, observed January 1, was one of "conscience." A Vatican statement said, "If y want peace, respect everyone's conscience," and that "this is true f individuals as for communities," Peace Media Service reported.

Brethren provide $41,000 for food, disaster funds

A one-time grant for $23,000 has been given through the Global Food Crisis Fund to the Church of the Brethren in the Dominican Republic, toward the purchase of a diesel engine and pump. The grant will allow for the construction of a pump house in Los Toros, an area that has suffered two years of drought, and will enable 150 farm families to irrigate approximately 6,175 acres of land, assuring them a steady supply of food and some cash income from the sale of produce.

Another $8,000 Global Food Crisis Fund grant was given for the purchase of 25 tons of salt for the new Sudan Council of Churches in the south of Sudan. Salt, which is not available in the region, is needed for human consumption and as an item for barter, and will be used for the relief program of the council and to buy grains and supplies to transport and exchange for other items of necessity.

Grants of $5,000 each were given through the church's Emergency Disaster Fund to help the people of Chi and Cambodia. In Santiago, Chile, the money will go toward the provision of food supplements to seven church communities and to support efforts toward self-sufficiency.

In Cambodia, an estimated 149,000 people in nine provinces have been displaced due to fighting in the western provinces. The $5,000 grant will buy k containing blankets, plastic sheeting, mosquito nets, water buckets, cooking pots, utensils, salt, and other supplies.

New church development right on target for 1990

With the development of 11 new congregational starts in 1990, the goal of 110 churches for the decade is "right on the money," says Merle Crouse, church development staff.

Of the 11 new churches, two are Korean, six Hispanic, and three Anglo. "This is a much heavier proportion of ethnic minorities than what we've seen in the '80s, and I think this is indicative of what we will be seeing," says Crouse, who predicts 60 percent of future growth will be in minority populations.

Another new trend concerns the decline of the "fully funded" church. Many new starts are beginning with part-time or limited full-time pastors, renting space from schools, fire halls, or other churches, and staying with a rental as long as it serves the need. "This is the only way to go for some congregations in areas where land and buildings are too expensive," says Crouse.

To overcome the financial struggle, some congregations are buying other denominations' structures as the facilities are outgrown, or the congregations move to new locations. Still others are seeking innovative solutions through renting their own space to other groups such as day care businesses.

"The key for growth in the '90s," says Crouse, "is to find different, more effective ways to reach out to our eighborhoods and communities."

General Board, Benefit Trust, district announce new staff

Timothy A. McElwee

Jerry D. Rodeffer

Janice L. Kensinger

Timothy A. McElwee has been named he Washington representative for the Jeneral Board, effective May 1. He iolds a degree in peace studies and eligion/philosophy from Manchester ollege, a master of divinity from ethany Seminary, and a master of olitical science from Purdue University. He has served as campus pastor at anchester.

Jerry D. Rodeffer, of Snohomish, ash., began work in November in a new position as treasurer of the Brethren Benefit Trust and as director of the Brethren Foundation. Rodeffer received a master of business administration from the University of Washington. He has been involved in real estate management and management consultation.

Janice L. Kensinger began January 1 as associate executive for youth ministries in Atlantic Northeast District. She has served the past eight years as part-time associate for youth ministries.

Brethren involved in forum for Salvadoran women

The inaugural meeting of the Women's International Network for Development and Democracy in El Salvador (WINDS) took place in Washington, D. C., in October, and was attended by women from around the world.

Jan Schrock, director of Brethren Volunteer Service, was present as a member of the international advisory board. Laura Lomas, a second-year BVSer in the Washington office of CoMADRES, a Salvadoran human rights organization, was a key organizer of the conference.

"Salvadoran women are an example to international women, and WINDS is a way for us to learn from them and to imitate their commitment to their community and to peace and justice," says Lomas.

WINDS grew from a July event in El Salvador, when 600 Salvadoran women gathered to discuss how to increase women's leadership in the political, cultural and economic life of their country. Among the topics covered at the October forum were connections between international women of faith, women's involvement in the labor movement, their role in economic development, and their response to the environmental crisis in El Salvador.

The group decided to establish an office in El Salvador from which Salvadoran women have the leadership to direct women's self-development projects, and for which volunteers in the US can assist Salvadoran women by getting them office equipment, medical supplies, tools, and educational materials.

Large Soviet increase in refugee program

"While the overall caseload of refugees is approximately the same as in recent years, there is a large increase projected for 1991 in the number of persons coming from the Soviet Union," says Donna Derr of the Brethren refugee office.

In its original proposal for the year, Congress has approved approximately 124,000 funded admissions for all nationalities, with an additional "special need" cap of 50,000 for Soviet cases alone. Derr attributes this recent increase to the fact that the Soviet Union has become more lenient in its own immigration policies of late, as well as to the longstanding invitation from the US to take as many of those who want to come and experience religious freedoms.

"It's hard to tell in terms of numbers, how many families the Church of the Brethren helps to resettle," says Derr, noting final federal budget approvals and immigration bills as key factors determining the overall number of cases allocated to Church World Service, and in turn, to the Brethren and other denominations.

"The church does act as full sponsor for the family, however, providing temporary housing, clothing, assistance with employment, and access to some sort of tutoring or education classes if needed."

Other significant portions of the remaining two-thirds of the refugee population now entering the US are composed largely of Amerasian children, and Africans and Mid-Easterners.

New book on environment released by Brethren Press

Creation in Crisis: Responding to God's Covenant, written by Shantilal Bhagat, World Ministries staff for economic justice/rural crisis, was released by Brethren Press in December.

This 13-chapter book is related to Bhagat's paper entitled "Creation: Called to Care," which was presented last summer at Annual Conference. The book is designed for use as Sunday school material, for small group discussion, or to be read individually.

It explores a Christian understanding of creation, economical and ecological linkages to the earth, human degradation of the planet's resources, and a look toward the future in regard to lifestyle choices. Ample study and discussion questions, as well as lists of other available resources, are included.

"We have treated the earth as just a resource," says Bhagat. "It is important for us as Christians to become more conscious and active in realizing that ultimately the environment does not depend on us; we depend on it."

Springbok and Newborn Lamb. *This photo by Betty K. Bruce was a winner in the annual National Bible Week photo contest. It illustrates Genesis 1:24, "And God said, 'Let the earth bring forth living creatures according to their kinds.' "*

New Anabaptist curriculum to be produced for kids

In cooperation with the Anabaptist Curriculum Project for Children, the Church of the Brethren is beginning development of new Sunday school material, working with the Mennonite Church, the General Conference Mennonite Church, and the Brethren in Christ.

The new curriculum, with a production date set for September 1994, will concentrate on helping adults share the biblical faith with children and how each child is part of God's story of faith. The educational approach will be one of congregational discipling by interweaving Christian education, worship life, and daily service to God with reaching out to others.

The Parish Ministries Commission has already approved development of the curriculum. Staff related to the project include June Gibble, congregational nurture, Bob Durnbaugh, Brethren Press, and Julie Garber, editor of study resources. Other Brethren who will help give overall direction to the project are Jean Moyer and Donna Forbes Steiner, members of the curriculum development council.

Rosella Wiens Reigier, former secretary for children's education with the General Conference Mennonite Church, is the project's executive director.

World conflicts hurt poor, `Hunger 1990' report says

Militarization is the chief cause of hunger and famine in the world, according to a report released on World Food Day, October 16.

"Hunger 1990," published by Bread for the World, was co-sponsored by World Concern, the Christian Children's Fund, Heifer Project, Church World Service, World Vision, Catholic Relief Services, and Lutheran World Relief.

The Gulf crisis illustrates the link between arms and hunger, the 134-page report said. The invasion of Kuwait was "a consequence of the Cold War, whose sponsors have poured billions of dollars worth of arms into the region."

The report accused regional conflicts of causing hunger by disrupting the production and distribution of food. Examples include civil wars in Africa, fought with US and Soviet arms and causing famines affecting up to 20 million people.

Hunger is increasing in Third World countries, where military spending has increased, and in the US, where the study said "there are 18 to 20 million people who are so poor that they sometimes go without food." The $300 billion US defense budget has been partly responsible for less spending on food, housing, and job training.

"Now that the Cold War has come to an end in Europe, the superpowers are scaling down their competition in the Third World," the report said. But the economic needs of Eastern Europe and the decline in "strategic value" of Third World countries may mean the Third World gets less superpower assistance.

Specific causes of hunger vary, the study said. "In Ethiopia, the most pressing issue is peace. In Brazil, the pressing issues are international debt, economic mismanagement, and social injustice. In the US, the most pressing issues are a lack of commitment to providing jobs with adequate pay and benefits' and insufficient funding of social programs that have proved their worth."

Led to the land of the morning calm

by David R. Radcliff

"It's no accident that they chose the peace consultant to serve as the director of Korean ministries!"

I heard this comment a number of times since adding this assignment to my responsibilities on the denominational staff. Indeed, if one were to go by the conflicting feelings and perspectives in evidence over the "Korea question" at this past summer's Annual Conference, it is easy to see why my recent appointment would evoke this kind of reaction.

It should be no surprise that an issue such as overseas Korean ministry would prove challenging and controversial for our denomination at this point in our history. Not having faced the prospect of church planting outside the United States in some time, we have likewise not had to face our varying understandings of the importance and nature of ecumenical work in other lands, as well as different convictions about the manner of Brethren "mission" in today's global context.

At this point in my new assignment, it seems to me that the decision of Annual Conference with regard to Korea has pushed us on toward a resolution of these different approaches to Brethren mission outside the US. Within the World Ministries Commission and its staff, from the general secretary and among others in the church with whom I have spoken, there appears to be a growing consensus that we are moving n a direction that many of us can affirm. More importantly, there is a feeling of God's call having broken through all our wrangling and given us a clear indication of what God would have us do.

As our denomination takes the next steps toward establishing itself in "the land of morning calm," it seems to me that there are several important markers that guide our endeavors.

First of all, we must see these early stages as a period of discernment in which we earnestly seek God's direction. The way in which we proceed at this time will have consequences for our long-term mission in Korea, so it behooves us to move carefully and prayerfully.

We must go to Korea as who we are. There are already over five million Christians in the Republic of Korea (South Korea), with many Protestant denominations and over one million Roman Catholics. We need to offer our unique perspective on Christianity to the people of Korea, or else we may find ourselves simply further muddying the denominational waters.

Even as we offer our distinctive Brethren witness in this new land, we must be ready to receive the spiritual gifts that will surely be offered us by the people of Korea. This is a people with a cultural history dating back nearly five thousand years. Their affinity for spirituality is well-known. We can expect that, out of this history and heritage, they will be among us as teachers as well as learners.

We must seek the counsel of current Korean Brethren as we move into this mission. Many of these Brethren have a deep personal commitment to seeing our denomination established in their ancestral homeland. They also offer invaluable practical assistance in bridging the many chasms between our two worlds.

We should be open to establishing our denomination in both North and South Korea. Prospects for the reunification of the Korean peninsula are as bright now as at any recent time. We may be able to play a role in making this a peaceful reconciliation through ministries on both sides of the current border.

And so, given these underlying principles and guided by the Spirit of God, we proceed toward mission and ministry in Korea. A discernment team will have made an exploratory visit to Korea by the time of the Portland Annual Conference.

Having made this visit and perhaps another follow-up visit early next fall, I will be prepared to make a recommendation to the General Board at its meeting in October. This proposal will outline the manner in which we should proceed in addressing the two-pronged mandate of the 1990 Annual Conference: in establishing the Church of the Brethren in Korea, and in developing relationships with the Korean Evangelical Church (a small Protestant denomination with whom we share many similar beliefs and concerns).

The Church of the Brethren stands at yet another border in its denominational life. As at any such border, we are bound to experience a measure of fear and uncertainty. Yet, as at any border, we find that our God is fully able to guide our passage and to grant us sustenance along the way. Let us go forth in faith, hope, and love.

David R. Radcliff is director of Korean ministries and peace consultant for the Church of the Brethren General Board.

Why pastors leave

by James Benedict

Several young pastors who serve Church of the Brethren congregations in Middle Pennsylvania District gather regularly for fellowship and mutual support. With our spouses and children, we meet approximately once a month just to swap stories, tell a few jokes, eat sweets, and to step out of the pastoral role for a few hours.

The topics of conversation are wide ranging–everything from potty training to process theology. But inevitably the subject of pastoral transitions arises. We share the latest news about our peers in other places: who has resigned, who has taken a new church, and (with fair frequency) who has left the pastorate altogether.

It was after hearing of several colleagues leaving the pastorate in the past few years that I grew curious. At times, it sounded like a crisis; the pastoral ranks of the Church of the Brethren seemed to be hemorrhaging. Aware of the chronic shortage of pastors in the denomination, I began to suspect that pastors leaving the pastorate might be as significant a reason for the shortage as the more commonly identified failure to recruit persons to enter the pastorate.

Beyond mere curiosity and questions about the shortage of pastors was real personal concern. Many of those I heard had left the pastorate were classmates and friends. I remembered their enthusiasm as we left the seminary to begin our careers. What had happened?

Focusing my curiosity and concern, I developed a survey to find answers to the questions that troubled me. How many of my peers had actually left the pastorate? Why had they left? Were they leaving religious work completely or only the pastorate? Were those who left lost to the pastorate forever?

With the assistance of Robert Faus, the church's consultant for ministry, and John Cassel, dean of students at Bethany Theological Seminary, I mailed a brief survey to 125 persons who had graduated from Bethany between the years of 1977 and 1986 with master of divinity degrees. Those chosen to receive the survey were people who might have held a Church of the Brethren pastorate at some time since graduation.

The response to the survey was gratifying. Ninety-seven people (77.6 percent) returned the survey, providing a wealth of previously unavailable information. Of those who returned the survey, six indicated they had never entered the pastorate. Thus, the basic statistical pool was a group of 91 men and women who had graduated from Bethany between 4 and 14 years ago and served as Church of the Brethren pastors.

Much of what the survey revealed was more positive than I had anticipated. For example, nearly 80 percent of those who had entered the pastorate were currently serving in that capacity. Almost two-thirds had remained in the pastorate continuously, while another 15 percent had left for a time and later returned. Roughly 12 percent more were presently working as chaplains, denominational staff, or executives of other religious agencies.

Thus, more than 90 percent were still in some form of ministry. A vast majority were in the pastorate, and several of those who weren't had moved along as part of a preconceived career plan or in response to what they described as another "calling."

Even those who were currently out of the pastorate gave evidence of continued interest in that role. Six of the 19 said they were likely to return to the pastorate; another 11 said they might, though it was unlikely; and only 2 said they would never return. Overall, the survey indicated among the respondents a deep and abiding commitment to the church and to the pastoral ministry.

Less encouraging, however, was the percentage of those who had left the pastorate at one time for six weeks or more. Thirty-six percent, or more than one out of three, had opted out of the pastorate after entering.

More troubling still were the reasons they gave. While some advanced according to plan or responded to a sense of call, most left for less salutary reasons. The majority named some combination of conflict in or with the congregation (48.5 percent), burnout (27.3 percent), and inadequate salary (21.2 percent) among their motivations for leaving. A significant number of women mentioned a lack of opportunities and/or support for women in ministry as a factor in their decision.

Most who left the pastorate were young when they entered and still young when they left. The average stay before leaving was slightly less than five years. All but a handful of those who left started in the pastorate while in their late 20s and left while in their early or mid-30s. None of the respondents moved on after spending 10 years or more in the pastorate.

What began as a simple survey meant to satisfy my curiosity became also an opportunity for the subject group to vent their feelings about serving as Church of the Brethren pastors. Besides answers to the questions on the survey, I received much additional information in the form of comments, notes, and even letters returned with the survey.

Thirty respondents wrote notes and nine wrote letters of a page or more. Several wanted to explain special circumstances. Many who hadn't left the pastorate wrote to say that they had considered it seriously, for the same reasons given by those who had actually left. Some who had left expressed appreciation that someone had shown an interest. They complained that leaving the pastorate seemed to have rendered them invisible in the eyes of the church.

After reading through the surveys and the letters, I was left with the impression that there was a great deal of frustration and dissatisfaction concerning the pastorate among the respondents. As a group they showed perseverance, but they were an unhappy lot. They were, on the whole, struggling to find fulfillment as pastors.

Particularly of concern to me are the reasons most gave for leaving or thinking about leaving: conflict in or with the congregation, burnout, and inadequate salary. These concerns deserve the attention of the church. I know of no quick or painless solution to these problems, but I do believe that the respondents' descriptions of these problems may point us in helpful directions.

In those cases where respondents described the nature of the conflict they experienced in or with the congregation, it was often rooted in a difference in values and expectations. In part, this seems to have resulted from a lack of preparation.

(continued on page 18)

Good news-bad news

by Robert E. Faus

Jim Benedict's study of beginning pastors provides us some important "good news-bad news" information. We can be reassured by the dedication, faithfulness and persistence of these church leaders. What is troubling though, are the signs of discontent welling up in so many of these same persons, especially the issues which seem to be fueling the discontent.

For over a decade, in my role as consultant for ministry in the Church of the Brethren, I have been an observer/participant in the start-up of many of these same pastors. I offer a few reflections from that perspective.

How does the church value its leadership? One obvious way is that when it employs them in functional ministries like pastoral ministry it provides just and fair compensation.

For about 30 years the church has had a salary scale and guidelines for structuring satisfactory agreements between congregations and pastors. Yet only about a third of our congregations are on the recommended scale; many are straining to maintain salary support levels whether or not they are paying scale. Little wonder that the Benedict sample reports stress around the matter of financial support.

Stress is also in congregations, especially in those congregations pouring a high percentage of their resources into pastoral support and for those calling pastors with many years of experience. The rapidly rising health costs on the benefit side signal the reality that the compensation issue will become more rather than less troubling in the years ahead.

There are other ways of valuing pastors, more important than money. A congregation aware of its inner dynamics and committed to a mission and understanding of the variety of cliques and sub-groups that make up its membership will be ready to affirm the pastor as the spiritual guide for everyone. Yet we know that pastors are often placed in the middle of ongoing and often long-standing family, personal, or theological feuds which, if handled undiplomatically, result in stress for the pastor or even termination of the pastorate.

Congregations value their pastors when their understanding of ministry (their own and the pastor's) grows out of the biblical image of gifts in the body of Christ rather than a secular employment model in which a ministry specialist is hired to do all of the work. Pastors are affirmed when they know that strengths in ministry have been sought and respected.

> *Congregations value their pastors when their understanding of ministry grows out of the biblical image of gifts in the body of Christ.*

In analyzing the findings in his study, Jim Benedict does not mention one fact that could be at the heart of some of the latent problems he discovered: First pastorates are notoriously stressful.

Students, even with the advantage of summer pastorates, internships, and concurrent ministries, move from an academic laboratory to a congregational setting. Beginning pastors are filled with a sense of the call, they are on a spiritual high, and they are eager to put into practice many good ideas.

Congregations have a history of their own and have seen a series of pastors come and go and function at their own pace. A year or two into the pastorate, start-up pastors wonder why they haven't been more effective and congregations discover yet another pastor who isn't the "messiah."

What should be refreshing realism for both pastor and congregation leading them to a relaxed assessment of their mutual ministry in the service of God in that place often instead becomes the first hints of disappointment in their relationship.

Neill Hamilton, for a decade a researcher of pastoral beginnings, says that the first three to five years of pastoral ministry are critical. If the church wants to perform a very valuable service in conserving pastoral leadership it should pay much more attention to new pastors.

Bethany Seminary is on target with its advanced pastoral seminars, bringing back graduates after three years in a pastorate and adding non-Bethany graduates to the list of invited participants. Three different districts have appropriately conducted new pastor retreats for almost a decade. And several districts on their own are providing mentors and spiritual shepherding for new pastors on that first journey.

I have wondered whether the church should enter a partnership with Bethany to have practical ministries in a start-up congregation become an extension of the seminary's theoretical, theological, and biblical preparation. That way start-up congregations would be participants in the development of competencies, and start-up pastors would feel less pressure to be expert in everything when they begin their service.

Robert E. Faus is the Church of the Brethren General Board's consultant for ministry.

Ministry together

by John Cassel

Each fall and spring the Bethany Seminary faculty and staff are inspired and renewed by the commitment and enthusiasm of new students and graduating seniors. It is gratifying to read Jim Benedict's data indicating that 90 percent of our master of divinity grads are active in ministry and that 80 percent are serving in pastoral ministry. The data is all the more impressive when one realizes that many persons in our culture experience three to five career changes over a lifetime.

Bethany takes seriously its role in educating persons for the various ministries of the church. Part of this role is in the training and formation of ''set-apart'' ministers. But, wisely, the Church of the Brethren has never identified its strength by looking solely to its clergy.

In July 1990 the board of Bethany Theological Seminary adopted a ''Partnership Vision'' of theological education. The board was expressing its strong consensus that a partnership of mutuality represented the best way for Bethany and the church to think about the theological education of church leaders and church members. Jim Benedict's article allows us to explore some of what a partnership vision might mean.

What shape does ministry take in the Church of the Brethren? What does ministry mean in our cultural and historical time? The recent Lilly-funded research of the seminary and the General Board points to some wonderful heritage resources and some difficult issues. The Church of the Brethren has a strong and rich heritage in terms of ministry and calling to ministry. Yet, these are hard times for the church. As a denomination we are experiencing a declining membership. With all Christian churches we are facing an ever more secular world. The place of religion and the church in our society is confused. North American affluence offers a powerful seduction to our values and commitments.

We are also reminded that the Church of the Brethren does not have substantial years of experience with full-time, professional, ''career'' ministry. Many Brethren know that a competent and effective pastor can do much to enhance the life and vitality of a congregation. There is less consensus regarding the challenge of pastoral ministry. What can we expect from those we ask to provide pastoral leadership? What can they expect from the congregation? These are questions still being hammered out on the anvil of experience.

> *Together we can have strong congregations. Together we can discover God's will for the church in our time. Together we can be God's people.*

New patterns of ministry and hard times for the church beg the question. How has the church and seminary responded to the new realities of our time? At least two signposts come to mind:

a) Some 20 years ago, Bethany introduced a style of education that attempted to address the multiplicity of skills and abilities required by pastoral leadership. In recent years these concerns have evolved into the Ministry Sequence courses. Central to these ways of organizing the curriculum is a concern to provide students with people skills, an appropriate self-understanding, and the means to keep growing across their years in ministry.

b) Student indebtedness (gathered through four years of college and three years of graduate school) has grown in alarming ways in the past decade. While the Bethany board has attempted to address this particular issue, the finances of ministry and ministry preparation remain troubling.

A 25-year-old seminary student in 1991 could well be active in ministry into the year 2035 and beyond—in a new world demanding new skills. Bethany's curriculum is designed to enable graduates to understand and work within a variety of cultural and ethnic contexts —including points as diverse as Jim Benedict's rather homogeneous congregation in New Enterprise, Pa., and the urban congregations in Nigeria to which our Ekklesiyar 'Yanuwa a Nigeria students are likely to return.

Brethren have always relied for guidance on both the inspiration of the Holy Spirit and the disciplining community of the church. Together—as persons of faith, as congregations, as districts, as institutions—we can call, train, and support persons in ministry. Together, we can grow in our understandings of scripture. Together we can have strong congregations. Together we can provide a context where each member can think about career and calling. Together we can discover God's will for the church in our time. Together we can be God's people.

But when each part—whether each Christian, each pastor, each congregation, each district, or each school—is left to its own devices, then we will fall like Humpty-Dumpty, never to come together again. M.

John Cassel is dean of students at Bethany Theological Seminary, Oak Brook, Ill.

When the call changes

by Kathy S. Hauger

Why do pastors leave? The statistics from Jim Benedict's survey provide a foundation for thought. His article (page 12) builds upon that foundation by explaining some of the numbers and placing them into categories.

The following thumbnail sketches of selected pastors help us move from statistics to individuals, in an attempt to better understand the answer to the survey question.

In all of these vignettes is a sincere attempt to maintain integrity and continue following God's leading. Faith, while shaken perhaps, seems never to have been lost. After listening to these stories, we are reminded that these are not the only times that God has taken seeming defeat and turned it into victory.

Irving Glover

Following God's leading is Irving Glover's goal, whether it takes him into, out of, back into, or back out of the pastorate. He clearly states his belief that "God's call is not static" any more than is God's Spirit.

Drawn to the Brethren in his youth, Irving felt God's leading through his initial 13 years in pastoral ministry and his subsequent move into the music sales industry. After four years of success in the music business, he began to feel God's prompting to reenter the pastorate. Floating his minister's profile brought him to a call to the Daleville congregation in Virginia.

After 10 years he again felt God's prompting to move. This time, not clear whether God wanted him in the pastorate or out, Irving explored both options. He turned down a concrete offer in the music sales industry because it just didn't feel like God wanted him there.

Leaving a certain opportunity for uncertain searching, Irving waited while his profile continued to circulate and substitute taught in the meantime. Finally, an invitation came from the Midland (Va.) church. It felt right to him and it felt right to them. Irving Glover returned to the pastorate.

"Being in the pastorate does not mean you have to say, 'Whoopie!' You're there because you're called to be there." The important thing, he says, is to remain open to the continuing moving Spirit of God.

Barb Lahman & Gary Hogle

Barb Lahman and her husband, Gary Hogle, were in the pastorate as a team until their decision to leave, over three years ago. Barb now stays home full-time with their two children. Gary works full-time as site superintendent for a Girl Scout camp.

They experienced the pastorate in different ways. For Gary, the wife-husband team ministry is not a workable model for pastoral ministry. Though he believes the congregation found the arrangement workable and perhaps even enjoyable, he would not recommend it.

He began to question the experience during the second year of his position. After his third year he began looking elsewhere. Exploring camping as an alternative to the pastoral ministry, Gary accepted a position at a camp only an hour away from his previous pastorate. He enjoys his work, is glad now that it is "secular," and is happy with the direction their lives are taking.

Barb found the team model of ministry more workable than did Gary. Though it's not likely, she doesn't rule out returning to the pastoral ministry. If she enters the pastoral ministry again, it might easily be as part of a pastoral team. She resigned her position as pastor when she discovered she was pregnant, before Gary had decided to resign. She jokes that when Gary resigned the congregation was confused: *he* couldn't be pregnant!

Like Gary, Barb is glad for her decision and likes what she is doing. Yet there are times when she struggles with her choice. As a pastor she found herself a well-respected professional. As an at-home mom in an area where she has met few professional women, she has found quite an adjustment to make.

Judy Georges

Judy Georges only recently left the Ivy Farms Church of the Brethren in Virginia to become campus minister at the University of La Verne, in California.

Her move was motivated by a desire to head west to be closer to family and a big-city atmosphere. While Judy loves the pastorate, she is pleased at the professional opportunity to be able to diversify her resume. She doesn't rule out pursuing a Ph.D. at some point, and believes she is opening herself to a wider range of ministries than if she had remained in the pastorate.

But she has "a strong sense I will some day return to the parish, because I love and always will love the parish. Ivy Farms, take that personally!"

Ken Bomberger

To Ken Bomberger, God's call has been to be a self-supporting pastor, a "free minister." So, while it may appear that he has left the pastorate for secular employment, he continues to see himself as being called to the pastoral ministry and as answering that call.

For eight years Ken pastored as a partially salaried minister. When the congregation chose to go to a full-time pastor, he felt led to focus full time on his photography business and to leave the salaried ministry. Remaining a member of the congregation, Ken "laid ow" for a couple of years. He is now actively involved in a growing children and youth ministry in that church, as well as managing a thriving photography business.

Many questions remain for Ken. There are few clear signals to guide him, as he eeks to follow his call from God to be a elf-supporting pastor. Yet he is very ertain about one thing–that he has not eft the ministry.

Cindy Weber-Han

Cindy Weber-Han was a pastor for 12 years. Even while enjoying a successful pastorate, though, she began to question the pastoral experience.

The questions became stronger after she was called to a new assignment and found herself placed in an unexpected congregational "hornet's nest." Finally, she says, she chose to follow God's leading toward a healthier position after becoming increasingly frustrated and experiencing broken promises and denials.

Cindy does not rule out returning some day to the pastorate she left four years ago. She continues to feel called into the ministry. But today she is answering that call by counseling drug- and alcohol-dependent people through Lutheran Social Services of Illinois, working largely with the homeless and societally marginal.

In addition to her concern for those she counsels, Cindy has concern for the health of the pastoral system. She believes that, as a pastor, she was encouraged to become so involved with taking care of everyone else that a healthy sense of self was in danger of being lost, and she sees this in other pastors today.

Dean Miller

In his many years as a pastor, Dean Miller has never left the pastorate. Would he ever consider leaving? His answer is a qualified no.

Toward the end of his last pastorate, Dean began to realize that his age might work against him. While he wanted to remain in the pastorate, he considered other forms of ministry because he figured congregations might want a younger pastor. In the middle of his searching, he received a call from the Mountville (Pa.) church, where he now serves.

Dean feels that he's had "good, challenging pastorates" that have allowed him the freedom to bring his personality into his work. But pastoring can be draining, he says, because of the diverse expectations of parishioners. To counter the drain, Dean works at times of recharging. He carves out time when he can "let his hair down" with good friends or pursue personal interests. This way he'll be able to remain in the pastorate as long as he feels called. M.

Freelance writer Kathy Hauger, an ordained Church of the Brethren minister, lives in Chester, N.J.

(continued from page 13)

As a denomination, we are aggressively promoting urban ministry. We often focus on understanding other cultures and ethnic groups, and it is a priority among our leadership that the seminary remain in at least a suburban (if not urban) setting.

But the reality for many seminary graduates is that their first church is in a homogeneous white, traditional, and rural setting. The seminary offers courses in urban ministry, black, and even Native American culture. Students are taught to understand and appreciate the values of these settings and peoples. But it is assumed that they understand and appreciate the culture and values of the rural Brethren with predominantly German ancestry whom they frequently find themselves ministering to after they leave the seminary.

Very often they do not understand the people they are called to serve, nor are they prepared for the isolation of rural settings. Many are accustomed to greater cultural and educational opportunities and more simple conveniences than are available to them. Also, few are lucky enough to find readily available peers to provide support. While many of the frustrations of ministering in a rural setting cannot be avoided, it may at least be possible to prepare pastors better to meet them.

The problem of burnout, the second most common complaint of pastors who have left or have considered leaving the pastorate, may also be treatable—in this instance, not so much by the seminary through preparation as by the congregation through expressions of appreciation and support. The surveys revealed quite clearly that burnout was not a result of long hours and high expectations alone.

Rather than see burnout as simply a matter of the pastor working too hard, driven either by inner needs or external pressures, it is more helpful to view burnout as an instance in which positive reinforcement from all sources (congregation, spouse, family and friends, district, denomination at large) is insufficient to support the level of activity and energy output required of the pastor by those same sources.

In short, burnout occurs when stress overwhelms a person's coping resources —that are in part a product of positive reinforcement. A congregation does not always control all the sources of stress in a pastor's life. The congregation can control the demands they place on their pastor professionally. But health problems, marital troubles, and personal debt (all of which may be unrelated to the pastor's work) can also create stress. So, too, can a growing family or the death of a loved one.

While the congregation cannot always control the sources of the stress that may lead to burnout, it can balance the equation by adding support and affirmation when the pastor is under stress. Regular attendance, a note of appreciation, an offer to watch the children so that the pastor and the spouse can spend time together alone, even a simple pat on the back—all can help prevent burnout.

Finally, there is the issue of inadequate salary. One in five who left named it as a significant reason for leaving the pastorate. Pastors are notoriously sensitive about money matters. They don't get into the pastorate to get rich, yet they do expect to be supported at a fair rate. Most pastors I know dread the annual review of salary and benefits as much or more than their church boards do.

The survey indicated that most pastors who left because of inadequate salary were being paid less than scale and felt forced to fight for every penny they received. They were accused of being mercenaries. Yet it seemed to them that the church boards or executive committees were always more willing to ask them to make a large sacrifice than to ask all the members of the congregation to make much smaller sacrifices in order to provide the money for the pastor's salary.

Before churches play hardball in salary negotiations with their pastors, they may want to take note of the Bureau of Labor statistics. According to the most recent government figures, clergy rank near the bottom among professionals in median weekly earning Office machine repairers, postal clerks, plumbers, and laboratory technicians all have median weekly incomes higher than those of clergy, without putting in three years of graduate school after four years of college. Pastors are a bargain, relatively speaking.

What pastors really want when it comes to salary is only to feel that they are treated fairly and with respect. They understand that congregations go through financial crises and in most cases are willing to share the burden of the crisis by increasing their contributions along with the rest of the congrega tion's members. What they resent is being asked to bear the burden alone.

This survey of pastors who leave the local church setting seemed to touch a nerve among many who serve or have served our denomination. The group surveyed is already well represented among our denominational leadership and is likely to become better represented as the years pass. It behooves the church to listen closely to these pastors and former pastors as they describe thei experiences. The response of the denomination and of local churches will have an impact not only on the retentio of pastors but on the quality of ministry congregations receive and on the recruitment of new pastors.

First Timothy reminds us, "If anyone sets his heart on being an overseer (pastor), he desires a noble task" (NIV) The men and women among us who have been called to this noble task need the support, understanding, and respect of the church at large. All of that depends on open, honest communication. Through the survey, the pastors have spoken. May those to whom and with whom they minister respond in grace.

James Benedict is pastor of the New Enterprise (Pa.) Church of the Brethren.

Spying out a strange land

Couples in co-ministry

by Dan and Cindy Barnum-Steggerda

"The Lord said to Moses, 'Send men to spy out the land of Canaan, which I am giving to the Israelites.' "

Moses sends his scouts out to "see what the land is like, and whether the people who live in it are strong or weak, whether they are few or many, and whether the land they live in is good or bad, and whether the towns that they live in are unwalled or fortified, and whether the land is rich or poor, and whether there are trees in it or not. Be bold, and bring some of the fruit of the land" (Num. 13).

Last year, at a seminar held at Bethany Theological Seminary and sponsored by the General Board, this scripture passage opened our conference on clergy couples in co-ministry. "Spying out a strange land" is what it's like for clergy couples in co-ministry and, quite likely, for the congregations they serve.

Our leaders were Jim and Jo Carole Bundy, who have been in co-ministry for 16 years in the United Church of Christ. Their congregation is a small one on the west side of Chicago. To enhance our discussions, the number of couples at the conference was limited to 10. Other couples registered but were turned away.

Although the geographic locations, districts, and church sizes differed, many of the issues and concerns that we lifted up at the seminar were similar. As we shared our reflections on what it is like to be in co-ministry with our spouses, these common issues, both positive and negative, emerged.

The issue of *time* has many dimensions. Pastors, as a rule, spend a lot of time working. Co-ministry couples are no different. Instead of just one pastor, now there are two. And although they are both part-time, both pastors put in hours that reflect the old "two for the price of one" adage.

This problem of too many work hours is an issue not only for the couple and their families to grapple with. The congregation and solo pastors following a team need to be aware of this issue. What's fair to the couple and their families? What's fair to the congregation? What's fair to those who follow us?

When speaking of time, we must consider work time versus family time versus couple time versus individual time. Each requires its share of quality attention. Work time is important, to serve the congregation and God. As good stewards and as disciples of Christ, we need to model good use of time in all areas of our lives. When one area gets too much time, other areas suffer and are short-changed.

A good example of this is called *conflation.* Simply put, this means bringing work issues home and home issues to work. There is little or no differentiation between work and home life. Sometimes this is lived out in our bedroom by discussing church matters. When church completely invades the home life, children can be shut out and feel excluded. The problems increase when congregations have difficulty remembering what the boundaries between home and church are.

There are time advantages in the clergy couple model, too. One of these advantages can be seen in couples that have children. Parenting is shared, which enhances the care and nurture of the child and minimizes the need for paid child care. Another advantage comes when one or both spouses want to try additional ministry opportunities or other interests. Some of the couples have explored teaching, counseling, writing, and accounting.

Another common issue is *identity*. We each have a hard enough time claiming an identity for ourselves as ministers. For many of us, being a part of a clergy couple is our first experience in pastoral ministry. For some of us, one is just entering the pastoral ministry while the spouse has already had years of experience. For women, being a part of a clergy couple in co-ministry could be their only way to have a pastoral position.

The pastor's wife syndrome was discussed, but most felt that this problem lessened as the congregations became more comfortable with the co-ministry model. For most, but not all, couples, the woman in ministry gained pastoral identity by preaching half of the time.

The identity that we have as a married couple, as a family, and as individuals seems to be put on hold in order to concentrate on the professional identity of each person. Identity issues seemed to increase if the couples were newly married and new to the co-ministry model. Couples who have recently married are dealing with identity issues of single versus married in addition to the other identity issues above.

An identity question brought up during our seminar had to do with whether we are ''pastor'' or ''pastors.'' If Cindy visits someone in the hospital, was Dan there to visit too, or was one of the pastors there and Dan is expected to do his own visit? This question affects not only the identity issue—''who is the pastor?'' or ''who are the pastors?''—but also the issue of time and the duplication of efforts and duties. Couples and congregations need to struggle with this tension.

We have named *the final issue complementation.* This means division of tasks or duties. Couples divided duties differently, but gifts and interests were always a major criterion. Being able to divide duties based on gifts and interests is a definite advantage to the couple and the congregation.

Preaching did seem to be divided equally, with one exception. Other areas of ministry such as administration, visitation coordination, youth, Christian education, witness, and nurture were split based on skill and interest. Some couples also seemed to divide office time based usually on who was preaching because they shared an office. Some even shared a desk.

All the couples seemed to highlight the positive aspects of co-ministry because of the ability to divide duties based on skills and interests, likes and dislikes. It seems as though the congregations can benefit from complementa
tion too!

The flip side of the complementatio
issue has to do with power and who ha
it. More simply asked: ''Who's in
charge?'' One way that our congrega-
tion, the Christian Church Uniting, ha
dealt with this power issue was to buil
both of us offices. They also changed
location of the pastor's office so that a
power associated with that space was
negated. The ''Who's in charge?''
question seems to be one that is in a
constant state of negotiation by the
couple and by the congregation. More
important than ''who is in charge'' is
that someone is in charge so that detai
and people don't slip through the crac

As the seminar progressed one thin
became increasingly clear. It is crucia
for clergy couples to find support both
outside and inside their congregations
We also felt that congregations need
support and guidance as they ''spy ou
this new land.'' This seminar was a gr
way to begin the important dialog and
support between clergy couples. We
recommend that such a seminar be
offered again for the many other clerg
couples in the denomination.

We also recommend that two insigh
sessions be offered at Annual Confer-
ence—one for congregations who have
clergy couple as pastor or are conside
ing calling a clergy couple, and one fo
clergy couples.

In the Church of the Brethren we ha
at least 40 clergy couples in co-minist
and 10 couples in ministry serving
different congregations or church-rela
institutions. We ask that the Church o
the Brethren ''pay attention to clergy
couples,'' as we continue our mission
ministry together. As a denomination
have tremendous leadership and pasto
care possibilities. Clergy couples
are a gift to the church.

Dan and Cindy Barnum-Steggerda are pastor
of Christian Church Uniting Church, Virginia
Beach, Va., a combined United Church of Christ
Church of the Brethren congregation. Both are
graduates of Bethany Theological Seminary.

Teamwork

Glennis and Ernest Walker

by Karla Boyers

Dick Buckwalter chuckles, remembering the phone calls he and his wife, Anita, have received over the past 14 years while serving as co-pastors at the Lansing (Mich.) First congregation. The phone calls came from persons outside their congregation asking for "pastor Buckwalter."

"At first, Anita would hand the phone over to me by habit," says Dick, who pastored solo for three years previous to their working as a team. "So I had to start saying, 'There's two of us here. Which one did you want?' "

While they've been around for awhile now, co-pastors, team ministers, clergy couples (or whatever else one may call them), for many, still seem to take some getting used to.

For John and Janice Kulp Long, who entered the pastoral ministry together two years ago, both felt very little hesitation from the Center congregation in Louisville, Ohio, to try them as a team. "There was a period of time when I was introduced as 'the pastor's wife' " says Jan, "though the members were very good at correcting themselves almost as soon as they slipped."

Pattie Stern, who has served as co-district executive for Pacific Southwest along with her husband, Irven, for almost six years, has met with similar response. "In the beginning, I often overheard someone saying, 'I want you to come meet our district executive and his wife.' "

"Sometimes I think it's more a matter of attitudinal barriers than theological ones," says Irven.

Phillip and Louise (Louie) Rieman are prime examples of broken barriers. Louie, who soloed for five years while Phil maintained the household, was then joined by Phil in ministering to the Ivester church in Grundy Center, Iowa, where they've been the past five years.

"When we first started as a team," says Louie, "Phil was uncomfortable at times because members of the congregation tended to look to him, as the male, for leadership, when in actuality I had more pastoring experience."

Just how did these couples get involved in their "partnerships?" For John and Jan Long, they weren't even considering it. Attending seminary for reasons of personal growth, and neither having the intention of pastoring, it was in the "gradual awareness of our gifts and abilities that we felt we should make ourselves available as a team, sensing the need for leadership in the church," says Jan.

Ernest and Glennis Walker, both retired at the time, felt a call to "fill the gaps," of an open church, believing that what they couldn't do alone could be accomplished together. They had to move a long way from their home, children, and grandchildren in Kentucky, when they made the decision to take a three-year pastoral commitment with the Worthington congregation in Reading, Minn., drawn by the realization that if they weren't there to fill the pulpit, it just might remain empty.

Dick and Anita Smith Buckwalter approached their congregation with the idea of working as a team. "After the birth of our first son, Anita was wanting still to be involved professionally," says Dick, "and I wanted to have more time with Nathan. So for us, the idea emerged from our family situation. We were hoping to somehow share parenting and professional roles."

Between them, both Jerry and Becky Baile Crouse have had several separate experiences in interim positions, summer pastorates, and working as youth directors. But when they talked about long-range pastoral positions, they looked ahead to family and felt that, for them, it would be important to share a congregation. So they put out their profile as a team, and are now halfway into their third year of serving the Antioch congregation in Rocky Mount, Va.

When an opening came up for district executive in their area, Pattie and Irven Stern received separate letters asking them to consider the position. Both read the letters and laid them aside—interested, but certainly not something they'd think of attempting alone. Then one day, Irven called Pattie and said, "What do you think about doing this *together*?"

"As for congregational response," says Phil Rieman, "I sense that team ministry is not a fast-growing movement in the denomination, though I think it's steadily being seen as a viable alternative."

And while certain tensions still seem to exist within the denomination concerning the "female factor" of ministry (language being noted as among the larger hurdles faced by women), the overall response, at least from the congregations involved, seems to be widely supportive.

Dick Buckwalter, who has been active in the rewriting of hymns and other materials used in their congregation's worship, feels his part in the issue of female ministry is one of being an advocate for women in leadership. "In my scriptural understanding of my position, men are called to be about the affirming of the gifts of the sisters."

Some have found transitions rather smooth. Glennis Walker was a pastor's wife a long time before becoming a pastor. As far as a change in role, she feels she "does a lot of the same things as before, only now in an official capacity."

"I think we have to realize," says Jerry Crouse, "that team ministry has been around a long time—it just hasn't been called that. And I think any spouse of a pastor can tell you that."

Perhaps just being able to name it has been a relief to some. Pattie Stern, also having spent significant time as a pastor's wife since the days when she and Irven were first missionaries in Nigeria, now feels that her role is less ambiguous.

"As the pastor's wife it is sometimes hard to know what others expect of you. Now I'm in a position where I'm free to flesh out my gifts and talents, and somehow, for me, there's more of a feeling of having been called."

So what's in it for the church? "Options," says John Long. Like many pastors and pastoral teams, he and Jan offer counseling services, and consider i an invaluable plus to give members the choice between a male and female perspective, realizing preference and the multitude of past experiences, oftentime painful, which may make a person uncomfortable disclosing problems or concerns with one or the other sex.

"I think it lends a sense of integrity, especially when we do marital or premarital counseling," says Louie Rieman. "The impression is given that we won't ask them to process anything we haven't or aren't willing to do ourselves."

"Working as a team allows the congregation different perspectives," says Jan Long. "They don't have to listen to just one of us in the pulpit time after time. The change keeps them attentive."

One thing seems certain. For those congregations that have either sensed the need to turn in the direction of a shared ministry, or for those that have ventured on speculation that it may be something worthwhile for them to try, there seems to be the overall impression of a mutually beneficial relationship at work.

For the Riemans, it has been a "good marriage for both," says Phil, noting

Church of the
the Brethren

Pattie and Irven Stern harmonize during a Pacific Southwest district board retreat.

heir strong stance on war tax resistance as a challenge their congregation has had o wrestle with. "One of our biggest joys n this congregation," says Phil, "is the upport we've felt in asking the church o cooperate with us on this conviction. Perhaps because there are two of us, this has allowed them to be less hesitant, knowing that if one of us is arrested, the pulpit can still be filled."

For Dick Buckwalter, the plus has been in sharing yet another level of ntimacy with his wife. "It's great to be a co-worker with your friend, lover, wife, and co-parent." Anita would add hat the partnership has kept their marriage commitment vibrant. "Sharing n ministry keeps us working and current at other issues in our marriage because t's hard to get a task accomplished with dirty dishes in the way."

For Jerry Crouse, a benefit has been he relief from constant pastoral responsibilities. "The awesomeness of having o do sermon preparation and preach each week is alleviated in the context of a team. Sometimes I need a break, and with Becky there, I can get one."

Just how the nitty-gritty of negotiating responsibilities is worked out varies somewhat from couple to couple. For the Sterns, "the work seems to divide itself naturally," says Pattie. She and Irven share the responsibility of one commission and split the remaining four, though each often fills in for the other.

"When we're called on to be guest speakers at a congregation, or have responsibilities to perform ordination services, we tend to write the text together. First we talk through what we want to say. Then one writes, and the other edits. In the end, we both feel the benefit in having worked through it together," says Pattie.

The Riemans, who had heard before that people will regard as pastor the one who preaches most, decided to take turns giving the sermon, as most pastoral teams seem to do. "Basically, the one not preaching spends the first day in the office and the rest of the week at home maintaining the household," says Louie. "The one preaching is usually in the office the rest of the week."

A similiar arrangement is shared by John and Jan Long, looking ahead three to six months to make a working schedule, keeping in mind family events and other outside commitments such as Jan's participation as district peace worker.

For most couples, administrative duties are either shared or divided according to particular interests, talents, or experience. Visitation may be shared or divided, as is leadership in special services. "One of the biggest joys for me," says Jan, "is performing a wedding ceremony as a team. There seems to be such a model of partnership present."

Working together as a team within the same congregation is not for everyone, however. Tim and Beth Sollenberger Mophew, who met at Bethany Seminary, had discussed the option, but never seriously considered it. Yet both felt called to do pastoral ministry. So now on Sunday mornings, Tim preaches at the more rural West Charleston church in Tipp City, Ohio, while Beth gives the sermon to the urban Mack Memorial congregation about 18 miles away in Dayton.

"We knew we wouldn't do well working together," says Beth. "We're both territorial, and clarity of role is important for us. And as a woman in ministry, it's important for me to be able to have a clear understanding of myself as pastor."

"This is the set-up that works best for us," says Tim. "When Beth comes home with a difficult situation, I feel I can lend more objectivity, since I exist outside the problem. In a sense, we're our own two-person support group. Then too, we wanted to be outside the mind games–which can exist when working in the same congregation–of who's in charge. This way Beth doesn't get referred to as the 'pastor's wife,' except," he laughs, "at the West Charleston congregation, where she *is*."

Likewise, there may be a right and a wrong time to "team." Jan Long feels a definite advantage is that they were married 12 years before venturing into the team capacity. "We were in touch with ourselves and each other beforehand, so the transition seemed rather smooth. Though I'm sure it could be done, I can only imagine the intensity of the struggle in being newly married and tackling ministry as a couple at the same time."

And taking a team pastorate in their senior years, Glennis and Ernest Walker prove that it's never too late to consider the option. "I can see where, financially, working as a team in ministry could be a real struggle when you're a young couple with children," says Ernest. "I strongly believe there is a real need and calling for older couples who are at a point in life where they have a world of experience to share, and who are physically and financially able, to become involved in ministry."

As couples in team ministry know only too well, church and personal lives can sometimes intermesh.

While the Riemans enjoy the flexibility with home life that team ministry can offer, the reality of pastoring a congregation often involves odd hours with evening meetings.

"I think the hardest time for me in juggling work and family was when I held an interim position outside our congregation," says Louie. "There just didn't seem to be enough of me to go around. Even when the kids get older, they still need you around to unload."

Most couples would stress the need for good communication with congregations to form reasonable boundaries and time commitment expectations, as well as the need to be aware, as a couple, of the "two-for-the-price-of-one" pitfall.

The Buckwalters have pretty much formed the habit of taking off Mondays and reserving that as their "couple time." In addition, Anita does her best to take one day a month for an individual "retreat," finding a place where she can spend the day with her Bible and journal in silence, meditation, and reflection.

Jerry and Becky Crouse have made a habit of keeping track of the hours they work. "Each week we review what we've done with our time. It helps us to avoid burn-out if we can actually see how much time we've put in and where," says Jerry. "And our congregation is good with encouraging us to take time off to compensate."

For a couple like the Sterns, work and play can often seem one and the same. "In a district like the Pacific Southwest, when we travel to certain congregations for a licensing or an ordination, we may be driving for a whole day just to get there," says Irven. So they make good use of their time, with a dictaphone hooked to the cigarette lighter, and a laptop typewriter that runs on batteries. "But we have fun along the way, and will sometimes incorporate little side trips on our way back home," says Irven. "In the end, it has to be fun."

All couples would agree, it seems, that the support and love they've felt from their congregations have been overwhelming—from surprise weekend getaways, to monetary gifts for a trip back to Nigeria, right down to a loaf of homemade bread left on the doorstep.

The message of team ministry? Apparently just that—TEAM. Says Louie Rieman, "The feeling of a team is that all of us together are ministers to one another."

Dick Buckwalter says that, for him, one of the biggest joys in co-pastoring with Anita has been in watching members of their congregation become increasingly comfortable with many different individuals taking leadership. "It's exciting to be part of a model that works to enable that team spirit as a whole, and to sense that taking shape in the worship community."

"It's really a variation on the same theme," says Jerry Crouse. "The Church of the Brethren theology has always been the priesthood of all believers. So in a sense, having team pastors in ministry is not such a new thing."

"And I think it depends on how you define 'team,' " says Beth Sollenberger Morphew. "Tim and I consider ourselves a team because we're married, we're involved in the same denomination, and, in a sense, are a model of the larger church. It's exciting to be part of two congregations that are in some ways different, because we get a glimpse of the bigger picture."

Beth and Tim often "share" their congregations by occasionally exchanging pulpits, planning picnics together, and inviting both congregations to joint events such as an open house at Christmas. Special services, such as the dedication of their son, Keith, are performed so that both congregations can be present.

"We really sense the expansion of fellowship growing in relationship among the two congregations," says Tim. "And for us, there's such a joy in having that many more members in our church family."

Not only does the team concept of ministry seem to advocate a simple lifestyle (many couples living off one working salary), and not only does it uphold church and family as priorities b blending them into a tightly woven pattern, but working as a team somehow muddies the sometimes sharp delineatio of who-can-or-should-do-what.

Like most things, the message seems to trickle down and, perhaps, gets most honestly and adequately expressed by the children. Ten-year-old Micah Smith Buckwalter, modeling his father, now regularly makes eggs for himself. When asked by his daddy "why?"—the reply: That he's practicing—"so when I get big I can cook 'em for my wife and kids too."

I. W. Moomaw:
Prophet of justice

y J. Benton Rhoades

W. Moomaw, a beloved brother, died ctober 2, 1990. We do well to thank od for his life among us. He spent uch of his life serving in the larger umenical church. He was also very uch one of us in the Church of the ethren.

I first met Dr. Moomaw while he ught at Bethany Seminary, after mpleting 19 years as a Brethren issionary in India. We students knew at he had graduated from Manchester ollege and had also earned the master's d doctor's degrees in agriculture and ricultural economics. At the start of e course, we addressed him as ''doc- ,'' but he insisted: ''Please, 'brother' quite enough.'' He was a modest man.

For 63 years he shared life with Mabel inger Moomaw. They reared two sons, avid and Richard. She was both a other and a professional woman. She is deeply loved and respected by her sband. Near the end of her life, he ote to his sons: ''Although I have garded our marriage as an equal rtnership–her full devotion to you lads d your families had been the central rpose of her life down to the present ur.'' I. W. Moomaw was a family an.

While a rural missionary in India, I. . taught in the Vocational Teachers ollege at Anklesvar. The creative ture of his work led to his being med to the All-India Committee on sic Education. Thus, he became quainted with Mahatma Gandhi. tting on the floor with him at lunch e day, Gandhi said: ''No one wants ar, but we're being swept toward the ost terrible conflict in history.'' I. W.'s sponse: ''Mr. Gandhi, you could lead e beyond my depth in world politics. My only competence, if any, is in farming and village life.'' The subject changed, but I. W. never stopped thinking about the connection between technology, politics, and the spirit.

I. W. Moomaw was an apostle to the rural poor–from Midwest family farmers to the peasants in Asia, campesinos in Latin America to village tribes in Africa. He was executive secretary of Agricultural Missions Inc. from 1945 to 1963. His job was to advise mission boards on their rural work, never losing sight of its roots in the gospel. He traveled widely as a counselor to hundreds of agricultural missionaries.

After official retirement, the Moomaws engaged in various consultant assignments for Agricultural Missions and other church organizations. When I asked how he could be compensated, I. W. said: ''My only fee is that Mabel be enabled to travel with me. We have been separated so much in our work.'' She did and they worked as team.

One assignment was to Vietnam Christian Service during the war there. They were convinced that our nation's ill-advised war to curb Communism was having the opposite effect.

In Central America they helped conduct a field program study of rural church work. War clouds were building. Also rural cooperatives were growing based on the study of the Bible in the base Christian communities. They reported, ''We often met the nonviolent pleas of the peasants for justice.'' Justice was delayed. Violence followed.

The Moomaws were peacemakers. They went beyond resisting war to do the things that make for peace.

Brother Moomaw's latter years were lived in Sebring, Fla. He chaired the witness commission in the local church and district. He represented the Brethren on the Florida Council of Churches Task Force on Social Justice for Farmworkers. I often found young people in the Christian Ministry to Farmworkers grateful for the support of I. W. Moomaw to interpret to the churches what the farmworkers were seeking.

Church people did not always hear him gladly. But his ability to listen and to reason with those who differed was a gift both to the workers and to the churches. I. W. Moomaw was a gentle, yet firm prophet of justice.

J. Benton Rhoades retired at the end of December as executive secretary of Agricultural Missions Inc., New York City. He served the Church of the Brethren as a missionary in Ecuador for a decade beginning in 1946.

stepping STONES

by Robin Wentworth App

Welcome to Stepping Stones.

Each month in this column I will share snapshots of life that I hope will prove helpful to you in your Christian journey. I will focus upon little insights for some of our daily crosses and thorns.

What I have to offer are suggestions, perspectives, and opinions—not absolutes. Indeed there are pitifully few absolutes to offer, since God has designed us as incredibly complex creatures and much of our emotional and relational behavior is directed by intangibles. I say this in part by way of disclaimer, because if you do not like what I share I've little doubt you can find a credible person who disagrees with me.

Besides—sometimes I'm wrong!

As you can see, the tone of this column will be informal rather than formal, personal rather than professional.

Day after day I counsel with individuals who are overwhelmed with problems —depression, anxiety, divorce, school and job pressures, loneliness, faith crises, marital tension, sexual misconduct, various addictions . . . and the list goes on.

Husbands may genuinely love their wives but are unable to express it convincingly. Women often realize they're excessive with eating, spending, or affections but can't seem to stay within appropriate boundaries, even when they're self-prescribed. Adolescents emphatically insist they want their parents' trust, then betray it at every turn. And there are countless verses to the theme song "I'm no good, I'm no good, I'm no good, baby, I'm no good. . . ."

I listen to them, I labor with them, I ache for them, I've even been known to cry with them. And while age, sex, social status, and situations vary, a common theme runs throughout: They're at the end of their coping resources, weighed down with despair, and fresh out of hope.

Whatever the problem, whatever the solution, whatever the strategy, I'm convinced the surest route to frustration is to expect too much and to travel too fast. The unfortunate backwash from the energetic, goal-oriented products of the baby-boom generation is a mindset that believes the sky is the limit and the deadline was yesterday.

Not long ago my husband and I had the privilege of accompanying a group of teenagers to Florida via Gatlinburg. While in those Great Smoky Mountains, part of the planned agenda was to climb the "Chimney Tops" peaks—not up the path like normal tourists, mind you; we were to scale up the back. I felt secretly challenged and proud that at thirtysomething I would be able to keep up with those young, energetic hotshots. I embarked full steam.

But then somewhere about halfway up all my nerve, optimism, and cockiness evaporated. I have never feared for my life as I did on that cold, sunny, slippery mountainside. In fact, many of those kids delighted in giving account of how white my face became!

But here's what I noticed: Every time I tilted my head back and focused on the *top* of the mountain I felt dizzy, weak, and totally immobilized. However, when I simply concentrated upon the next step, the next foothold, the next tree root to grasp, I was able to slowly but surely climb over the top. A goodly portion of the journey was made on my backside. But I got there.

The family of 12-step programs have adopted as their slogan: "One day at a time." The saying itself is certainly not new. But it provides renewal.

We are all wounded people at best. I've often thought that, if the scars on our psyches were visible to the human eye, some of us would be a scary sight indeed. The discouraging word is that life is beset with trials and tribulations. We will always have problems, obstacles, conflict, unrealized dreams, high demands, and low thresholds.

But the good news is that we don't have to control every variable, cater to every demand, cover every base, or conquer every goal. So whoever told you that you had to be "successful" in order to be acceptable was wrong. And whoever said that you had to be perfect in order to be worthy, lied. God is more than adequate for the job of being God . . . he only requires *us* to be faithful.

So remember, when it comes to managing life's difficulties, *we* don't need to walk on water. We just need to learn where the stepping stones are.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

A day in the life of a missionary

Kamale (''Finger Mountain'')

by Galen R. Hackman

The village of Kwachi is located at the foot of the famed Kamale or ''Finger Mountain'' of the Mandara chain, about 25 kilometers over dirt road and through streams and rivers. The village has been the site of Christian activity for some years, but today the labors of those in the past will be realized as this EYN ''preaching point'' is recognized as a congregation.

One hundred baptized members are needed to reach congregational status. With the designation comes the responsibility of paying dues to the denominational headquarters of Ekklesiyar 'Yanuwa a Nigeria (EYN–the Church of the Brethren in Nigeria. This responsibility sometimes makes preaching points that would be large enough to be designated as congregations hesitate to be organized as a church. Times are hard in Nigeria and money is not easily acquired, by people or congregations.

People have gathered from far and wide. Even non-Christian village folk have come to witness this special event. The facilities have been prepared. Grass roofs have been set up outside under which the special guests will sit. The pulpit has been erected, also under a grass roof. Three women's groups have come to sing, as will a youth group and the choir of the local church. Denominational representatives are present. The atmosphere is charged with anticipation.

The Boy's Brigade has also assembled, providing leadership to direct people for seating, to park the two or three cars that show up loaded with people, and to be certain the children stay in their assigned places. Children are everywhere in Nigeria, and they flock to any special event such as this, because herein lies their entertainment. Usually the children are not allowed in the sanctuary or, in this case, among the adult guests spread out under the trees. (One exception is the performance of a drama. Then children are welcome in the congregation.) Nevertheless, many gather on the fringes of the crowd and crane their necks to see the action.

Long before the appointed 10 a.m. hour of worship, the various groups begin to sing, each taking their turn as they prepare the assembly for worship. People are still gathering, as the worship leader invites us to pray.

The service is typical of Nigerian worship services—scripture readings, songs, prayers and preaching. The preacher is a young man newly set apart as a probational minister. For a year or two he will test his calling, later to be ordained to full ministerial status. During the service, an offering is taken for the benefit of the church.

Following the sermon, which challenges the people to accept the work of the church as their work, the chairman of EYN stands to lead the people in the official dedication service. He consecrates the work to God in a special ceremony and invites all members of the congregation to gather before him for a prayer of dedication. Young and old, men and women move forward slowly to take their position before him. He leads in prayer, asking God to enter afresh into the work of this congregation and these people. It is a solemn event.

> *The people of Nigeria might be poor by earthly standards. But as their faith and work for the Lord bears fruit, they are rich toward God.*

I'm thinking the service is about over when the fundraising begins. The worship leader begins to call the names of all the district (*gunduma*) organizations. Representatives from any church in that district, or from the district at large, are invited to come forward and place their contribution in the pot. As they do, their names are announced along with the amount of the contribution. Everyone claps and cheers. Then another donation is given and the scene is repeated over and over again.

I am struck again by the differences in our respective cultures. To announce publicly the amount of my gift and have people cheer about it grates me the wrong way. Didn't Jesus say we are no to let our left hand know what our righ hand is doing? But this is a different world, and here the Nigerian church ha emerged into its own genus of Christia ity, with its unique way of applying th principles of the Word to life.

On and on the process goes, through 14 districts (comprising 133 congregations), five congregations directly unde the denominational headquarters, Kulp Bible College staff, and the headquarte staff. There is no hurry. Introductions c special guests are made in between the offerings. Where the offerings come slowly, we linger to give people time t decide what to give, and perhaps to let them feel the peer pressure urging ther to give.

It is nearing 2:30 p.m. and my stomach rumbles. The service is comin to an end. Someone in our party sugge that we prepare to leave. That's fine w the Nigerians, but we cannot leave without filling our stomachs. We are le into the sanctuary where food is quickl placed before us. In typical fashion, we are offered minerals (soda pop) and *tu* with *miya*. We form the *tuwo* (cornmea porridge) into balls and dip it into the *miya* (meat with red palm oil gravy).

Our hunger being satisfied and goodbyes being said, we head back across the dirt paths and nearly dry stream beds to our home at Kulp Bible College. The scene we have just witnessed—that of a preaching point becoming a full congregation—is repeated often in the fast-growing EY The people of Nigeria might be poor b earthly standards. But as their faith and work for the Lord bears fruit, they are rich toward God.

Galen Hackman is serving in a two-year teaching assignment at Kulp Bible College, Mubi, Nigeria, which trains leaders for the Church of th Brethren in Nigeria.

mixed REVIEWS

Typewatching versus labeling

by Cheryl L. Martin

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

It is human nature to label others, and we seem to do an especially good job at name-calling—often with an element of putting people down—when others don't see or do things the way we do.

The authors of *Type Talk* (Dell Publishing, 1988, $9.95) don't discourage labeling other people. In fact, they enthusiastically endorse it. But Otto Kroeger and Janet M. Thuesen offer a way of replacing perjorative name-calling with non-judgmental labels.

The "types" in *Type Talk* are based on a psychological test called the Myers-Briggs Type Indicator (MBTI), developed in the 1930s by Katherine Briggs and her daughter, Isabel Briggs Myers, based on the theories of Carl Jung. Kroeger and Thuesen coined the term "Typewatching" to describe the use of Myers-Briggs types in everyday life.

"There are no good and bad 'types' in Typewatching," explain the authors; "there are only differences. . . . With Typewatching, the tendency for a friend to be late might be viewed as a typological characteristic rather than a personal affront or character defect."

To give you an idea how this works, I'll explain my type, which is described with the letters "INTJ." Each letter stands for a preference in how I get energy, gather information, make decisions, and orient my outer world.

For instance, the "I" indicates that I have a preference (slight in my case) for *Introversion* over *Extroversion*—that is, I recharge my personal batteries through time spent alone rather than from time spent with others. The "N" refers to my tendency to gather information figuratively or *iNtuitively*, rather than literally, or with my *Senses*.

When it comes to making decisions, I'm more likely to make *Thinking* ("T") choices based on objective facts, rather than *Feeling* decisions based on how my choice will affect others. And finally, I'm a strong "J" (*Judger*), preferring to act on information I already have, rather than gathering more, as a *Perceiver* would.

The four preferences combine 16 different ways, forming "types" that add up to more than the sum of their parts, as each preference interacts with the others. The principle behind Myers-Briggs types is that if we know our own and others' preferences, or "types," we can turn put-downs into constructive information, and prevent conflicts that can damage or destroy relationships.

By avoiding psychobabble and embracing a lighthearted, humorous approach, Kroeger and Thuesen make it fun to learn about improving our daily interactions with colleagues, friends, spouses, parents, children, and even—they say—pets.

Type Talk is a widely accessible introduction for the average reader, and therefore is more likely to be read, and—most importantly—used to change behaviors.

I have used the book successfully as a topic for discussion in a mid-week church group. But while I agree with the authors' claim that it is quite possible to figure out your own type and benefit from Typewatching without taking the official Myers-Briggs Type Indicator test (available only through professionals, for a fee), I should note that several in my discussion group who had not previously taken the test never did decide their own types.

Type Talk can at least help those of you who hate being placed in a box to better understand those of us who enjoy categorizing. And understanding can make the difference between writing people off and trying to work with them.

I knew I had caught on to Typewatching when, instead of exasperatedly calling a friend "perpetually indecisive," I caught myself chuckling while describing her as a "P."

Cheryl L. Martin is a member of the Mennonite Church-related Community House Church of Washington, D.C.

Letters

Win some, lose some

The article on CPS (October) is one of the best I have read about that program.

My husband and I were married September 19, 1942, and on October 7 he left for Camp Walhalla. Our years in CPS greatly changed our lives—we have spent many years working with high school and college youth.

Our grandchildren are now of draft age, and are very much interested in the peace position. Let's hope they can witness to peace in their lives without having to be drafted. Peace is not only an absence of war; it is a building of relationships and a working for the truly better way of life.

Louise Shively
Roann, Ind.

Not that I envy any editor who attempts to put together a 50th-anniversary issue about Civilian Public Service, but yours was pathetic.

I am sorry your coverage (October) did not convey the incredible diversity of young men that CPS brought to the attention of the Church of the Brethren. I am dismayed that your coverage makes so little attempt to understand who went to CPS and what happened to them later, and then explain it to readers. I dislike the suggestion that CPS is to be celebrated as an institutional matter, and I dislike the thought that anyone in CPS was a hero. I react, too, at the assumption that CPS was something new for Brethren people.

What troubles me the most is that in a Christian group that truly practices peace there is so little respect for the ideas of people. CPS was about ideas, and CPS cannot be understood except in terms of ideas. Looking backward five decades about CPS is difficult, but it requires precise thought, including thinking the unthinkable often. It is not family-reunion time.

Wilbur Dunbar
Wooster, Ohio

What God can do

In "Things God Cannot Do" (November, page 9), T. Wayne Rieman says, "God cannot know what has not happened or what may happen." What are we going to do with all the prophets in the Bible? What should we do with the Bible itself? Rieman also tells us we should "refrain from using the term `almighty God.' " I am sure he knows the Bible uses the term.

Tim Webb
New Castle, Ind.

It is misleading to imply that C. I. Scofield would question God's omnipotence. In the comments referred to by T. Wayne Rieman, Scofield does say that "it is to be regretted that Shaddai was translated 'Almighty.' " However, in the very next sentence, Scofield states that "the primary name, El or Elohim, sufficiently signifies almightiness" (New Scofield Reference Bible, page 25).

It is uncomfortable to believe a paradox, but it is irresponsible to deny a revealed attribute of God in an attempt to make the universe comprehensible to our minds. The God who granted us the opportunity to choose has allowed natural consequences to our actions in order to give meaning to our choices. That is why war and injustice exist.

God's will is for us to choose, even though that divine decision allows results that are ungodly. Evidently God thinks it's worth it. Quite frankly, the fact that we may disagree alters reality not one bit.

God's self-restraint at this point in history must not be interpreted as impotence. One day the voice of a great multitude will echo the truth that has always been true: "Alleluia: For the Lord God omnipotent reigneth" (Rev. 19:6 KJV).

Suzanne Sampson
Elgin, Ill

The proper translation of El Shaddai aside, the Old and New Testaments are permeated with references to God's power and dominion. I sympathize with T. Wayne Rieman's struggle to reconcile the desperate condition of this world and a good God who chooses not to effect the cures to our liking and on our timeline. However, I adamantly disagree with the conclusion drawn from his reasoning that God is not wholly sovereign.

Debbie Burkholder
Nappanee, Ind

When theologians vote

In "Is That Jesus We Hear Speaking?" (October, page 22), Richard B. Gardner has provided us with an informative and essentially unbiased presentation on the work of the Jesus Seminar.

I do object, though, to one conclusion: "The seminar is not trying to vote anything out of the Scriptures. It is not challenging the inspiration or authority of any saying in the Gospels. Rather, the votes it takes simply try to distinguish between different levels of sayings in the Gospels."

The type of voting described actually does question inspiration and authority. A saying that is coded as gray or black is inherently a fraudulent saying; does the Holy Spirit inspire sayings that are not from Jesus and yet claim to be from Jesus? Personally, I question whether a pink saying would be fully inspired and authoritative, and do not consider myself "misinformed" because I challenge another scholar's logic.

Patrick R. Dunmir
Warrenville, Ill

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Vith the Jesus Seminar, you have only he listed names of the voters. Neither 'ou nor anyone else knows who voted ow (or why).

There is no need for anyone's vote to e justified, explained, or defended. No ne's reputation is put on the line nor ny personal responsibility taken for the utcome of the vote. There is no way of nowing which votes represented a incere effort to get to the truth of the ospel and which a disinterested, ncaring "scholarship" representing no ersonal investment at all.

I suggest that modern society is ompletely off track in putting so much ust in polls, or votes—thinking these epresent a valid and reliable method of etting at the truth of anything—least of ll the deep faith-truth of the gospel. I vill always value the devout and onsidered opinion of even a single usted brother or sister Christian scholar ver all the secret ballots of any number f reputed (but anonymous) "experts."

Vernard Eller
La Verne, Calif.

ats on the back

he November issue was superb. It howed the new format at its best and ncluded information, edification, and hallenge. I just wanted you to know our work is appreciated.

Jim Benedict
New Enterprise, Pa.

hank you very much for the November ditorial ("Management by Query")! It absolutely on target. I'm convinced e issues pointed to have been creeping naybe leaping) into Conference ynamics for some time. Some will say is an insignificant issue, but I believe e role and function of Annual Confer-nce is very significant for future enominational planning.

J. Bentley Peters
Elgin, Ill.

hanks for the nice job on the November ssue. I especially liked "Management by Query." You said well what disturbed me at Annual Conference, but which I was unable to articulate.

Steve Shelton
East Lansing, Mich.

The brief summary of interviews with Brethren Volunteer Service workers conducted by Jan Schrock (October, page 6) was a boon to our efforts to provide the Palestinians a voice in America. Opportunities to share our views are key to the effectiveness of our work in this troubled land. Thank you for giving your readers some glimpse of indignities inflicted on Palestinians every day.

Tim Bock, Jo Kimmel,
Rita McGaughey, Jon VanKamp
BVSers in Israel
and the Occupied Territories

Bethany, go west

To listen to Emmert Bittinger's logic on relocating Bethany Seminary (October, page 34), "to land it where it should be —near the center of the Church of the Brethren constituency," is to also say that Moses shouldn't have left Egypt, Peter shouldn't have left the boat, Paul shouldn't have walked the road to Damascus, and Jesus should have talked and walked only with Jews. There *is* life west of the Mississippi!

David W. Kirchner
Cedar Falls, Iowa

If the Church of the Brethren desires to rekindle the mission spirit, perhaps a start would be to locate the seminary in an area *sparsely* populated by Brethren. This might encourage our future leaders to leave the comforts of the familiar and reach outward with Christ's love and power. The eastern half of the US is not the only place that needs to hear the message of Christ via Brethren ideals.

Diane Mason
Moulton, Iowa

The Spirit is inclusive

The spirit of "Our Salt Has Lost So Much Savor" (August/September, page 35) was very distressing in its exclusivity and absence of compassion.

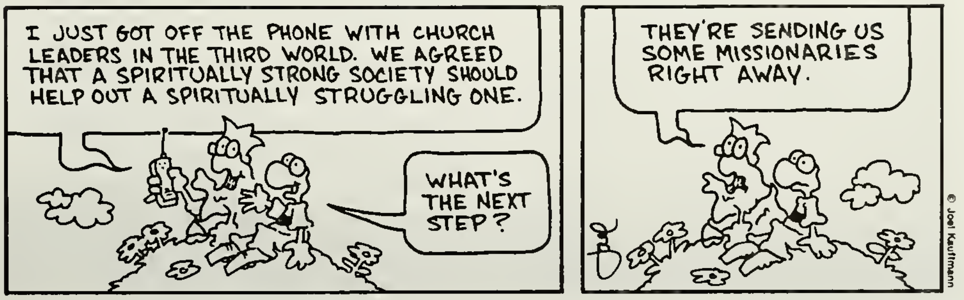
The implied condemnation of whole groups of the humanity to whom the Spirit of Christ reaches out brings further distress to those who are already marginalized because of divorce, sexual orientation, poverty, cultural difference, race, or ill health. Historically and currently, the spirit of this statement has given permission for scapegoating, self-righteousness, and hatred.

The statement says, "The Holy Spirit must be free to convict, teach, lead, and empower for ministry." In the Bible and in the history of the church, the individuals and groups so touched by the Holy Spirit were often surprising choices. The church must not reflect the society that indulges in polarization and victimization. We are called to be open to the Spirit of Christ and to serve as channels for that Spirit to all humanity.

Steering Committee
Church of the Brethren Womaen's Caucus

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


I JUST GOT OFF THE PHONE WITH CHURCH LEADERS IN THE THIRD WORLD. WE AGREED THAT A SPIRITUALLY STRONG SOCIETY SHOULD HELP OUT A SPIRITUALLY STRUGGLING ONE.
WHAT'S THE NEXT STEP?
THEY'RE SENDING US SOME MISSIONARIES RIGHT AWAY.
© Joel Kauffmann

On Persian Gulf, peace movement

Respond in love to Iraqi people

On October 20, Brethren college students from Bridgewater, Juniata, and Manchester met for a retreat at Bridgewater College. During discussion, our nation's military presence in the Middle East and the likelihood of war in that region became the focus of much concern. Out of a desire to see a greater response to this crisis, we decided to share our concern with the church.

We are alarmed that so many Christians in our nation support a US military presence in the Persian Gulf with very little apparent understanding of the political context of the conflict. We are particularly appalled that so many Christians are supporting actions that are clearly not in keeping with Christ's commandment to love with the kind of love that casts out all fear, the kind of love that is patient and kind, the kind of love that hopes and endures all things, the kind of steadfast love that is the call of Christian discipleship. As members of the Church of the Brethren, we have grown up being taught that all war is sin. We want to affirm and embrace actions that produce wholeness and healing of relationships.

We strongly feel the absence of such attempts at reconciliation in the Middle East. We feel it is not unrealistic for our nations to sit down and work to understand each other. Few Americans truly understand the ways in which Iraq feels threatened. Undoubtedly, few Iraqis fully understand the ways in which the United States feels threatened. So far, we have been unwilling to negotiate and listen to Iraq's concerns. We have created a diabolical image of a man whom we supported financially and militarily just months ago.

The world will always have conflicts. Until we learn to deal with them peacefully, we will never know the peace that God has intended for us. We, as Christians, must *not* continue the cycle of hatred and mistrust; we must practice love.

We challenge our church to unite and explore ways to respond in love. We have, for ourselves, chosen to write letters like this one. We have decided to educate ourselves so that we can confront the fear and prejudice that results from ignorance and misunderstanding. We feel Christ's call to action and are compelled to continue to prayerfully discern the will of God for our lives.

How will the church respond?

This letter to the church was signed by 34 students from Bridgewater, Juniata, and Manchester Colleges.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

An appeal on the gulf crisis

Each of us makes it a little easier or a little harder for the US to go to war in the Middle East. The sentiment in each Brethren congregation makes it a bit harder or a bit easier. Which side is our tiny weight on?

Jesus told his followers: "Love your enemies" (Matt. 5:44).

How do we see the designated enemy —now especially the Iraqis? In the classic Polish film *The Magician,* little boys on a beach are lured into a shooting gallery and taught to shoot at target. When a mother doll with a baby is set before a lad, he shakes his head in refusal. But then the word *enemy* is given, he shoot the figures to shreds, and the officer nods approval. Does that designation, *enemy,* evoke a comparable response i us? Or do we resist the call to war?

Jesus taught: "The Father loves eve sparrow; how much more does he love every human being" (Matt. 10:29-31).

A war would probably bring death to hundreds of thousands of Iraqis, a majority of them civilian victims kille in bombings. Can we as disciples of Jesus go along with that? Or do we really believe that God loves each Iraq as truly and fully as each one of us and that Jesus died for each Iraqi as much a for each of us? Do we have some sense of the human reality of those people o there as persons with much the same needs, hopes, and fears and with the same love and concern for children? Ir has half a million Christians. It is hard support the slaughter of people whom we see as much like ourselves.

In the Old Testament God forbade th sacrifice of children to Moloch and oth gods. Aztecs on feast days would sometimes sacrifice 20,000 people to avert disaster and assure a better future

Are we willing to sacrifice the lives 30,000 young Americans—perhaps ma more—for Middle Eastern oil? Saddam Hussein did many terrible things befor the invasion of Kuwait, but he was see as an ally and was given huge amounts of arms until he appeared to threaten Western access to and control of Midd Eastern oil. How would we see having someone in our own family circle get killed for that cause?

In the wilderness, Jesus was tempte by the devil to become a military messiah and seize political power so a to be able to set things right in the world.

Do we with Jesus reject the military way or do we go with the masses who accept it? Are we easily persuaded by e media that other efforts are failing d war would bring the answer?

We should be praying fervently for a ftening of hard-line attitudes on both des and a diplomatic solution. The rsian Gulf crisis can be resolved by gotiations. The main responsibility for ttling the crisis should be returned to e United Nations and to the Arab tions of the region.

The embargo should not include food d medicines ("If your enemy is ngry, feed him"—Rom. 12:20). But onomic sanctions otherwise should be ven more time. The US could agree to ithdraw step by step from Saudi Arabia return for comparable Iraqi with- awal from Kuwait. The US could press r Israeli withdrawal from the occupied rritories in the same way that it mands that Iraq leave Kuwait. United ations resolutions are equally clear on th occupations. Iraq, which has been ithout a port on the Persian Gulf, could offered a free port, perhaps under nited Nations supervision. More peace legations should go to Iraq to build idges of understanding.

A war with Iraq would not be another enada or Panama. The Iraqi army has d years of experience in desert arfare. The US forces have had none. e Middle East is a powder keg. A war uld unleash incalculable forces. Iraq ight attack Israel with chemical eapons, and Israel respond with clear weapons. Anti-American elings in Arab nations and many other untries would be greatly intensified. olent reprisal strikes against Ameri- ns and other Westerners would almost rtainly become much more frequent. A r would cause havoc in the American d world economies.

The Persian Gulf crisis is to be seen as est of our discipleship: Do we go with sus and his way or do we follow ders who point us to military ight and war? M.

This statement was adopted by the tri-district rdinating committee (Atlantic Northeast, uthern Pennsylvania and Mid-Atlantic) of the ethren Peace Fellowship and mailed to pastors in se three districts.

Krista Spangler

Christians must join peace effort

I was so pleased at the attention given to Civilian Public Service in the October issue. I had the opportunity to work in the office of NISBCO before I left for my permanent Brethren Volunteer Service project in England, and there I gained a great appreciation for the work that was done by conscientious objectors —both practical and symbolic.

At the Celebration of Conscience conference, I saw that many of those objectors did so much more than simply saying no. They were saying yes to peace, to life, to service in humility, and

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— Bitrus A. Bdlia
Principal, Kulp Bible School, 1981-1986
Mubi, Nigeria

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Applicants are requested to contact 3-4 persons and have them provide a letter of reference.

All materials due by deadline date: January 26, 1991

they were still doing it today. But my lingering question: Why are they so few?

I work now in a secular organization—the largest peace group in Britain. And I am worried because I do not see a distinctly Christian force for peace, when the church could be so influential. What other reason is there for meeting as a church than to give us *collectively* a power that *individually* we lack? Knowing the key to peace, why do we allow the secular peace movement, which only *thinks* it has the power to bring about peace, to act alone so often?

I believe that there is a mission field here that we want to ignore, and it lies in the people who are working doggedly for peace but who have no understanding of the Prince of Peace.

I believe that we must demonstrate ou solidarity with and love for these people by joining them in their demonstrations and direct actions. We can't bury our heads in the sand, hiding from the "radicals" and the "peaceniks"; they *need* us. But when we do stand with them we must make it clear that we are first and foremost pleading the cause of Christ.

I hope that the churches that have produced such fine objectors to violence will join forces and lend their power, th power of Christ in us, to saying yes —to loving the peacemakers.

Krista Spangler is a Brethren Volunteer Service worker with the Campaign for Nuclear Disarmament, London, England.

CLASSIFIED ADS

WANTED–Director of Christian Education and Youth. Ephrata (Pa.) Church of Brethren seeking full-time person to coordinate our Christian education, youth programs. Some experience in youth work required. Interested person should send resume to Atlantic Northeast District Office, Attn: Allen Hansell, 900 S. Arlington Ave., Rm. 213, Harrisburg, PA 17109.

WANTED–Design Manager for small Western Kansas manufacturer. Should have agricultural background, qualifications in drafting, engineering. Duties incld. design ot machinery, product improvement, administering R & D, Field Service. Near Quinter (Kan.) Church of Brethren. Send resume to: Quinstar Corp., P. O. Box 424, Quinter, KS 67752.

FOR SALE–Commemorative and customized church plates, mugs, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fundraisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

FOR SALE–Lorida, Fla., 3 bdrm., 2 1/2 bath ranch-style, c.b. house. Two blocks from Lorida Church of the Brethren. 6 yrs. old. Dbl. lot, citrus trees, landscaped. Fenced. Storage barn. Attached garage. Lrg. family rm. Central A/C. Great bass fishing. $75,000. Call (813) 655-3913 or (414) 473-4285.

FOR SALE–Our Family Books by Mason: *Ziegler Family Record* (revised), 1990; Va. residents, $33.50; others $32.50. *John Mason and Mary Ann Miller,* 1986; Va. residents, $32.50; others $31.50. *Michael Miller of 1692* (in process). (Miller m. 1 Susanna Agnes Bechtol; m. 2 Elizabeth Garber, widow of Nicholas Garber.) For info. SASE to: Floyd R. Mason, 4409 Park Rd., Alexandria, VA 22312.

FOR SALE–History of Driver-Sprenkle family, *Descendants of Ludwig Treiber (Lewis Driver) and Barbara Sprenkle in the Shenandoah Valley of Virginia, USA.* More than eight generations compiled fr. cemetery, census, probate, Bible, birth, death, marriage records. Over 500 pps.; more than 400 family record sheets. Over 3000 descendants w/75 allied surnames and complete genealogy. Old photos, space to add notes, favorite pictures. Indexed collector's item, hard-bound cover; gold foil-stamped lid, spine on acid-free archival paper. Cost $47.75, inclds. postage and handling. Va. residents add $2.15 tax per book. Send check or money order to Driver-Sprenkle Genealogy, c/o Driver & Gassett, Compilers, 1194 Westmoreland Dr., Harrisonburg, VA 22801-3540.

TRAVEL–You are invited to join Host Wayne F. Geisert, President, Bridgewater College, on tour to exotic orient. Tour includes Bangkok, Kuala Lumpur, Singapore, Hong Kong (Jul. 8-22, 1991). Departure via San Francisco immediately following 1991 Annual Conference, Portland. Inclusive price $3,290 per person (dbl. occupancy). 15-day adventure includes American breakfast each day, and one special dinner and cultural performance as well as local tours in tour major cities. Economical air connections to San Francisco fr. Portland, Ore.; Washington, D.C.; other points can be arranged. For additional info. contact Dr. W. F. Geisert, Bridgewater College, Bridgewater, VA 22812. Tel. (703) 828-3362; Fax (703) 828-2160; or Ms. Jacque Wood Halpern, Turner Travel, (800) 542-2029.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference next year. Beginning July 9 in Portland. For information concerning this cruise/tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL–Annual Conference. A/C coach tour to Annual Conference, Portland. Visit Bethany Sem., Elgin hdqtrs. Hear Mormon Tabernacle Choir in Salt Lake City. Return rte. via Victoria, Canadian Rockies, Lake Louise. Write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

SINGLES–Are you lonely? Maybe Crossroads can help yc too. Some of the couples who have met their mates throug us include a nurse and a minister, a teacher and a carpente and a widow and a farmer. Other clients are meeting frienc who share their interests. Some are still waiting to meet th right one. Perhaps they are looking for you. How will you fin out if you don't join? For information write to Crossroad Box 32, N. Tonawanda, NY 14120.

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INVITATION–If you or someone you love moves to or vis Los Angeles, tour Crystal Cathedral and Disneyland b worship in exciting church–the Panorama City Church Brethren, 14517 Osborne, near Van Nuys and Nordc Panorama City Church has congregations in 4 language In English-language congregation (9:30 a.m.) are Korea Hispanic, India, White and African Americans. Truly urb church with strong Brethren values. Small and growir Contact Wayne Zunkel, 15843 Blackhawk, Granada Hil CA 91344. Tel. (818) 891-2231.

INVITATION–In Atlanta, Ga., join Faithful Servant Chur of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Trail anc 85 North, exit 38, Norcross. Contact Pastor Joe May at (4(985-1360 or John and Debbie Hammer, 5584 Wilmer Norcross, GA 30092. Tel. (404) 448-9092.

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ester, N. Plains: Mary Jane Button-Harrison

nark, Ill./Wis.: Whittney Miller

wer Deer Creek, S/C Ind.: Mary Kessler

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Wilmington, Atl. N.E.: John Winter

Woodland, Ill./Wis.: Erin Sell, Julie Ann Ott, Linda Bricker, Marilyn Danner, Theresa Hamm

York First, S. Pa.: Karen Gentzler

> The following wedding anniversaries are listed in Turning Points: 50, 55, 60, 65, and anything after 70. Remember to include first and last names, town, state, and the number of the anniversary.

Wedding Anniversaries

Airey, Elvert and Leta, Dayton, Va., 50

Becker, Raymond and Florence, Troy, Ohio, 50

Duncanson, Harold and Kathryn, Modesto, Calif., 50

Fackler, Charles and Anna Mae, Annville, Pa., 50

Fike, Paul and Ella Mae, Bridgewater, Va., 50

Kiracofe, Henry and Vallie, Bridgewater, Va., 50

Koehler, Frederick and Icel, Udell, Iowa, 60

Mallison, Victor and Alvetta, Custer, Mich., 50

Miles, Charles and Alma, Queen City, Mo., 60

Miller, Garland and Edith, Bridgewater, Va., 50

Miller, Versal and Grace, Centerville, Iowa, 50

Sheffer, Wilson and Treva, Bridgewater, Va., 60

Sisler, Warren and Lila, Cloverdale, Calif., 60

Tate, Edgar and Geraldine, Salem, Va., 50

Tate, Prentiss and Aurelia, Salem, Va., 50

Watson, Stanley and Alice, Modesto, Calif., 50

Wine, Everette and Lela, Bridgewater, Va., 50

Ziegler, William and Florence, Palmyra, Pa., 60

Deaths

Adams, Oscar, 72, Ephrata, Pa., Sep. 26, 1990

Allman, Walter, 87, Dayton, Va., Jul. 15, 1990

Arey, Roy, 95, Hinton, Va., Aug. 10, 1990

Bachman, Sandra JoAnn, 43, Glendale, Ariz., Jun. 26, 1990

Barnett, Luther W., 60, Salem, Va., Apr. 14, 1990

Benson, William E., 82, Mason, Mich., Aug. 28, 1990

Berheibile, Daisy R., 92, Rockwood, Pa., May 4, 1990

Bertha, Davis, 82, Polo, Ill., Oct. 3, 1990

Botkin, Charles, 89, Sugar Grove, W. Va., Jul. 8, 1990

Bowser, Edward Sr., 87, York, Pa., Sep. 12, 1990

Cable, Oscar, 88, Monticello, Ill., Apr. 15, 1990

Capps, G. Glenn, 80, Cerro Gordo, Ill., Apr. 9, 1990

Carnall, Waldon, 84, La Verne, Calif., Oct. 21, 1990

Cash, Jesse, 74, Harrisonburg, Va., Sep. 6, 1990

Coleman, Nellie, 80, Caldwell, Idaho, Jul. 18, 1990

Craun, Dee, 87, Bridgewater, Va., Oct. 23, 1990

Cupp, Daniel, 87, Staunton, Va., Jul. 26, 1990

Danielson, Era Bernice, 87, Hairfield, Iowa, Sep. 30, 1990

Davis, Earl, 74, Mechanicsburg, Pa., Oct. 19, 1990

Delawder, Vesta, 64, Broadway, Va., Oct. 23, 1990

Dillon, Macie, 82, Roanoke, Va., Sep. 28, 1990

Dorraugh, Charles, 81, Luray, Va., Sep. 19, 1990

Eagles, Mabel, 85, Palmyra, Pa., Jul. 21, 1990

Eavers, Melvin R., 81, Stuarts Draft, Va., Aug. 2, 1990

Ebersole, Effie, 77, Palmyra, Pa., Sep. 2, 1990

Eby, Ralph V., 67, Elkhart, Ind., Oct. 28, 1990

Enyeart, Effie M., 88, S. Whitley, Ind., Oct. 14, 1990

Evans, Gladys, 96, Glendora, Calif., Oct. 20, 1990

Everhart, Mary, 85, San Dimas, Iowa, Aug. 28, 1990

Evers, Melvin, 80, Stuarts Draft, Aug. 2, 1990

Fitzwater, Marshall, 75, Harrisonburg, Va., Aug. 31, 1990

Flook, Roger, 82, Boonsboro, Md., Aug. 12, 1990

Flora, Opel, 90, Boones Mill, Va., Aug. 28, 1990

Garber, Wilbur, 91, Bridgewater, Va., Sep. 11, 1990

Gochenour, Thomas, 32, Edinburg, Va., Aug. 26, 1990

Heckman, Eunice, 85, Decatur, Ill., May 25, 1990

Hellam, Anna Mae, 78, Phoenix, Ariz., Feb. 17, 1990

Hendershut, Sandra, 51, Polo, Ill., Sep. 23, 1990

Hess, Max, 74, Harrisonburg, Va., Aug. 13, 1990

Higgs, Myrtle, 70, Harrisonburg, Va., Oct. 20, 1990

Horst, Brian, 18, Lebanon, Pa., Oct. 26, 1990

Jacobs, Mary Propst, 97, Bridgewater, Va., Jan. 30, 1990

Jones, John E., 81, Hagerstown, Md., Jun. 30, 1990

Judy, Monna, 94, Franklin, W. Va., Sep. 6, 1990

Kestner, Lillian, 80, Twin Falls, Idaho, Oct. 22, 1990

Kestner, Lincoln, 81, Twin Falls, Idaho, Sep. 2, 1990

Kline, Mary, 60, Washington, D.C., Oct. 21, 1990

Kline, Orpha, 74, Wardensville, W. Va., Jul. 17, 1990

Kohart, Bernice, 87, Continental, Ohio, Sep. 28, 1990

Kurtz, Eula Rose, 88, Phoenix, Ariz., Sep. 3, 1990

Lambert, Arthur, 80, Franklin, W. Va., Jul. 4, 1990

Lee, Leslie H., 60, Modesto, Calif., Aug. 20, 1990

Lehman, William, 66, York, Pa., Sep. 19, 1990

Lesby, Russell, 84, Falls Church, Va., Oct. 20, 1990

Lichty, Stephen A., 30, Waterloo, Iowa, Nov. 1, 1990

Luster, Sarah, 84, Roanoke, Va., Sep. 16, 1990

Manner, Mary, 98, Wakarusa, Ind., Oct. 13, 1990

Marchand, Dorothy, 81, McPherson, Kan., Oct. 28, 1990

May, Rhoda, 85, Fulks Run, Va., Aug. 13, 1990

McCumber, Helen, 72, Scottville, Mich., Oct. 1, 1990

McKinney, O'Neil, 66, Mechanicsburg, Pa., Jul. 2, 1990

Mellinger, Emily, at birth, Pyrmont, Ind., Jul. 18, 1990

Mellinger, Seldon, 78, Carlisle, Pa., Sep. 30, 1990

Mikesell, Zelma, 83, Greenville, Ohio, Sep. 23, 1990

Miller, Dove, 81, Bridgewater, Va., Oct. 2, 1990

Miller, Icie V., 88, Harrisonburg, Va., Oct. 28, 1990

Miller, Mary, 84, Mount Jackson, Va., Jul. 12, 1990

Minnic, Ralph, 81, La Verne, Calif., Oct. 19, 1990

Mitchell, Hazel, 86, Broadway, Va., Aug. 15, 1990

Mitchell, William S., 78, Tacoma, Wash., Aug. 30, 1990

Mongold, Mattie V., 82, Harrisburg, Pa., Sep. 18, 1990

Moomaw, Ira W., 96, Jacksonville, Fla., Oct. 2, 1990

Morell, Mary, 67, Custer, Mich., Jul. 18, 1990

Newman, A. B., 95, Salem, Va., Oct. 27, 1990

Nininger, R. Douglas, 84, Roanoke, Va., Sep. 25, 1990

Noffsinger, Irene W., 71, Elkhart, Ind., Oct. 16, 1990

Painter, David Franklin, 77, Palmyra, Pa., Jun. 4, 1990

Palmer, William, 72, Astoria, Ill., Jul. 8, 1990

Petry, Earl, 97, Eaton, Ohio, Oct. 20, 1990

Price, Ethel, 71, Broadway, Va., Oct. 16, 1990

Rhoades, Louise, 80, Rocky Ford, Colo., Oct. 7, 1990

Rummel, Martha, 83, Greenville, Ohio, Sep. 25, 1990

Shank, Gertrude M., 85, Lancaster, Pa., Oct. 13, 1990

Shepherd, Charles, 91, Tampa, Fla., Apr. 12, 1990

Shepherd, Fannie, 97, Tampa, Fla., Sep. 24, 1990

Shoemaker, Earle, 72, Collegeville, Pa., Jun. 10, 1990

Sisler, Warren, 84, Cloverdale, Calif., Sep. 27, 1990

Slead, Minnie Mae, 97, Kalona, Iowa, Oct. 6, 1990

Smucker, Carl S., 80, Sun City, Ariz., May 19, 1990

Smyser, Henry, 82, Dallastown, Pa., Sep. 29, 1990

Snyder, Irene E., 87, North Manchester, Ind., Oct. 22, 1990

Sowers, Bertha, 86, Floyd, Va., Jul. 21, 1990

Speer, Cecil M., 83, Loma Linda, Calif., Aug. 11, 1990

Stalder, Edith, 86, Cerro Gordo, Ill., Jun. 14, 1990

Stauffer, Miriam, 70, Elizabethtown, Pa., Oct. 21, 1990

Stubbs, Mildred, 88, Richmond, Ind., Sep. 30, 1990

Summers, Willie M., 93, Bridgewater, Va., Sep. 7, 1990

Travis, Dorothy A., 81, Wenatchee, Wash., Oct. 24, 1990

Turner, Virginia, 76, Stanley, Va., Jul. 9, 1990

Wagoner, Dwight, 68, Pyrmont, Ind., Aug. 24, 1990

Wertz, Wilbert, 78, Blue Ridge, Va., Jul. 26, 1990

Whitehead, Wallace, 65, Phoenix, Ariz., May 7, 1990

Wieand, Viola, 99, Peoria, Ill., Mar. 20, 1990

Williams, Robert E., 77, Carlisle, Pa., Oct. 14, 1990

Wine, Effie, 102, Mount Sidney, Va., Sep. 20, 1990

Wood, Pearl, 83, Broadway, Va., Aug. 28, 1990

Wright, Fred H., 82, Youngtown, Ariz., Feb. 28, 1990

Zimmerman, Ruth C., 85, Bridgewater, Va., Jun. 18, 1990

Christmas past

I've always been a bit intrigued by the idea that children resemble their parents. Since I'm adopted, I had no firsthand experience with what is really a very commonplace idea.

So quite regularly, now, I gaze on my own child with a sense of wonder. The eyes and nose are unmistakeably mine. The mouth and hair come straight from her dad. And I think I can take credit or blame for that independent streak that I see developing.

It is a bit incredible to see these pieces of a previous generation emerging in a new human being who is, regardless, developing into a unique person in her own right. She will no doubt be very different from the child we expect to arrive in a few months.

It's natural to think of babies and births at Christmastime. It's an even more compelling connection when one has a toddler underfoot and a baby in the making. The birth of one's babies is every woman's Christmas, writes Madeleine L'Engle.

As our 20-month-old folds her hands in nighttime prayers and learns the names of the figures in the creche, I am overwhelmed by the innocence of childhood and the astonishing choice that God made to send his Son in the form of a baby.

How did God choose to send this Savior through the common experience of childbirth? What did God ponder as he gazed for the first time at the human face of his Son? Did God, like any new parent, marvel at the tiny fingers?

And what did Mary ponder as she gazed at the divine face of her son? Did she look for the curve of her mouth in his face? Was she mystified by a child fully divine and fully human?

Between Christmas and Epiphany, a day we low-church Christians are scarcely aware of, lies another day even more obscure—Holy Innocents' Day, which recalls Herod's slaughter of the innocent babies of Bethlehem. After that day, what did Mary ponder as she gazed at her baby's face?

That story, like others that tell of children taken from their parents, cuts into some new part of me now that I am a mother. It never fit well with the shepherds and the angels, of course, but now I am even more capable of grasping its horror. When Herod lashes out at God incarnate, Christmas is over.

On Christmas day, is this what God saw foreshadowed in the face of his Son? Is this what Mary saw?

When we reach January, we have finished our festivities and unpacked the post-Christmas blues. When we reach Epiphany, we have come through both Christmas and Holy Innocents' Day. We have seen God's most glorious gift, and we have seen humankind's most terrible response. We have seen candlelight, and we have seen the harsh reality of desert sun. We have seen the olive branch of peace, and we have seen the machinery of war.

But God sent his own Holy Innocent, who bears the likeness of the one who sent him. The story of Christmas will not be complete until Easter.

That is what we remember as we weep with Rachel for her children, as we bow in adoration with the magi, as we gaze at the face of the Child. When Christmas is past, Christmas still is present.—WENDY CHAMBERLAIN MCFADDEN

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Have you noticed? MESSENGER has gotten closer to home.

We've expanded our local news into two sections–In Touch and Close to Home. In Touch profiles people we'd like you to meet. Close to Home highlights news of congregations, districts, colleges, and other local and regional life.

But that's not all. Mixed Reviews offers you a Brethren critique of various media. Turning Points lists new members of the church. And, beginning this month, the informal Stepping Stones column promises to help you through life's ups and downs.

Take a closer look. We're closer to you.

MESSENGER. We're bringing you home.

Church of the Brethren February 1991

Messenger

'From oppression and violence
he redeems their life;
and precious is their blood
in his sight.'

–Psalm 72:14

From the Editor

For many years we've wondered how the Church of the Brethren might get MESSENGER into every Brethren home. While MESSENGER reaches 24,000 subscribers, what about the other 36,000 or so Brethren households (figuring roughly two and a half people per household divided into a denominational membership of about 150,000)?

Fill the world with love!
One Great Hour of Sharing

Well, that is now happening with the issue you're holding in your hands. Through a one-time cooperative effort of MESSENGER and the stewardship staff, this issue is being provided free to an additional 40,000 households. The Sudan articles and a special centerfold will help congregations learn more about the ministries supported through the One Great Hour of Sharing offering emphasis, and it's through that major interpretation effort that the free magazines are being distributed to congregations in a quantity that we hope is roughly the same as the number of households. (We're not sending bundles to those churches that already subscribe for all their members.)

In addition to providing extra exposure to the One Great Hour of Sharing material, we hope many people will take a closer look at MESSENGER, and consider subscribing.

And, by the way, a closer look at this issue will reveal yet another innovation. We're launching a series of occasional features that help you relate your Christian faith to daily life. We hope this series, called "Faith at Home," will enrich you.

Wendy McFadden

COMING NEXT MONTH: Articles on evangelism and Nigeria's Rural Health Program, plus reports from Brethren visitors to Iraq.

Messenge
Vol. 140, No. 2 February 1

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Editorial assistants
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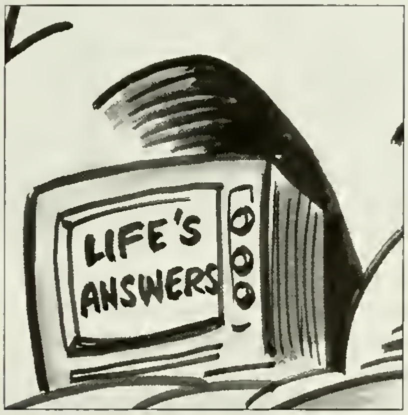

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left, 12-13: George Keeler
top: Cheryl Cayford
bottom, 10 bottom, 17, 24 bottom:
Wendy McFadden
0 top: RNS/Robert Boczkiewicz
6, 27 art: Kermon Thomasson
9, 24: J. Roger Schrock
1, 23: R. Jan Thompson
2, 24 top: Phil Grout

Cover: *A Liberian mother and child. This year the Church of the Brethren has provided $25,000 through its Emergency Disaster Fund for people in Liberia, who are suffering from a year of ruthless violence from the civil war. Food and medical needs are severe.*

These grants have been made in response to Church World Service's appeal for $1 million from US churches. More than 80 percent of the population in the capital city of Monrovia are malnourished. Hardest hit are women, children, and the elderly.

Relief and development assistance in Liberia and elsewhere around the world are made possible through such efforts as the One Great Hour of Sharing, highlighted in this issue with a special insert.

In Touch

Flap jack quilter

Lewis Butts became a quilter by need. His wife, Cleo, needed someone to piece quilt tops for her when she became unable to do work at her sewing machine.

Lewis now pieces quilts for the women's fellowship at the Topeka (Kan.) church.

One of the quilts he cut out and pieced—in a personally designed pink and blue Tic Tac Toe pattern—was auctioned at the church's Dunkerfest Days in September.

After Lewis pieced the quilt, the women's group, including Cleo, met weekly to quilt it by hand. Lewis cuts fabric blocks and pieces and binds quilts, but doesn't do the hand quilting.

He does, however, cut all his quilt pieces with scissors, though he has a faster rotary cutter. "Some say I'm awful particular because some of the patches the women cut, they didn't cut true enough and I couldn't make the corners match," he says.

Lewis has boxes of fabric blocks already cut, just waiting for him to sew together. Many are made from double-knit fabric for lap quilts that the church group will "coarse quilt." There are between 30 and 35 of the quilt tops waiting for the women to quilt, and Lewis estimates the group has already completed 50. Some are donated to the Rescue Mission or North Topeka Outreach, and others are sold to individuals or to benefit the church.

The Butts have also collaborated on some quilts for their children and grandchildren.

Lewis is known as the "Flap Jack Man" in the Good Sam recreational vehicle organization. He fries pancakes at Good Sam gatherings and at state meetings has been known to use 150 pounds of mix.

"I like to keep my hands going. If I read a little, I go to sleep, so then I go back and start sewing. That's the way I relax, I guess."—ANITA MILLER FRY

This article is excerpted from the Topeka Capital-Journal, *with permission.*

Walker with a cause

From the rural hills of southern Virginia, to the lakefront of Chicago, Ill., **Andy Jones** is a walker with a cause. Just ask him. Ask him why he is always ready to step off on the next walk designed for supporting some worthy group or social concern.

His answer will be a solid, no-doubt-about-it, " 'cause it's fun." That's reason enough for this nine-year-old presently living with his family in Oak Brook, Ill.

Andy's first experience was in a world hunger walk sponsored by his home congregation, the Antioch (Va.) church. He, along with 124 others, stepped off together on the first of what has become an annual event for raising money to help fight world hunger.

Since then, Andy has walked in a CROP walk in Virginia as well as one in Lombard, Ill. He joined over 800 other walkers in a 16-mile trek along the lakefront of Chicago last April. This walk generated thousands of dollars for research of multiple sclerosis. This fall he was also involved in other walks.

Andy enjoys the fellowship and fun and senses the good that comes from such events.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

He likes the idea that lots of money can be raised this way to help people. Those who see him grow and develop glimpse more. But for Andy, this is reason enough.
—Phil and Kathy Jones

Rabbits, rabbits, rabbits

"I can't keep all my baby rabbits," says **Carolyn Martin**, a 16-year-old member of the Ottawa (Kan.) church.

"Donating them to Heifer Project International is the next best thing. I know I'm starting a chain of helping others when I give my rabbits as breeding stock to HPI, and the offspring go to less fortunate people who donate their first-born doe to someone else."

"Carolyn names, feeds, and gives tender loving care to all her rabbits," says her mother, Mrs. Richard Martin. "She hugs and talks to them, and cries hard when they leave for HPI's 1,200-acre ranch at Perryville, Ark.. And *we* never, ever think about eating one."

Each year, Carolyn takes her rabbits to The Bishop's Roundup in November in Lawrence. There, Heifer Project trailers load up used clothing and livestock. The international project, started in 1944 by Brethren Dan West, of Goshen, Ind., now has 150 projects in 44 countries.

Last year, Carolyn donated five Dutch rabbits. Her parents received a tax exemption of $75, and the receipt indicated that the baby bunnies went to an Indian reservation in Sioux Falls, S. D.

Carolyn was 10 years old when Helen Jamison, another Brethren from rural Ottawa, gave her a Heifer Project T-shirt. She was so "turned on to HPI" that she chose it as the topic of an eighth grade heritage project.

While other students were digging into family histories, Carolyn researched Heifer Project from the time during the Spanish Civil War when Dan West doled out powdered milk and decided, "If a cup, why not a cow."

Good Neighbors to The World
HEIFER PROJECT INTERNATIONAL

In comparison to heifers, rabbits efficiently and quickly convert food into meat. The offspring of prolific rabbits can total 150 pounds of meat in one year.

Most of the 17 rabbits Carolyn has donated have been crossbreeds from white Californian bucks. She's had New Zealand, Mixed Satin, and even Champagne d'Argent, a rabbit born with black fur that changes to silver.

Carolyn is on her high school honor roll and is president of her 4-H club. Her near-future plans are to get a part-time job cleaning out animal pens for a veterinarian; her long-range plans are to work in a zoo.
—Irene S. Reynolds

TV for children

Brethren media education volunteer **Ramona Pence**, who gives workshops on media and children, and Brethren **Jean Moyer**, were among about 50 people from various denominations at a symposium on "Television and Children" in November.

Initial plans were made to create and produce a high-quality, value-based children's television program dealing with affective development. "The United Methodist communication team will meet to find sponsors, set goals, and test some pilots," reported Ramona. "At this point they don't know what type of children's program it will be, what vehicle (public, cable, or network), or what age they will target. It was the beginning step."

Names in the news

Darla Kay Bowman, a student at Bridgewater (Va.) College, will spend three weeks in February as an intern at the Quaker United Nations office in Geneva, Switzerland, monitoring the UN human rights commission meetings.

Dale Ott, of Geneva, Switzerland, visited Romania in November as a member of the Christian Children's Fund team that spoke with officials concerning family-based living alternatives for institutionalized children.

Gary and JuliAnne Bowser Sloughfy have been instrumental in starting a Habitat for Humanity chapter in Fostoria, Ohio. JuliAnne, pastor of the Fostoria church, has volunteered in helping form the new chapter, of which Gary is president.

Phyllis and Clifford Oshel, and son **Johnathan**, of the Topeka (Kan.) church, were one of five families selected as Topeka family of the year. The Oshels have taken in three teenagers who otherwise would be in institutions for homeless youth.

Anna Snyder, of First church in Chicago, Ill., is associate director of the Albert Einstein Peace Prize Foundation and helped organize a January seminar in Moscow, with Mikhail Gorbachev as the keynote speaker. The foundation awarded him its peace prize in June.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Kristallnacht

Fifty-two years ago November 9, the peace of the world was shattered by Kristallnacht in Germany—"the night of broken glass"—when Jewish homes, property, and synagogues were destroyed and 30,000 Jews were carried off to concentration camps.

Ira Lydic, pastor of the **Lebanon** (Pa.) church, gave the sermon at a recent Jewish observance of Kristallnacht.

In the summer of 1990, the Lydics went to Germany to visit their daughter, who is an exchange student. Visiting the Dachau concentration camp, Ira noted the silence of visitors in the presence of the gas chambers and was impressed by a sign that said: "If we do not remember the lessons of the past, we are doomed to repeat the mistakes of the past."

Eager not to "repeat the mistakes of the past," he conferred with his friend Louis Zivic, rabbi of the Beth Israel Synagogue, and the idea of a community commemoration service was formed. Eight people representing different faiths participated in the service and Ira gave the sermon. Sponsors included almost 50 Protestant and Catholic churches.

Mindful of a common heritage, the people of good faith in Lebanon Valley joined in commemorating Kristallnacht by leaving building lights on as beacons in the night.

On the previous Sunday Rabbi Zivic attended the Lebanon church to invite the congregation to the Kristallnacht service, while members of a Roman Catholic church were in the basement preparing noon meals for the needy. Three very different faiths—within the same walls—with no barriers between them.
—HARLAN D. BROSS

Paving the way

The **Hagerstown** (Md.) congregation is getting "lots" of use from its parking lot. As an outgrowth of involvement in the Education for Urban Ministries program, the church has worked to identify some needs of people in the immediate area to which they might relate.

One simple act of friendship has been to allow neighbors to park in designated areas of the church lot, except on Sunday mornings.

In October, the church held its fourth annual Fall Festival, and the parking lot was transformed into a petting zoo, with sheep, goats, rabbits, and chickens. Free refreshments were provided, and inside the church were displays, games for children, bingo (with groceries for prizes), and music.

"We wanted to give people in the community the feeling that they are free to enter the church, and that it's a place

Kids Night Out with God *(K.N.O.W. God) is a weekly Bible study for children ages 4 to 12 at the Castine (Ohio) church. During the two years it has been in progress, attendance has grown from about 10 to 40. Sharon Fellers, one of six teachers, says the church felt the children could benefit from additional Bible study outside of Sunday school.*

Separated according to age, the three classes have, among other things, spent time studying their heritage by writing letters to CROP, Heifer Project, and mission projects to learn more about what Brethren are doing.

Twenty minutes of music from the study hour has given rise to the congregation's first children's choir. Other activities include crafts, keeping prayer journals, and community activity such as "pick-a-treat" at Halloween, when the children take goodies to others instead of collecting them.

where they're welcome,'' says Guy Wampler, pastor of the congregation.

Yet another use for their pavement evolved last May, when free table space was provided on the church lot for a community yard sale.

What's happening

Camp Mardella has produced an audio tape of camp songs entitled ''Mardella's Musical Memories.''

As part of an International Peace Lantern Exchange Project, children from the **Westminster** (Md.) church created peace lanterns they sent to the Soviet Union and held a ceremony setting afloat lanterns they received from Soviet children.

Ridgeway Community church in Harrisburg, Pa., hosted a 14th annual volleyball marathon with more than 100 people representing nine Brethren churches. In 24 hours $84,000 was raised for Heifer Project International.

''The King's Kids'' Sunday school class of the **Parker Ford** (Pa.) church raised $750 by recycling 20 tons of glass. Now the congregation is enjoying padded, upholstered pews the money helped purchase.

Happy One Hundred!

The University of La Verne (Calif.) celebrates its centennial with festivals and awards throughout the 1990-91 year. Harold Fasnacht, president emeritus 1948-68, received the first centennial medallion for his 42 years of service.

After 43 years of coaching the **La Verne** football team, Roland Ortmayer was awarded a centennial medal of distinction at halftime of his final game in November. Herman Landis, 92, one of the oldest La Verne alumni, has also been honored with a distinguished service medal for his ongoing support over the past 70 years.

Manchester College, in North Manchester, Ind., won first place in a National Association for Campus Activities contest to find the college with the most outrageous, creative, unusual, imaginative, or bizarre outdoor event. The prize-winning activities included a hog-roast, a lifesize monopoly game, and a mudfest.

A recent Beverage Responsibility Education Week at **Juniata College** in Huntingdon, Pa., included a ''Happy Hour'' with ''mocktails'' and Friday night entertainment with a keg of draft birch beer, as well as lectures on drinking and driving. ''This is not an anti-alcohol campaign,'' said one student organizer, Chuck Howells. ''Instead we hope to promote responsible drinking.''

Memories make money

A book by Geraldine Crill Eller is helping raise money for the Mustard Seed Day Care Center sponsored by the **Wenatchee** (Wash.) Brethren Baptist Church United.

Thirteen new members joined the Clover Creek church in a special 200th anniversary baptism in the nearby Clover Creek.

Each donor of $10 or more gets a free copy of *A Potpourri of People*, a collection of memories of people and events that helped shape and sustain the church.

''Even with much donated labor, we still need cash,'' Geraldine writes. ''I decided that offering a free book for a donation to the center would bring in more revenue than passing the collection plate. It has!''

The center provides care for latchkey children as well as preschool services five days a week. Organizers have also designated a room for English classes for homebound Hispanic mothers, Geraldine reports.

Reunion

Anyone who has ever been a camper at **Camp Mon-Dak**, near Dunseith, N. D., is invited to an all-camper reunion July 12-14. ''We're hoping to reach people who have at some time been in the camp and would like to come back,'' said organizer Ruth Clark. Contact her at Rt. 2, Box 36, Froid, MT 59226; (406) 963-2533.

Milestones

The **Clover Creek** church in Fredericksburg, Pa., observed its 200th anniversary with a weekend of special activities in September. In an old-fashioned baptism in nearby Clover Creek, 13 new members were received.

Center Hill church near Kittanning, Pa., celebrated 170 years October 21.

The **La Verne** (Calif.) church celebrated the 100th anniversary of its founding November 3.

The **Freeport** (Ill.) church observed its 75th anniversary October 28.

The **Cooperative Disaster Child Care program** celebrated its 10th anniversary in October.

La Misión de Jesus in McFarland, Calif., has been received as a Church of the Brethren fellowship by Pacific Southwest District.

The **Somerset** (Pa.) church held a mortgage burning October 21 to celebrate the conclusion of part of its renovation program.

Bethel Temple church in Pomona, Calif., has been disorganized. Its final service was held January 28, 1990.

Christian Peacemaker Teams group reports on trip to Iraq

A Brethren, Quaker, and Mennonite Christian Peacemaker Teams delegation that traveled to Iraq November 21–December 1 says war can be avoided if the US shows respect for Iraq's point of view and for Arab culture.

The 12-member group, including Brethren Julie Garber and Bill Keim, met in Iraq with government officials and with officials of the US and Canadian embassies, as well as leaders in a women's organization, school children, a hospital administrator, and a Syrian Catholic bishop.

The highest-level meeting took place with Nazir Hamdoon, Iraq's deputy foreign minister. Hamdoon and delegation members discussed the possibility of using third-party negotiators with international profiles, such as Roger Fisher and Ramsey Clark, to arbitrate the crisis.

In addition, the team urged the release of all foreign ''hostages'' and specifically asked for the release of six US citizens with serious medical conditions, giving names provided by the US State Department.

''Only later did we learn that five of the six were released to Muhammad Ali, who also went to Baghdad to seek freedom for captives,'' reported Julie Garber. ''The five had been held in strategic sites and claim to have been treated well.''

A $12,000 shipment of medicine for infants and children, prepared by the New Windsor (Md.) Service Center, was presented by the group to the Red Crescent Society, the Arab equivalent of the Red Cross. The delegation reported a shortage of vaccines and medicines, water purification chemicals, and fuel additives.

''I'm generally hopeful that there will not be an armed conflict,'' Garber told reporters at a press conference upon returning to New York December 1. Iraqi leaders are willing ''to put anything on the negotiating table,'' she said.

CPT coordinator and team member Gene Stoltzfus said, ''Iraq will not pull back until their matters (about dissatisfaction with Kuwaiti leaders) are talked about in a serious way.'' Iraqi leaders believe Kuwait took advantage of Iraq during its war with Iran, he said, and they believe they have a right to Kuwaiti territory.

The delegation also included Quaker Landrum Bolling, who has extensive experience in informal diplomacy between US and Soviet leaders and US and Palestinian leaders.

''I think we're part of a pretty solid voice that opposes a military operation'' to end the crisis, Garber said. ''And I hope we demonstrated that to Iraq and, more importantly, to our own government.''

(The March MESSENGER *will carry first-hand reports of the trip from Julie Garber and Bill Keim and a news report from a December trip by general secretary Donald Miller, with 18 other top US church leaders, to cities in the Middle East.)*

Brethren Press becomes a center for resources

In a move intended to make Brethren Press the center for development of resources for Brethren congregations and members, the editorial and publishing units of Brethren Press have been shifted into the Parish Ministries Commission.

The shift came after a decision at the October General Board meeting to put the press under the direction of the treasurer's office, moving it from the General Services Commission.

Order fulfillment and Brethren Press finances are now administered by the treasurer's office, and order procedures will not change. An editorial unit, directed by editor of study resources Julie Garber, and a publishing unit, directed by Brethren Press publisher Robert Durnbaugh, are administered in the Parish Ministries Commission. Publishing goals, decisions, and recommendations are made or reviewed by the publishing council, now to be convened by Durnbaugh.

The editing and publishing units will begin to examine what resources the Brethren most need, said PMC executiv Joan Deeter. ''Beyond that we will obviously be exploring which of our pieces will serve a wider audience.''

Brethren Press will now do more to publicize and explain the work of the church, especially the Goals for the '90s said Deardorff. More work in communication will help the denominational staff districts, and congregations work together to achieve the goals, he said.

The press continues to sell to a wider readership through the ''faithQuest'' venture, which markets Brethren Press products. FaithQuest has been made a separate department, Deardorff said, so that its financial success or failure does not affect the regular workings of Brethren Press.

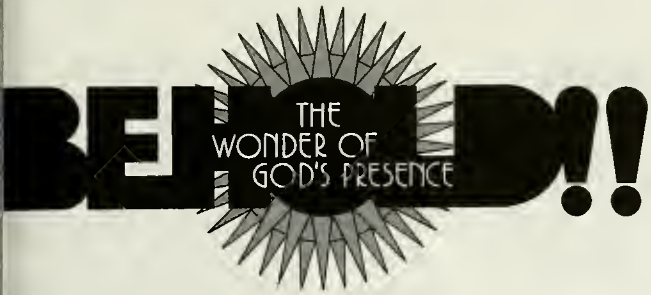
''I've had some concern that if Brethren Press is seen as only an income-producing unit,'' said general secretary Donald Miller, ''then it's unde heavy pressure to balance its budget. I believe that Brethren Press is primarily to resource the congregations.

''There's been talk about how we hav two editorial staffs, one in PMC, and on in Brethren Press,'' he added. '' 'Brethren Press' will continue to be the way of designating or identifying the publishing function'' of the church.

Peace, creation, and structure head Conference discussion

Among business on the agenda for the July 2-7 Annual Conference in Portland, Ore., are proposed statements on peacemaking and creation, a report from the denominational structure review committee, and a series of new queries.

The peacemaking paper offers guidance for the ministry of peacemaking to individuals and congregations. The statement is an unfinished item of business from last year. Also unfinished business is the 1990 paper on creation, which Conference decided to circulate a a study document. The paper has been revised and is brought for approval as a



The 1991 Annual Conference logo encourages Brethren to experience, proclaim, and share the joy of worshiping a living God.

enominational statement.

The structure review committee will ive a report on its assignment to review hurch structure as a way of enhancing ie church's ministries.

Queries for discussion at Conference iclude:

New relationships with Brethren eritage churches worldwide. Atlantic outheast District asks Conference to 'cause the Church of the Brethren USA) take initiative in approaching the ther churches around the world who iink of themselves as of the Schwarzenau Brethren heritage to consider /ays of meeting together for worship, ellowship, mutual encouragement, and)int planning of how we might work)gether and witness to Christ's love in ie world."

Query on missions to unreached eople groups. Northern Indiana Dis- ict asks: "Should the Church of the rethren have a clear and specific plan which identifies countries, ethnic/racial roups, timetables, and estimated esource allocations) for proclaiming the ospel and planting Churches of the rethren among unreached people roups?" The query states that "36 ercent of the world's population" do ot know Christ.

Religious pluralism and headship of hrist. Atlantic Northeast District asks nnual Conference to "formulate a lear and concise statement concerning Jesus Christ as the Savior of the world and as head of the Church according to the Scriptures."

The nature of the church. Atlantic Northeast District asks Conference to appoint a study committee to report in 1992 with a statement on "the essential nature of the Church of the Brethren, that without which we would no longer be the Church of the Brethren," suggesting that such a statement would be useful in church planting in new ethnic and geographic areas.

Query on organ and tissue donation. Northern Ohio District asks Conference to recommend a church response in educating and encouraging members as to how they might help relieve the suffering of individuals requiring organ and tissue donations.

Ethics in ministry relations. Oregon-Washington District asks Conference to appoint a committee to "develop a code of ethical principles for clergy in the Church of the Brethren . . . which would include the concerns of the 'Ethics in Ministry Relations' paper passed by Standing Committee in 1988."

Support of Brethren outreach ministries. As part of the Goals for the '90s program to expand mission efforts and work in the areas of young adult and deaf ministries, the General Board recommends that Conference challenge congregations to increase support "by 10 percent each year through 1995" and recommend tithing.

Phillip Stone, Annual Conference moderator, will preside over the business sessions and preach at the opening worship on Tuesday evening.

Other conference speakers are Eugene Roop, professor of Old Testament at Bethany Seminary, on Wednesday evening; June Yoder, professor at Associated Mennonite Seminaries in Goshen, Ind., on Thursday evening; Gilbert Romero, pastor of the Bella Vista church in Los Angeles, Calif., on Friday evening; and Susan Stern Boyer, associate pastor of the Manchester church, North Manchester, Ind., on Saturday evening. Thomas Geiman, pastor of the Mill Creek congregation in Port Republic, Va., will speak at the closing Sunday morning worship.

Janice Fralin, from Edgemont, Colo., will be music coordinator, and Bruce Hirsch, faculty member of the University of La Verne (Calif.), Conference choir director. Mary Jo Flory Steury, co-pastor of the Troy (Ohio) church, will be worship coordinator.

The theme of this year's Conference is "Behold! The wonder of God's presence!" Patricia Helman of Fort Wayne, Ind., and Rosanna McFadden of Indianapolis, created the logo design.

The location for business sessions, worship services, exhibits, and all main activities will be the new Oregon Convention Center in Portland. Special events include a Saturday evening concert by pianist Ken Medema.

Information about registration, accommodations, transportation, and special events will be mailed in packets to all churches and registered delegates in March. Contact the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.

Phillip Stone

Eugene Roop

June Yoder

Gilbert Romero

Susan Stern Boyer

Thomas Geiman

Roger Schrock to take new post in Sudan

Roger Schrock has resigned his executive post with the Church of the Brethren General Board effective July 31 in order to take a key assignment in Sudan.

Schrock has been named acting executive secretary of the New Sudan Council of Churches, an ecumenical agency recently begun to assist Christians in the southern, rebel-controlled part of Sudan. He and his wife, Carolyn, will move to Torit, in southern Sudan, next September.

Schrock has served as associate general secretary and executive of the World Ministries Commission since 1985. Previously he was the denomination's Africa representative.

His Africa experience also includes three years teaching at Waka Schools in Nigeria, several years managing Brethren mission hospitals and later heading the Lafiya health care program in Nigeria, and three years in Sudan coordinating a primary health care program. He has also pastored the Lewiston (Minn.) Church of the Brethren.

During his tenure as WMC executive, Schrock was heavily involved in work of the National Council of Churches—especially through Church World Service, the NCC's relief and development arm. Schrock was a member of the "Committee of Fifteen," which helped design a restructure of the NCC in 1989.

Selection of hymns almost complete for new hymnal

After years of sorting and debating, the three Hymnal Project committees—music, text, and worship—made final recommendations in October, and then disbanded.

The decision-making Hymnal Council then voted—hymn by hymn—on the recommendations, singing many of them, rejecting some, accepting others. By the end of the meeting, the total number of approved hymns reached nearly 600. The final 100 or so were to be selected at the last meeting of the 14-member council in January.

Three Hymnal Project staff—managing editor Rebecca Slough, music editor Ken Nafziger, and administrative secretary Lani Wright—will prepare the hymnal for publication, presenting it to the printers by early 1992, with release set for June 1. The hymnal will cost $14.95. A reduced price of $11.95 will be offered for pre-paid orders between Jun 1 and December 31, 1991.

The new hymnal, produced jointly by the Mennonite Church, General Conference Mennonite Church, and the Churc of the Brethren, replaces the 1951 Brethren hymnal and the 1969 Mennonite hymnal.—Steve Shenk

Bethany gives full tuition to Brethren students

At a fall meeting, the board of Bethany Theological Seminary decided to make full tuition scholarships available to Brethren students in the master's programs, beginning in the 1991-92 school year.

The board adopted a goal of raising $500,000 to help pay for the new scholarships. Financial aid for non-Brethren

Three church leaders from Panama *visited the General Offices November 30, giving a panel report and discussion on the situation in their country since the Decen ber 1989 invasion by US forces.*

Secundino Morales (center below), a bishop of the Evangelical Methodist Church Ernesto Weigandt (second from left), a Lutheran Church pastor, and Alcibiades Lope (right), a Baptist Church pastor, shared events suffered by their people both physical and economically.

Lopez emphasized the need for the people of Panama to "be given back the right to act as a nation" and not be "strait-jacketed by outside forces."

All three expressed appreciation for US church involvement in the concerns of their country. As for continuing pressure on the US government to remove military control and provide reparation to the Panamanian people, Weigandt urged those present not to give up. "We are living at a time of reshaping," he said.

tudents will continue to be available.

The board also discussed criteria for elocating the seminary and appointed a group to prepare a plan for marketing the present campus in Oak Brook, Ill.; began a search for a new president; adopted a new faculty manual; adopted a new policy on sexual harassment for a one-year trial period; and noted progress in an accreditation self-study.

Young adults gather, welcome the stranger

The 15th annual Young Adult Conference at Camp Woodland Altars in Peebles, Ohio, brought participants from as far away as California and Massachuetts to spend their Thanksgiving holiday n fellowship and renewal.

Workshop leaders Bob and Nancy Faus focused on several dimensions of he theme, "Welcoming the Stranger," by looking not only at the stranger outide, but at the strangers within—those parts which seem "out of sync with ourelves," said Bob Faus. "We are called o come to know, to serve, love, and invite the stranger into our midst because n that stranger, God himself is present."

Fourteen workshops focused on topics uch as community, faith sharing, and eadership within the church. In one ession, Phyllis Carter, Annual Conference moderator-elect, shared the urgent all to spiritual renewal recently released y six denominational leaders. "Planting reams with youth is extremely important," said Carter. "If we're going to get ack to our roots, this is where to start."

During the weekend conference, 10 members of the group drafted a statement declaring and confirming Brethren eace and nonviolence convictions, particularly in response to the Persian Gulf risis, which was then made available or those who wished to sign. Participants had the option of donating a percentage of the fuel cost of the trip to upport the church's peace office. A otal of $231 was collected.

Of the record 115 registered for the onference, some went to reunite with old friends, to meet new ones, or to escape the stresses of studying. Others participated in the conference to see how Brethren young adults in other congregations are thinking and feeling about life in the church, and to take new ideas for revitalizing youth back to their own home congregations.

"This is the future of the church," said Judy Dotterer of the Union Bridge (Md.) church, attending the conference for her seventh time. "We have here this weekend future moderators and general secretaries for the Brethren."

NCC speaks out on the gulf as it celebrates 40 years

The National Council of Churches' 270-member general board in November called for "an immediate halt to the buildup and the withdrawal of US troops from the Gulf region"—except those explicitly recommended by the United Nations security council.

The council also pressed the US to negotiate, "including direct negotiations with Iraq." The statements came during a meeting in which the organization celebrated its 40th anniversary.

To mark the occasion, a new logo was adopted. Brethren staff Howard Royer and Wendy McFadden were part of the logo constituency committee, which Royer chaired. The teal and purple design represents the "ecumenical ship," with the cross as a mast, riding waves suggesting the world, the waters of baptism, and the winds of the Holy Spirit. It was designed by Beleski and Swain Design, of Westport, Conn.

Joan B. Campbell was elected unanimously as general secretary through 1995. She is currently executive director of the World Council of Churches' US office and is a minister both in the Christian Church (Disciples of Christ) and the American Baptist Churches (USA). New directors were chosen for the NCC's four units: Lani Havens will direct the Church World Service and Witness Unit; Constance Tarasar the Unity and Relationships Unit; Kenyon Burke the Prophetic Justice Unit; and J. Martin Bailey the Education, Communication, and Discipleship Unit.

General Board announces half-time staff member

Jean L. Hendricks began January 1 as ministry training field associate, working in the central and western regions of the Church of the Brethren. A graduate of McPherson College and Bethany Seminary, she lives in Lawrence, Kan., where she is pursuing graduate work and pastoring the Lawrence Mennonite Fellowship.

Brethren group to visit sister church in Cuba

A "sister church encounter between North and South" will take place in April when Brethren visit the Christian Pentecostal Church of Cuba. Brethren are invited to apply to take part.

"Our Cuban sisters and brothers live in a socio-political context very different than ours," said Latin America/Caribbean representative Yvonne Dilling. "Exchanges can enrich our awareness of diversity in the global body of Christ." Contact the Latin America/Caribbean Office, 1451 Dundee Ave., Elgin, IL 60120; (708) 742-5100.

Church gives $20,000 to ease malnutrition

A grant for $15,000 was given through the church's Emergency Disaster Fund to cover shipping costs of food and medical supplies to the people of Liberia suffering from widespread malnutrition due to the fighting in their country.

Another EDF grant for $5,000 was donated in response to the economic crisis in Argentina, where there is a great need for food and medicines to help alleviate the increasing problems of hunger, malnutrition, and sickness.

BREAD NOT BOMBS
$ for food

Groceries were donated outside Lowry Air Force Base in Colorado during a Nover ber Christian Peacemaker Teams ''peace revival,'' and later went to area food ba

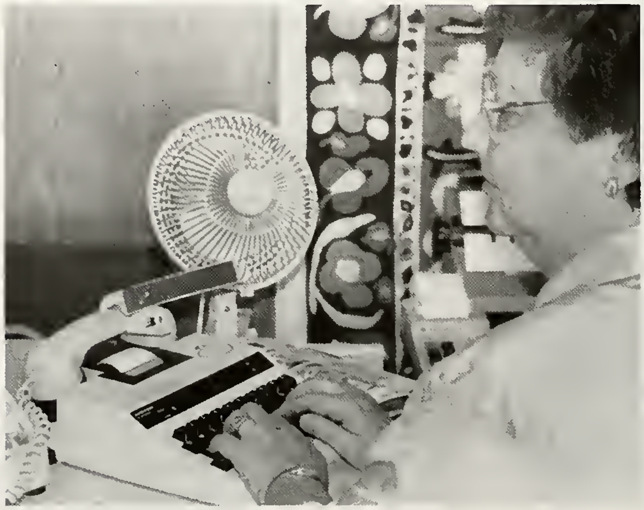
Peacemakers offer groceries at Colorado air force base

At their November ''peace revival'' in Denver, Colo., attendees of the Christian Peacemaker Teams conference ended the weekend of workshops and keynote speakers with a demonstration outside Lowry Air Force Base, gathering with an offering of groceries that was later distributed to area food banks.

Cliff Kindy, a member of the CPT steering committee and of the Manchester church in North Manchester, Ind., said the $4,000 of donated foods and money was presented to ''contrast how money could be used to help people, as opposed to how Lowry spends money.'' The grocery sacks were decorated by children, and some of the children present wrote a letter to President Bush describing the activity.

A final act of demonstration came when five members of the group proceeded inside the base, taking infant formula that they requested be sent to the gulf to ''contrast how Jesus calls us to respond to our enemy, as opposed to how Lowry responds,'' said Kindy.

Lowry Air Force Base is the financial center for US Air Force activity, writing the checks for materials and supplies. CPT, a Brethren and Mennonite peace group, sponsored a 12-member delegation to Iraq in November (see page 6).



Talking with the deaf *is possible with a telecommunications device for the deaf (TDD) like the one Parish Ministries administrative assistant Joan Pelletier demonstrates at left. Messages are keyed in and appear on an electronic display. Those who have a TDD can now call the denominational offices using the regular number, (708) 742-5100.*

Moscow choir shares more than music

Every concert given by the 45-memb Logos Choir of the Moscow Baptist Church received a standing ovation d ing the group's October 23–Novemb 14 tour. Traveling in 13 states, the ch performed to a total of 18,400 people Church groups gave lodging and food

Clyde Weaver, of the Highland Avenue church in Elgin, Ill., coordin the tour, which was sponsored in part New Call to Peacemaking, an effort c Brethren, Mennonites, and Quakers.

''Our country has entered a new st of giving to the Soviet people,'' he sa ''But giving *only* is lonely. This was opportunity to have the Soviets share their gifts with us.'' This ''mutuality exchange,'' is a way to begin perceiv Soviet brothers and sisters ''biblically instead of politically,'' he said.

One of the choir's instrumentalists, who left the group illegally toward th end of the tour, wrote a note asking fo giveness of his colleagues. He said he could not return to his country for reasons he did not explain. ''Though came as a surprise, there were no hard feelings from other members,'' said Weaver.

Point of order!

The moderator responds to three parliamentary questions raised in last year's Annual Conference debate.

by Phillip C. Stone

Every Annual Conference moderator approaches Conference with the full assurance that several points of order will be raised as to procedural matters.

Several points of order raised at the 1990 Annual Conference in Milwaukee dealt with the procedures associated with the use of queries for bringing business before the Annual Conference. The misunderstandings or differences of opinion related to at least the following areas:

1) Whether a query can be sent directly to Annual Conference from a district board. Some, including persons who had significant responsibility in drafting and interpreting the polity rules about queries, believe that queries should not come directly to Annual Conference from the district board.

However, one phrase in the polity relating to queries reads: "when a district board *or* district conference initiates a query. . . ." This implies to some that queries can come directly from district boards.

Those who believe that queries should not pass directly from district boards to the Annual Conference interpret that language in the context of a general requirement that even queries initiated by the district board still need to go to district conference. Certainly the language is not so clear as to preclude a different interpretation.

Furthermore, as recently as 1983 and 1984 Annual Conference received and adopted queries coming directly from district boards. There is sufficient ambiguity in language and sufficient precedent for direct referrals from district boards that it would be difficult to reject a query on this basis under present rules.

2) Whether a query can contain its own answer. While polity provides that the query should "avoid giving answers" or proposing a specific solution to the problem raised by the query, a proposal may be offered. While the suggestion of an answer is discouraged, it is not prohibited. It is important, however, that Conference distinguish between accepting the query (with the right to provide its own answer) and endorsing the proposed answer.

3) Whether queries containing apparently conflicting proposed resolutions can both be accepted. Since Annual Conference has authority to make judgments as it deems appropriate, there is nothing in polity that automatically precludes Conference from taking action that some observers would claim to be incompatible. The issue of compatibility, like other issues such as limited resources, would be proper subjects for the floor debate and should be resolved by voting.

The church has developed written polity setting out procedures for the development and handling of queries. This procedure ought to be consulted and followed when a query is proposed. In addition to the procedures described here, there is a strong recommendation for consultation with local, district, and national church staff persons to see whether the query has previously been answered, to find out whether resources exist that would make an answer unnecessary, and to help develop the query into its most useful form. Those procedures help assure that the limited Annual Conference time can be used wisely.

Phillip C. Stone is moderator of the 1991 Annual Conference.

A lawyer with convictions

Phil Stone brings more to the job of moderator than just a legal mind. He earnestly seeks unity and spirituality for the entire church.

by Bob Bowman

"Do you know why Washington, D. C., is full of lawyers and New Jersey is full of toxic dumps?"

Phil Stone, moderator of the 1991 Annual Conference, suave and polished in his three-piece suit, had a twinkle in his eye as he continued: "Because New Jersey got first choice."

Lawyers put up with a lot of ribbing. But Phil is an attorney himself. He is listed in three editions of *Outstanding Lawyers of America* and has been a partner in the law firm of Wharton, Aldhizer & Weaver since 1972. The list of honors he has gotten and the associations to which he has been elected as a part of his practice are impressive.

Formerly most of Phil's practice was in the courtroom as a trial lawyer. In 1985, however, he switched partly to commercial practice–corporate work and estate planning–so he could have more time with his family.

As the first lawyer elected to moderate the Church of the Brethren Annual Conference, Phil says his first reaction is uneasiness. Dunkers aren't known for their support of the legal profession. "I'm really surprised that they would elect a lawyer to a major position like that," he admitted.

Yet, just because Brethren have been reluctant to sue one another does not necessarily mean they are against lawyers. Somebody has to draw up our wills, see that the accused get a fair trial, and help us plan out estates.

In fact, his training as a lawyer will be one of the gifts he brings to the Portland, Ore., Annual Conference. "Analytical thinking is certainly a part of practicing law," he said. "My practice has taught me certain rules about procedures that ought to be valuable in terms of moderating Annual Conference. I hope I have some understanding about what it takes to be fair, about the flow of business, and how to frame motions in a proper way.

"I see the moderator as an advocate for the delegates. The delegates are the ones who are going to have to decide. While everybody can speak and make motions, the delegates are the ones who are accountable.

"When I sit there as a moderator I hope I'll be thinking, 'How should an advocate protect his delegates?' One way is to respect their time. Another is to make sure they get good information. Another is to make sure the process is not unwieldy. And another concern is to look out for comfort."

Phil grinned. "That may be my worst problem in this whole process because I demand a lot of myself and sometimes have a problem wanting to keep things moving even when breaks or rest stops ought to take place."

He will also bring his deep Brethren convictions to the job of moderator as he does to his law practice. One of the least attractive duties of his practice was handling divorce. Several years ago he stopped taking such cases, although he still does some counseling to try to stave off divorce. Phil may have a unique way of handling these cases. He tells about talking to a man who had come to see him once about a divorce.

"Do you ever do business just by word of mouth and a handshake," Phil asked, "or do you require a written contract for each transaction?" The man acknowledged that he did a lot of work by verbal agreement. "In fact," he said, "a lot of my business I conduct over the phone."

"And do you expect that your partners in these verbal agreements will stick to their word even when there are no witnesses to your phone conversations?"

The man said he counted on it. In fact, if anyone ever backed out of a deal they had made with him verbally, he would no longer do business with them.

"What if you made binding verbal commitments in front of a room full of witnesses. What if you made a contract with the most formal words and in the presence of a minister? Would you expect those commitments to be kept also?"

The man paused. He was beginning to get the drift of Phil's questions. He thought about it from a new perspective.

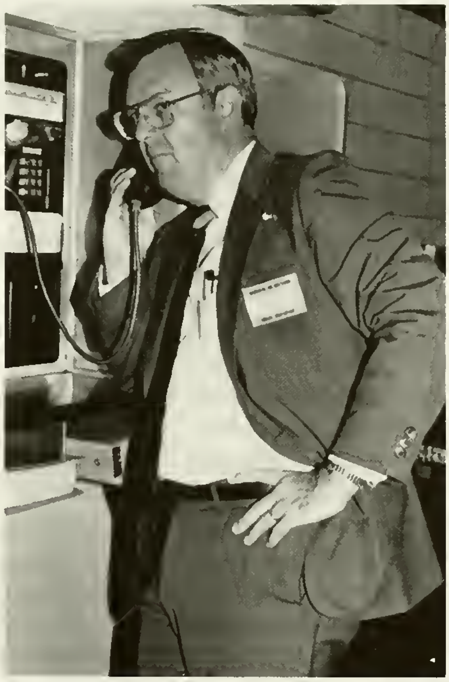
"To the best of my knowledge," Phil added later, "he and his wife are still together."

Phil Stone grew up in the Mount Hermon Church of the Brethren in Henry County, Va. It is a congregation that has contributed many leaders to the denomination. What is there about Henry County that has nurtured so many strong church leaders?

Phil is one of seven children of a close-knit family. "The area where we grew up," he explains, "was a neighborhood. Not a village or a town, but a community with neighbors. Many of the people in the community went to the Mount Hermon church. It was the social center for the neighborhood.

"When I was a child there was a neighborhood grocery store across the road from the church. Granny Eanes, who kept the store, had the church key, so if any of us needed to get into the church to practice piano or do anything we'd ask her. She was a kind of guardian of the church.

"I remember one of the things that made quite an impression on me. I must have been eight or nine—I joined the church at that age—when I was meeting the pastor for some conversation about that. Guy Wampler Sr. was my pastor.



Top: *During his busy schedule at last year's Annual Conference, Phil Stone found a place to call home. He was wishing his mother happy birthday.* **Bottom:** *His legal training came in handy when, as moderator-elect, he functioned as parliamentarian for moderator Curtis Dubble.*

He was one of my great heroes. I thought I was really an adult because I had just joined the church and could go ask Granny Eanes for the key. I was very proud of the fact that I was going to open the church door myself.

"I went over there but I couldn't get the door open. Somehow, even with my scant strength, I bent the key double. I was just petrified. While Granny Eanes was a very sweet person, I was also a little intimidated by an adult. And she was the custodian of the key. And I had to take this back to her.

"When Guy Wampler arrived, he replaced that key with his own and straightened out the bent key to keep for himself. I thought I had just been delivered from the enemy. I learned about grace at an early age."

Phil also remembered that his congregation gave him and other youth many opportunities for leadership. "We probably weren't very adept at those skills, but people were patient with us and encouraged us and supported us."

"As I think about that," he mused, "I regret the fact that some of our churches have gotten so sophisticated that the young people do not have a chance to participate and so they don't feel that the church relates very directly to them."

One of his early opportunities came in 1961 when he was able to attend the German "Kirchentag" as an exchange student under the Church of the Brethren-inspired International Christian Youth Exchange. That was the last such meeting of Lutherans from both East and West Germany before the Berlin Wall. It will be a special joy when, in June, he visits the German Lutheran Church for the first "Kirchentag" as a united Germany.

On Phil's resumé are some surprising entries. He lectured at the American Society of Abdominal Surgeons in 1985. He also has spoken to state seminars for physicians. He served on a committee to prepare a document "Principles of Cooperation for Physicians and Attorneys in the Commonwealth of Virginia."

Part of this activity comes out of a Brethren interest in reconciliation. Phil has been active in pressing for legislation that would restrict lawsuits against physicians but would establish stronger ways for doctors to police their own profession.

Phil lives with his wife, Cherryll, and four children on a farm that once belonged to the Abraham Lincoln family. You will find him there occasionally, sitting on an old Massey Ferguson tractor, running a bush hog over the fields with some of the Lincoln aura still hovering nearby.

He is a history buff; for a short time he was a high school history teacher. An area of special interest is his lifelong study of Abraham Lincoln. For years he has held annual memorial services at a local cemetery where some of the Lincoln family are buried. It takes very little prodding to get a rich lecture on Abraham Lincoln and the place Lincoln's faith played in his life.

Phil has more than an academic interest in relating faith to life, however. Some time ago he determined that worship should be the theme of the Annual Conference he moderated. "When I told the Central Committee my idea, they were coming up with scripture verses right and left. We finally settled on 'Behold, the wonder of God's presence.' "

The theme of worship brings together several concerns that Phil has been facing. He feels a loss of aliveness in much Brethren worship. The denomination is facing flat budgets and dwindling membership, but an even deeper concern for Phil is broken relationships within the church.

"Sometimes we are really nasty to each other," he said. "I've received more vicious attacks from church members as a member of the General Board and as moderator than I ever have as a lawyer. I chose a worship theme because it's awfully hard to get up off your knees and then abuse each other."

Nastiness has not been the predominant impression Phil has gained as moderator, however. He is quick to poin out the many letters he has received offering prayer for him during this year. "I'm overwhelmed by the support of folks. People are so supportive."

At the same time, Phil is burdened by what he senses as a growing alienation between our national leadership and the congregations.

"I hear this from both sides. It was particularly strong at Annual Conference last year. I am not employed by the church, either at the local level or the national level, so I hear it from both sides. Our staff are committed and sacrificial. And we, as a denomination, are partly to blame for the stress they experience. This stress affects their families as well as themselves. So it is unseemly of us to be judgmental."

He found his experience on the General Board to be particularly helpful in learning to appreciate diversity. "There were some people on the board with whom I couldn't agree if we were together for 10 years! But we still experienced unity. We can't sacrifice community just because we don't agree."

The worship theme is not simply a tool to make us more gentle with each other, however. In choosing this theme, Phil is responding to his own sense of the majesty of God. For Brethren who are often remarkably casual in their worship, he would like to recapture an awareness of the awesome and holy nature of God. "How do we encounter God today? Very few of us see a burning bush, as Moses did. And yet we have our own burning bushes."

Bob Bowman is pastor of the Pleasant Valley Church of the Brethren, Weyers Cave, Va.

Cain Lackey

A mountain legend

Annual Conference moderator Phil Stone has a rich Brethren heritage, including a rough-hewn great-grandfather who shaped himself into a revered and effective mountaineer preacher.

by Kermon Thomasson

Virginia's Patrick County a hundred years ago had a reputation for lawlessness and rough living. Hardy Scotch-Irish had settled the Blue Ridge Mountains 150 years earlier. The good creek and river bottom land had been taken up first, and as one generation succeeded another, cabins were built farther and farther up the hollows and hillsides.

Each of these generations found life a little harder. Schools, and often churches, were forgotten, and all energies were devoted to wrenching a living from the grasp of a reluctant land. There were few roads, mostly trails that connected one cabin clearing to another. Cut off from the rest of the country, the mountaineers' life took on a character of its own—shaped by ignorance, hardship, and isolation.

Over the Blue Ridge, in Floyd County, the Church of the Brethren—known in the area then as "Dunkards"—was strong and well established. (Floyd County today is the only county in the United States where the Church of the Brethren is the predominant denomination in numbers.) What is known today as Topeco would become the mother congregation of many offspring in southwestern Virginia, North Carolina, and West Virginia.

A young man from Patrick County, John Abe Hooker—one of the few there getting an education—attended school in Floyd, became attracted to the Brethren there, and joined the Topeco "Dunkards." Enthusiastic about his new-found faith, Hooker invited ministers to come and preach in his home community across the Blue Ridge. After a time of successful meetings in schoolhouses and groves, the Smith River

Cain Lackey with his third wife, Hettie. Once, after preaching an impromptu sermon while dressed in work clothes, Lackey was urged to speak again that evening. Overhearing the mountain preacher protesting his unreadiness, a bystander shouted out, "I want to hear the man with overalls on!"

LACKEY
REV. W.E. LACKEY
JAN 3. 1 69
ULY 3. 33

Top: *Smith River, where Cain Lackey gave his life to Christ in 1892, recently celebrated its centennial. Lackey also served here as minister.* **Bottom:** *Cain Lackey's gravestone epitaph, despite its frequent use, seems appropriate for this man still so well remembered in the mountains where he ministered.*

congregation of "Dunkards" was founded in 1890. (Smith River celebrated its 100th anniversary this past October with activities that attracted statewide television coverage.)

A couple of years later, J. A. Dove, of Botetourt County, came to Smith River as an evangelist. The new congregation was thriving, and good-sized crowds were attracted. One afternoon, as Brother Dove and the pastor, W. A. Elgin, were out on foot making evangelistic calls, they were crossing a field when they saw a young man digging a ditch. Brother Dove asked the pastor who the man was. Brother Elgin replied, "That's Cain Lackey, but you don't want to go down there. He's the worst man in this country."

On the surface, the pastor's characterization was warranted. In a community of rough and tough men, Cain Lackey stood out as the main one you didn't want to mess around with. He was born William Elkanah Lackey, on January 3, 1869, to Croff and Martha Lackey of Patrick County's Elamsville community. (Elkanah was—and still is—a popular name in this area. It comes from 1 Samuel 1:1—the father of Samuel. Often it is pronounced "Elkaney" or shortened to "Caney" or "Cain." A prominent Primitive Baptist preacher and state legislator—Elkanah B. Turner—helped popularize the name.)

Cain was the oldest of 11 children. He grew up amid the hardships common to all his neighbors. Late in life, he recalled lying in bed at night as a child and seeing the stars through the shingles of his parents' cabin. By the age of 10 he was helping clear new ground for farming, using a two-horse plow. At age 15 he helped his father build a grist mill on Puppy Creek, 10 miles from their home. Cain picked and shoveled on the mill race all day and slept at night on rough boards under the open sky, waking at dawn with his clothes soaked with dew.

Cain's physique seemed to be shaped and strengthened by such hardships. He grew into a giant of a man who could outwork any of his peers. One friend recalled how Cain could cut wheat (with a farm implement called a "cradle") until he was drenched with sweat, then stand in the river to cool off. Once he "cradled" 172 dozen sheaves of wheat in 10 hours.

Cain's strength was prodigious. A neighbor remembered, "I used to see him pick up railroad cross-ties as easily as an ordinary man picking up a two-by-four." When he was hauling cross-ties by wagon to sell to the railroad company, occasionally the load would "slip." Cain would use one cross-tie in his hands as a maul to knock the others back into place. Arriving at the railroad depot, Cain unloaded his ties into stacks 15 feet high, laying them up by himself, without apparent effort.

Yet the man who could handle a crosstie as if it were a two-by-four could combine his great strength with compassion and gentleness. Once Cain was walking home from Roanoke, a distance of about 50 miles. Snow lay a foot deep on the ground. His companion, a large black man, overcome with cold and exhaustion, fell over in the snow and could not go on. Cain picked his friend up and carried him in his arms until he found a house where he could be cared for.

Reminiscent of Abraham Lincoln legends, Cain was a champion wrestler who could lick men larger than himself. He admitted that he had met big men who could throw him, but he had never found anyone who could keep him on the ground.

Such was the strength and reputation of this hard-working, hard-living, hard-drinking, hard-fighting young man, that still today his exploits are told by old men who witnessed them. It was said that he could lick any man on Smith River or Shooting Creek. And the fights were of the knock-down, drag-out, eye-gouging, nose-biting, no-holds-barred variety. In a fight at Old Union Church, Cain beat off another roughneck and 13

Part of the legacy of Cain Lackey are descendants who have been active in the Church of the Brethren. Two great-grandsons currently serve in top posts in the denomination– Wilfred E. (for Elkanah) Nolen (left), executive of the Brethren Benefit Trust, and Phillip C. Stone, Annual Conference moderator.

of his friends in a free-for-all that left Cain's head scarred for life from the mule spurs his opponents beat him with. The fight ended with Cain throwing his chief opponent into the river and asking who wanted to be next. In later life, Cain called the scars on the back of his head "the scars of sin."

This not-to-be-meddled-with brawler was the man whom Brother Elgin called "the worst man in this country." But, to the pastor's surprise Brother Dove replied, "Then he's the very man I want to see, because Christ came to save sinners." He strode over to young Cain and asked him to come to the revival that night.

Cain, noted for his forthrightness as well as for his temper and strength, replied, "You don't want a man like me to come to church."

"Yes, you're the very man I want to see at church tonight," countered Brother Dove. "Will you come?"

"Yes, I'll come," said Cain, after a moment of hesitation.

As the two preachers walked back across the field to the path, Brother Dove asked, "Will he come?"

"Yes," responded Brother Elgin. "If he tells you he'll come, he'll be there. He's just that sort; he'll do what he tells you. But if he tells you he'll give you a whipping, he'll do that too."

And Cain Lackey came to church that night . . . and kept on coming back. Hettie Elgin, who later became Cain's third wife, remembered the conversation among her companions as they rode a farm wagon home from church that night Cain first attended the Smith River revival. One young man, who knew Cain well, said, "The preacher can preach until his hair comes out, but he'll never reform that young buck."

On the last Saturday night of the revival, a seeming miracle occurred. When the call came for those who wished to give their life to Christ to come forward, Cain Lackey rose from his pew. He had his 2-year-old child asleep in his arms. The small church was packed. Moved by an irresistible impulse, Cain mounted the pew back in front of him and walked forward to the minister, pew back to pew back, with the sleeping child in his arms! No one there had ever seen the likes.

Yet, despite Cain's dramatic response to the altar call, so bad was his reputation and so strong the doubt that he could possibly have been converted, that he actually was denied baptism for the time being. But not only was the new convert sincere; he was also humble, patiently bore the rebuke, and waited for acceptance.

Ignorant and unable to read or write, he had never even seen a Bible. He knew nothing of the Christian faith but what he had learned at the revival. He had simply been moved by the evangelist's preaching . . . and believed. He actually thought, he confessed later, that each Christian sect had its own Bible. Thus his first request to pastor Elgin was to be given a "Dunkard Bible."

From the night of his conversion, Cain Lackey was a changed man. And a determined one. He struggled until he was able to read the New Testament for himself and learned to write as well. He considered his attaining literacy the greatest achievement of his life.

In a few years he was called to the ministry at Smith River. Mindful of his earlier reputation, Cain took up the work of Christian ministry with humility and patience. He said later, "As a new minister, I desired the prayers of the whole church, even from the least to the greatest. And I decided that if I should ever fall into sin, making it necessary for the church to disfellowship me, I would keep right on going to church and sit, not with the members, but just back of them, and I would be so faithful that they would have to take me back."

Cain Lackey gave himself to a ministry that included not only pastoring Smith River but evangelizing a large area and establishing other fellowships. He sought full-time work from the Church of the Brethren General Mission Board, but was turned down. Undiscouraged, he ministered on, supporting himself and his family by farming and saw-milling. Losing two wives to early deaths, Cain was married three times and fathered nine children. Croff, his youngest, still survives, in his mid-80s.

Cain's ministry was often as difficult as the farming and saw-milling. While many people appreciated his ministry and responded favorably, there was still the rough-hewn mountain culture to contend with.

Once he was preaching in a one-room schoolhouse near Stuart. A gang of ruffians tried to overturn the little building with big skids they had cut for the purpose. Cain went out to quiet them down, but when he went back in the pranksters renewed their disturbance. Back outside went the preacher. "Men," he said, "we invite you to come inside and be quiet. If you don't, it is better for us and for you that you clear out and leave us alone. I came here to have this meeting and I don't intend to let a bunch of yellow cowards run me off." The ruffians, admiring the mountain preacher for his courage, and knowing his physical capabilities, slunk away chastened.

Each weekend Cain rode many miles on horseback, preaching in two or three different churches on Sunday. He ministered all through Patrick and into adjoining Floyd and Henry Counties. Bad roads, swollen creeks, and deep snow drifts did not stop him. One winter morning he started out on horseback for a distant church that was expecting him. The snow drifts got so deep that he left his horse and continued on foot. The snow was up to his elbows, but he trudged on, not wanting to disappoint those awaiting him.

When Cain got to the church there was not a track in the snow. The little church was empty and cold. Not one person had come for the service. Undaunted, Cain sang, prayed, and went away feeling blessed. Afterward, he said, "I did not feel that I was alone. There were two of us at Rock Hill that snowy day. The Lord was with me there."

The strongest threads that run through the fabric of Cain Lackey's life and ministry are his humility, his generosity, his firmness, his persistance, and the inflexibility of his principles. Nothing less than these could have gained and kept for him the respect of the roughnecks, moonshiners, bootleggers, and other hard-living types that he neighbored with and ministered among.

Cain Lackey often said, "Let a man stand for something, and, whatever you do, don't be on the fence. Get on one side or the other so people will know where to place you." One person said of Cain, "He always has his colors up so that the neighbors can see where he stands on matters. They know, too, that when he has taken his stand he cannot be bought off in his opinions and that he will go through fire and face death to accomplish his purposes. His is a faith that wins."

Cain Lackey also won over many people because his method carried with it not only force but love. He strongly opposed and worked against the illegal whiskey-making and selling that was a way of life in the mountains. Yet he gained the respect of moonshiners and bootleggers with his fearless but love-filled confrontations.

Once he went to a liquor still where three men were busy making moonshine. Upon seeing the preacher, they were scared almost out of their wits. To their surprise, Cain put his arm around one of them as an expression of the love he had for them as neighbors. The man was speechless in Cain's embrace and trembled and wept with emotion. "I go to them empty-handed," Cain would explain about such encounters. "If they kill me, tell them they have lost their best friend."

Cain Lackey was well known for his Christian generosity—generosity that led to his approaching the end of his life impoverished, having to sell his farm and move to poorer quarters to make ends meet. "I have never turned down the opportunity to help anybody," he declared. "Even the very worst sinner might come to my door begging food and clothes and I would give him the last thread off my back and the only meat left in the house before I would see him go away hungry and cold."

An elderly nephew of Cain's recently marveled at this aspect of his long-dead uncle's generosity. "Can you imagine anybody living like that today, with all our greed? Yet that's how Uncle Cain lived and that's what the Bible teaches.'

This remarkable preacher and practitioner of Christ's gospel lived out his lif and ministry in the vicinity of Patrick County's Elamsville, dying at age 64 in 1933. The *Gospel Messenger*, upon his death, ran a photo and an obituary that summed up Cain Lackey's life in a succinct statement: "Although he suffered greatly, he remained faithful to his duties, both to the church and home."

Cain's grave is in a small family burying ground in a cow pasture on the farm that was his home for many years. Hardtop highways connect the settlements of Cain's lifetime. Most of the people round about seem prosperous an middle-class, many of them commuting to jobs in nearby factories, offices, and shops. The character of the community is still quite rural, but education and communication have brought it into the mainstream of American life—for better or worse.

Cain Lackey is well remembered. The exact measure of what this one unlikely Christian minister accomplished is impossible to take. But that he had a lasting, positive influence on many lives and left his community a better place is not disputed by anyone. Gone nearly 60 years, Cain Lackey lives on in memorie that are still fresh, and the man has become a legend that continues to inspire those who know and recite it.

Special thanks are due to Joel B. Naff of Boones Mill, Va., for much of the material used in this article. Joel Naff served as a summer pastor at Smith River in the early 1930s, collected material on Cain Lackey, and produced a short biography. Brother Naff gave us his kind "permission to revise the story if you like and use as much of it as you like, or quote from it, giving me just a little credit for the authorship." At the recent Smith River centennial, the 84-year-old minister and author was an honored guest.

Sudan prays for peace

by Wendy Chamberlain McFadden

uring a fall sabbatical spent working n Sudan, World Ministries Commission xecutive J. Roger Schrock was invited o become acting executive secretary of he New Sudan Council of Churches, a ledgling council created to serve Chris-ians in the southern, liberated part of he country (see news story on page 8).

Consequently, during part of his time n southern Sudan, in the town of Torit, oger carried out the initial tasks of etting up shop—establishing an office, iring an administrative assistant, ollecting supplies.

He will return to Sudan for two onths this spring, to assist the council urther. Then, after winding up his re-ponsibilities in the US as World Min-stries executive this summer, he and his wife, Carolyn, will move to Torit in September. In his new post, he will be seconded to the New SCC by the Church of the Brethren and other North American church partners.

Out of his recent trip, he compares life in southern Sudan with life in the North, and the situation today as opposed to his experiences working there seven years ago.

As Roger Schrock traveled this past fall in southern Sudan, church leaders testified to the growth of the Christian church: "Not everyone in the New Sudan will be a Christian when the war is over, but everyone will have been told the story of Christ."

The "New Sudan," or the part of the country "liberated" from the government, possesses a vitality that contrasts sharply with life in the North, Roger reported. A 10-week sabbatical took him to both parts of the country.

He had been invited into the South by leaders of the New Sudan Council of Churches, a council formed recently to help unite Christians in the southern, liberated area. The Khartoum-based Sudan Council of Churches, with which the Church of the Brethren has worked for a decade, is unable to provide assistance to the South because of the civil war.

While the war has caused separation, the church in the South has not been diminished, Roger learned. Bishop Nathanael of the Episcopal Church in

n the town of Nasir, near the Ethiopian border, Roger Schrock was warmly welcomed by the large Christian community.

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Church of the Brethren

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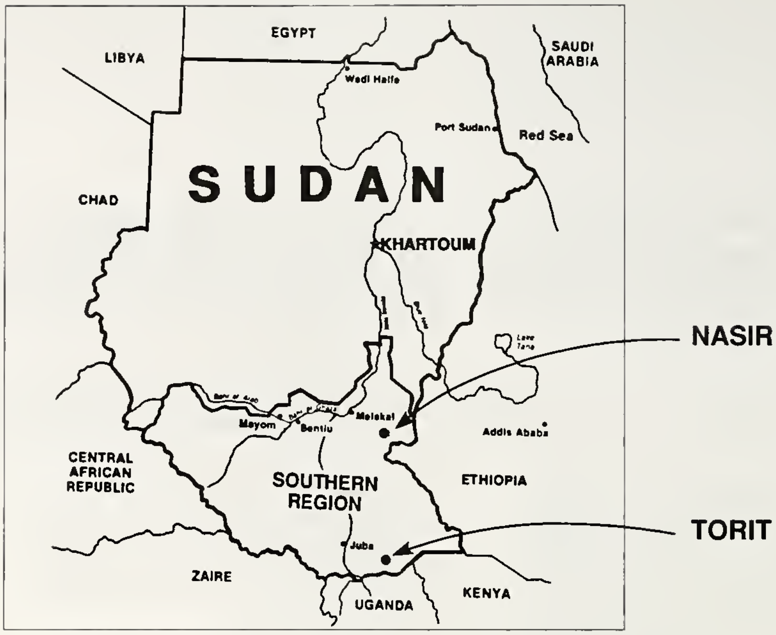

Bor told him, "In 1984, the war isolated us from the rest of the church. I had nothing to share with my people but the cross. We have always preached about the power of the cross, but now we *know* the power of the cross.

"With the example of Christ and the symbol of the cross, we no longer need to have any fear. We know that God's will shall be done and some day, in God's time, there will be peace in Sudan."

While every church building in Bishop Nathanael's diocese has been destroyed or damaged, the number of Christians has more than doubled since 1984, Roger learned.

The area where Roger and his family worked in the early 1980s has also experienced phenomenal church growth. When they left in 1983, there were seven churches for 200,000 people. Now there are over 200 churches.

But the growth is not without a major problem—leadership. In the western Nuer region where the Schrocks lived, there are no ordained priests or pastors.

In Nasir, a center for the Presbyterian Church, near the Ethiopian border, the church has 151 preaching points and 29,310 baptized Christians. But there has been a pastor there only four months out of the last five years.

When he stepped off the plane in Nasir, Roger was greeted by a crowd of 150 Christians with choirs and drums. They said he was the first church representative from the outside to visit them in five years.

Later he met with more than a hundred church leaders, some of whom had walked two days to see him. On Sunday morning, nearly a thousand people gathered under the trees for prayer.

"When it came time for the offering, people brought grain—in a sense sharing out of their own mouths with people who have less," Roger said.

But one's exuberance with the church's strength is diminished by the realities of war. Roger experienced the civil war first-hand when the town of Torit suffered aerial bombing one day. Hearing the bombs drop closer and closer to him—the closest landing about 400 yards away—was the most terrifying experience of his life, he said. Thirteen people were killed, and 27 injured.

"All you can do is lie on the ground and pray and hope," said Roger. "Then you rise up and realize you are okay, deeply shaken, emotionally traumatized. You look around and become concerned to see who has been hurt and if there are any casualties, feeling very helpless as people begin to die.

"Then you sit around for some hours reflecting with fellow Christians about the senselessness of war and the great difficulties that people seem to have in peaceably resolving conflicts. You finally have to say, 'We have to really trust that God will find a way.' "

One of the amazing experiences of his time in Sudan "was to experience for the first time what a liberation movement means to the people involved.

"I had assumed that liberation meant freedom in a political or military sense. Instead it has meant a change in attitude about being responsible for one's own destiny and not being bound by those things that historically have limited a person or society."

"There is almost no question in their minds that eventually their movement will succeed, even though they know it may be a long and difficult journey to reach the destination."

Roger began his visit to Sudan in the capital city of Khartoum, where he was warmly reunited with friends from his earlier years in Sudan. Many of the Nuer people who had lived in Bentiu and Mayom, the towns where the Schrocks served in the early 1980s, are displaced people in shanty towns and camps around Khartoum.

In Mayom, where they had started the church with Nuer friends, only one building is left standing, Roger learned. Many of the survivors had walked the 600 miles to Khartoum.

When Roger visited camp Souk el Markazi, where many of those from Mayom now live, he found that the 15,000 residents had been almost totally without water for three days. Their only food was what the women who worked as servants in Arab homes could beg, scavenge, or steal.

"Yet the amazing lasting impression I have is that they have an undying faith and hope that God will find a way to bring peace to their land and they can return to their own homes," said Roger.

"Whether in the government-controlled North or the liberated South of Sudan, I was struck by the one theme that was common to the Christians on both sides—the hope for peace."

The church there invites people to enter into prayer on their behalf, said Roger. "They have a deep desire for peace, and they hope their fellow Christians would join them in that."

WE ARE THE CHILDREN

Young . . . and at risk. These

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of Churches. Upwards of 9 million of his people face starvation.

Over the past 18 months Church World Service has sent $500,000, and

the Church of the Brethren $135,000, to assist refugees in Sudan.

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Church of the Brethren

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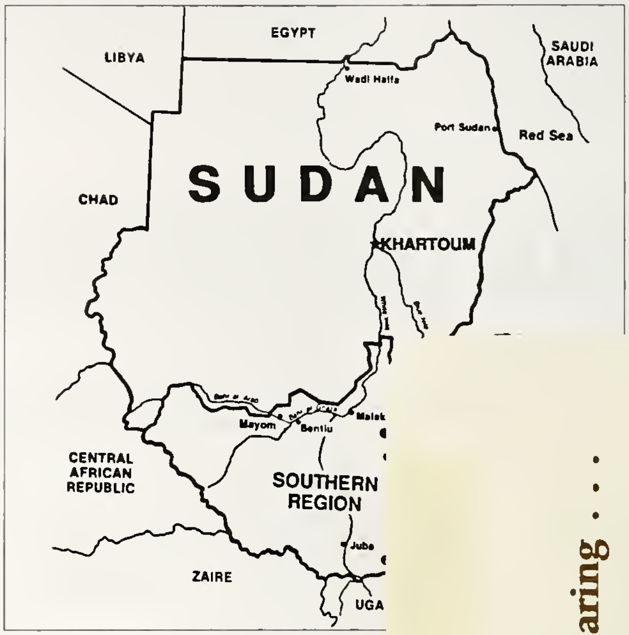

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WE ARE THE CHILDREN

Phil Grout

Young . . . and at risk. These are the world's children, typified above by a Sudanese boy encamped outside Khartoum at a resettlement center of the Sudan Council of Churches. Upwards of 9 million of his people face starvation. Over the past 18 months Church World Service has sent $500,000, and the Church of the Brethren $135,000, to assist refugees in Sudan.

United Nations

In Liberia (above), last year's civil war dislocated a million persons, separating in Monrovia alone 10,000 children from their families. Church World Service now seeks $1 million for emergency support and medical teams in Liberia; recent Church of the Brethren grants total $25,000. At right, in newly independent Namibia, a country reeling from 70 years of control by South Africa, young returnees await repatriation. Through Church World Service the churches have invested $600,000 in relief and repatriation in Namibia.

WCC: Don Edkins

Phil Grout

In the Dominican Republic, Church World Service has worked for 30 years on programs of integrated development with SSID, the social service arm of the country's Protestant and evangelical churches. In the village of Los Toros, a recent Church of the Brethren grant of $23,000 will bring irrigation to 150 farm families and 6,000 acres. Children from the new Church of the Brethren congregation in Los Toros are pictured above.

Through One Great Hour of Sharing, the Emergency Disaster Fund, and the Global Food Crisis Fund, the Church of the Brethren contributes over $1.25 million a year in Christ's name for programs of relief and development and in response to hunger, homelessness, and disaster. A large proportion of those served are children.

Hunger in Sudan

Fill the World With Love

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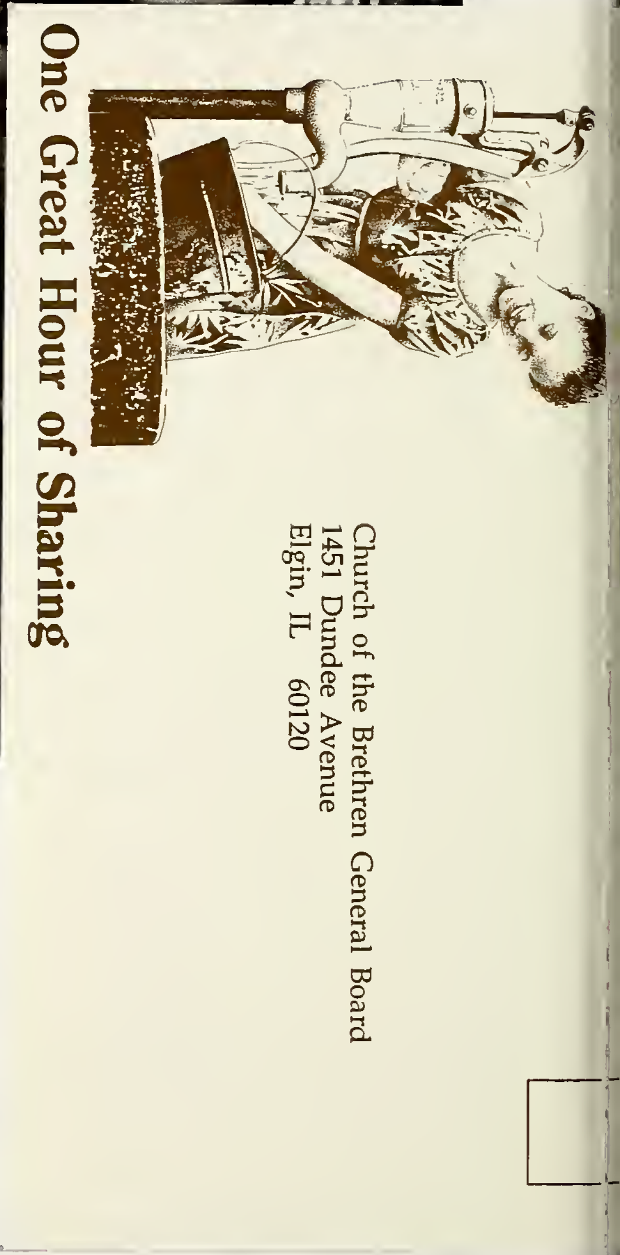

One Great Hour of Sharing

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Hunger in Sudan

y Cheryl Cayford

. Jan and Roma Jo Thompson are rethren staff seconded to the Sudan ouncil of Churches (SCC) and the resbyterian Church in Sudan. Jan orks on disaster relief, crucial in a rought- and war-ravaged country here the northern Muslim government as lost much control of the rebel-ontrolled and mostly Christian South. oth Roma Jo and Jan teach in and help ead a Theological Education by xtension (TEE) program in the capital ity of Khartoum in the North. The llowing interview was made during a ionth's vacation in the US. They eturned to Sudan November 1.

What is the situation of relief work Sudan?

Jan: Starting the first of August, the udanese government required all relief gencies to receive permission from a inistry to buy food from brokers or rain dealers. The International Committee for the Red Cross was trying to get ood for an airlift into a besieged, overnment-held town. When I left they ad waited six weeks and still had not eceived permission to buy grain. And in ose six weeks, the government began onfiscating food that other relief gencies had in their storerooms.

Why does the Sudanese government eny that starvation is going on?

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government sold a bunch of its grain to Iraq this spring as a swap for military armaments, because Iraq has been supporting the Sudanese government in the civil war. I think the government is a little bit embarrassed for people to realize that they swapped food for arms.

I think it is also a way to say to Arab countries, "The Western Christian nations are not supporting us. We need support from the Arab countries." And it will be an excuse for them to disinvite Western relief agencies out of the country. The relief agencies also monitor civil rights abuses and make reports to the world press.

Civil rights abuses are going on in Sudan?

Jan: We hear from our Sudanese friends, from people who are picked up off the street, taken to jails, tortured. Security police took the editor of the SCC monthly newsletter from his office in the middle of March and he still is incarcerated. People are not permitted to visit him, and there was no explanation given as to why he was picked up. He had written a fairly strong editorial the month before condemning some action that the government had taken.

Are Christians especially under scrutiny?

Jan: Yes.

Roma Jo: According to one of the pastors, there have been young men, from age 12 to their early 20s, picked up off the street and not heard from again. No one knows for sure where they are or what happened to them. The pastor has been in touch with several families that have lost young men.

Jan: It is thought the government is taking them and brainwashing them to be *jihad*, which is the holy war for the Muslims, and that they would be a *jihad* green beret-type corps. Since the young men are southerners and speak the southern language, they would then be used as a guerrilla unit.

So mostly southerners are being picked up?

Jan: Yes. We heard that some southern young men have been forcibly picked up. Others have been enticed by money and offers of prestigious posts. When Roma Jo was talking with the Dinka tribespeople about starting a TEE class . . .

Roma Jo: The Dinkas were saying how difficult it was to get transportation for the teacher or the tutor to get to a group discussion. I said, "Couldn't you have a class in your house or your courtyard?" They said, "Probably not" —because when there is a regular event or a group meeting, then they are under surveillance and they are questioned.

Jan: When Roger Schrock (executive of the General Board's World Ministries Commission) wanted to live with a Sudanese family to study Arabic, we tried for four or five months to get families to open their homes, and they all said, "It is not safe to have a *kuwadja* (white person) living with us, or even to be seen coming and going from our home. We would be questioned by the security and possibly imprisoned."

Jan: And I have had my Sudanese counterpart, when letters have to be signed and so forth, simply say, "It is not safe for a Sudanese to put his name on letters of protest at this time." So I think the Sudanese are very, very aware of the potential for retaliation from the government.

Has this come about because of the civil war, or is it the conflict between Muslim and Christian or North and South?

Jan: It is more the government trying to silence the Christians and impose the total Muslim religion on the country. The government will do anything it can to control the southerners, who are the Christians. In August the government closed down two of the Catholic youth clubs. The government has told the Sudan Bible Society that it is going to have to close its office. It is another indication that the government is really moving on the Christian church.

Roma Jo: Being a southerner says you are Christian, and you are on the opposite side of the government, which is Muslim.

How does this affect your work with the TEE program?

Roma Jo: So far I do not feel any direct impact from the government, but I am always just a little bit leery that they might show up during a group discussion time and say, "Disband." We meet in a church yard and there should be some sanctuary and safety there, but there is no guarantee.

Jan: We felt fairly safe personally, up until the gulf crisis started.

And that has changed the situation?

Jan: Yes. We are returning with some apprehension, honestly, but we feel that we need to go. When we first went to Sudan, Roger Schrock and Ken Holderread (former General Board Africa representative) both said, "Your basic role is to be there and to be in solidarity with the church. The accomplishments you make are not so important. It is more important that your presence is there." If that is true, it is probably more important that we be there now than it was a year ago.

What about the food situation? Is mass starvation really right around the corner?

These children are among thousands of displaced people living in Wau.

The story of Abuk

I found Abuk sitting on the floor among idle, rusting machinery. Frail, aged, and dressed in a cloth that could only have been used as a dust cloth by western standards, Abuk was sweeping her small living area. The cloth covered the lower half of her body. The upper was bare, exposing her thin and weakened condition. She smiled and I felt her saying, "This is not my choice, but we must survive."

Abuk is one of thousands who have moved into the forestry workshop and office complex in the city of Wau. They sleep under workbenches, in the wrecked hulls of trucks, in hallways, and under the open sky. The roofs leak and they have no protection from the weather and the swarms of mosquitoes.

Wau, in southwestern Sudan, was once a thriving community of 25,000 that enjoyed public services such as electricity, water, and telephones. River barges from Khartoum brought many consumer goods. The community was surrounded by large teakwood plantations and rich farm land.

The city is now a "garrison" town controlled by the Sudanese military. The surrounding countryside is controlled by the SPLA rebel group. Diesel to run the power plant and the waterworks no longer comes by road or barge. Displaced people have swelled the population to more than 250,000. The land can no longer be tilled due to the insecurity of the area. One does not leave town without risking being caught by either side.

Any available land—along the road, between the curb and sidewalk, in a roundabout, next to a market stall—is planted with either *dura* grain, tomatoes, eggplants, or peanuts. Gardens are planted right up to the houses, as opposed to the usual practice of keeping a clear space to discourage snakes and insects from getting in.

Aurelio Madut and I were in Wau to finalize arrangements for an airlift of relief supplies from Nairobi. Canada International Development Agency, the Mennonite Central Committee, and the Lutheran World Federation agreed to help with funding, supplies, and logistics. The total cost will be between $2 1/2 and 3 million. The airlift is expected to carry 1,765 metric tons of food, seeds, hand tools, fuel, and spare tires, and will feed 40,000 people for three months.

I am often reminded of Abuk and pray that the assistance provided by all the relief agencies, little as it seems to be, will offer comfort to her and her people.—R. JAN THOMPSON

Jan: There is a Sudanese government-sponsored program called the Early Warning System, that comes out once a month. It lists prices in the markets, the rainfall for the year to date, and it gives indications of harvest. We in the SCC took the information–from government sources–indicating that we will have 20 to 40 percent of a normal harvest this fall, if that much. The figures also indicate that there is just no surplus grain in storage now.

We have also talked with other relief agencies and with pastors who have said, "We have people who are starving." I attend a meeting every Monday in which all the relief agencies get together under government auspices and we report what is going on. The relief and rehabilitation commission survey teams reported starvation in a small community outside Juba. There were also cases in the town of Kosti.

Roma Jo: Death by starvation.

Jan: And Kosti is where the government confiscated grain that the SCC had purchased. Before we left Sudan, 10,000 people from the Dafur region came into Khartoum in a two-week period. Dafur is usually a breadbasket region. The people said they had been living off wild shrubs and fruits for three months. They had sold their animals and there was nothing left to do, so they came to Khartoum. When you have 10,000 people walk across the desert, that is an indication that there are problems.

R. Jan and Roma Jo Thompson

The government is now stopping all these persons 30 to 40 miles outside of Khartoum and putting them in military camps. I think the government is afraid of food riots. There had been one food riot in a western town the week before we left. Even if there was food, it is almost impossible to deliver it because of the civil war and the militia, a kind of home guard of northern Arabs. The World Food Program had a train loaded with grain headed to a certain area. The militia would not let it move, and that train has been sitting there for a year.

Is the government confiscating most of the relief that goes into the country?

Jan: I do not know how much relief is going into the country. The *New York Times* indicated that the US has stopped all their flow of relief supplies. Omar Bashir, the president of Sudan, quietly asked USAID for $150 million in grain, and the agency laughed at him and said no, because of his government's previous actions. I think the Western nations will not send food to the present regime both because of the confiscation of relie supplies and its support of Iraq. I think there is going to be mass starvation.

Is there anything the churches can do?

Jan: The Sudanese pastors and Christians say the best thing the international community can do is pray for Sudan.

Roma Jo: If there were an overthrow and a new government, there is the possibility that things could turn around. But how many attempts have there een? Four or six attempts in the last six onths.

How long can the government, or ven the country itself, survive under hese conditions?

Jan: I think the country cannot urvive. The International Monetary und has declared Sudan a non-cooper- ting government, which means other ountries are not supposed to extend redit. Now, because of the gulf crisis, he Arab countries that have been upportive of Sudan are not sending hings.

For example, medicines—the doctor ill write a prescription for you and you o down to the local pharmacy and they ust laugh at you. A lot of factories have ad to close down because of lack of raw aterials. That has put a lot of people ut of work. There are hundreds of udanese coming back from Saudi rabia, where they were working, ecause the Saudis have told them to go ome. Sudan was getting a lot of its oreign currency from Sudanese working n the gulf states. When those persons ome home it means more mouths to eed, a decrease in international cur- ency, and it is just all piling up.

What is the situation with the rebels n the South?

Jan: They control an area larger than he country of Uganda. There are arrison towns that the government ontrols, but the only way the govern- ent can supply them is by air. The nternational community has been eeding the people of the garrison town f Juba for a year and a half by daily irlifts from Nairobi. The SCC is feeding he people in the garrison town of Wau ith an airlift.

People who have been in the South ndicate that churches are growing, chools are being conducted without a lot of supplies, and the "liberated areas" in rebel control are being supplied through Nairobi. World Vision, USAID, Catholic Relief Services, and others are giving food and supplies. A New SCC is being established there for relief and training of pastors.

So the situation for people in "liberated areas" in the South is better than in the North?

Jan: It seems to be.

You know, we really would like to be positive about something. We can be positive about the faith of the Christians. We can be positive about the friendship of the Sudanese people on a one-to-one basis. I have had several Sudanese say, "If you had been here three or four years ago, I would have had you and your family to my place for a meal." And they kind of cry, and they say, "We cannot host you."

Roma Jo: The way they would like to.

Jan: Because of so many southerners either living with them, or because of the cost.

I was kidding with one of my friends at SCC—we were late at a meeting and Roma Jo expected me home at two o'clock and it was five o'clock—and I said, "Lino, I'm going to have to go home with you." He said, "Fine, you will be the 43rd person in line to go to the bathroom. I have 42 people living with me."

He is, I presume, not a rich person?

Jan: No, he is an accountant. And the SCC is advancing salaries for people. There are some people who have taken their salaries as far as two years in advance. We can be positive about the church and about the people, but we cannot be positive about the situation.

Roma Jo: It is a desperate situation. The best solution would be two Sudans, a southern Sudan and a northern Sudan. But the northerners would not stand for that because so many of the resources are in the South. And transportation—I suppose it would take years for the roads and the river and other means to open up. I do not know what the answer is.

Jan: If the war were to stop, it would take 15 or 20 years of development and a massive amount of funds to replace the infrastructure that the British had when they were in Sudan.

The Brethren are still funding some relief shipments. Are those shipments also going to be confiscated? Are we throwing our money down the drain?

Jan: Good question. We do not know. The Emergency Disaster Fund helped pay freight costs for 55,000 blankets, 10,000 school kits, and some baby layettes and sewing kits that Church World Service donated. I do not think the government will confiscate blankets as it has food, but that is a possibility.

I was willing to gamble because the blankets are so greatly needed. It gets cold in November, December, and January, and people live in the refugee settlements with very little clothing and are malnourished and need something to keep them warm. We could have used half a million blankets and still not had enough. Probably it will give one or two blankets per family for a family of six.

Even the TEE program is being hindered because of lack of supplies. We are taking 20 reams of mimeograph paper back to Sudan with us. Even if we have to pay $200 overweight charges to take the paper on the plane, that still will be cheaper than what we would pay in Sudan, if we could find it there. But 20 reams is not going to last very long.

Roma Jo: Is the church wasting its money by having done what it has done? Maybe, but we still have to gamble that the aid is going to reach its destination and help the people who need it.

stepping STONES

by Robin Wentworth App

Not too long ago I received from a client one of the nicest compliments I've ever had: "You always make me think . . . and I can't remember your ever using the word 'should.' "

"It's a four-letter word," I said, "and a sizeable percentage of the people who end up in my office are here because of too many 'shoulds' in their lives."

Though oversimplified, my response was not too far from the truth. "Anxiety" is that subjective state of fear and apprehension that interferes with the ability to think clearly, to solve problems, and to adequately manage environmental demands. Excessive anxiety can lead to what early psychodynamic theory called "neurosis," which described the condition of those individuals who were demonstrably "sane," but who engaged in rigid, self-defeating behaviors.

While the term has been deleted as a diagnostic category, it still retains some descriptive value in distinguishing between the milder psychological disturbances, i.e. "neuroses," and the more severe, debilitating ones, i.e. "psychoses."

In my experience, it seems that such neurotic anxiety all too often has its roots in other-oriented thinking—which invariably gives birth to an endless list of "shoulds" and "oughts."

I realize I need to be careful here lest I leave the impression that I am advocating a hedonistic narcissism . . . which I'm not. For those of us who accept the message and Lordship of Jesus Christ, there *is* an external standard that mandates a concern for others that is not only altruistic, but healthy.

The difference lies in the choice of verb to express the intention. A concern for others born out of conviction says, "I *want* . . .," while a preoccupation with others rooted in compulsion says, "I *should*. . . ." The former communicates, "I am concerned about you because you are important and I care for you." The latter states, "I am worried about what you will think of me if I don't live up to your standards." The former denotes integrity and promotes strength. The latter generates anxiety and fosters neurosis. Listen to the difference:

"I *should* invite her to church."/"I *want* to invite her to church."

"I *should* teach Sunday School."/"I *want* to teach Sunday School."

"I *should* volunteer."/"I *want* to volunteer."

"I *should* give more money."/"I *want* to give more money."

Can you hear how much more power and energy is reflected in the "want to's" as opposed to the "shoulds"? The very word "should" sounds weak and grudging, while the phrase "want to" communicates motivation and determination.

Now for the confusing part. More often than not, the external behavior manifested by said "shoulds" and "want to's" is incredibly similar, if not identical. That's one of the reasons a lot of seemingly healthy people "suddenly" suffer some kind of breakdown or find themselves in desperate need of psychological intervention. It's also why sincere, conscientious people are particularly vulnerable to the compulsive trappings of "shoulds." And as a therapist I know too well that the last thing someone who is stumbling under a load of "shoulds" needs is more of the same.

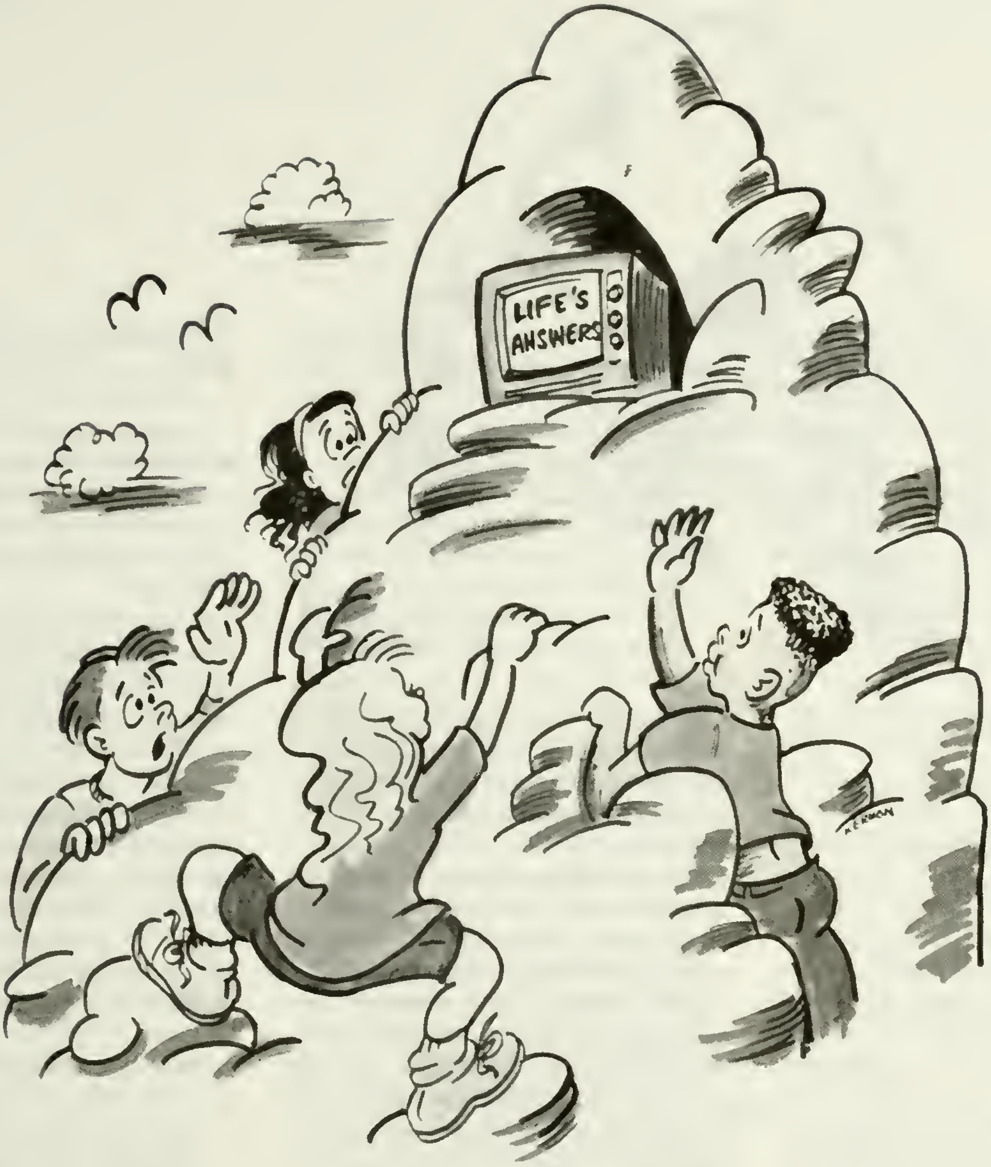
I have an exercise for you: Just for fun, monitor the "shoulds" and "oughts" that parade through your mind. I predict you'll find an undeniable correlation between their frequency and your level of stress.

After they're tallied, examine them and *eliminate the ones that don't belong to you.* This is crucial, because most of you cooperate with "shoulds" that are not conducive to your personal well-being and do not nurture an effective Christian witness. So divest yourself of those anxieties by casting them upon the One who cares for you.

Now, for those expectations you believe have a place in your life, delete the word "should" and insert the phrase "want to." I think you're in for a pleasant surprise. You'll find anxiety replaced by energy.

Living according to the "shoulds" of others results in neurotic compulsion. However, choosing to internalize a "should" and making it a "want to" communicates conviction and demonstrates the highest level of adaptive functioning . . . even by secular standards.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.



Taming the tube

an interview with Quentin J. Schultze

his is the first in an ongoing series of ccasional articles that help relate 'hristian faith to daily living.

"We are a nation of people sitting round in the evening watching tele- ision," says Quentin J. Schultze, iterviewed here by the editors of U.S. 'atholic. *Professor of communication rts and sciences at Calvin College in 'rand Rapids, Mich., Schultze recently onducted in-depth interviews with oung people aged 10 to 18 as principal author of* Dancing in the Dark: Youth, Popular Culture and the Electronic Media *(Eerdmans, 1990).*

"The only way to cope," he tells parents, "is to develop interpersonal relationships that are so healthy and so authentic that your children's need to reach out to the media and even, to some extent, to peers is not so strong."

Is life harder for kids growing up today than it was a generation ago?

It's harder in some ways and easier in others. In terms of basic economic survival, it's easier for those in the US middle class. But in terms of coping emotionally, there's no question that it's more difficult now.

Growing up begins earlier and ends later than it used to. What used to be confined in North American culture to the teenage years is now extending further and further. Today you can find 10-year-old girls dressing like they're 16,

LIFE'S
ANSWERS

I think today's kids are exceedingly unhappy. They find pleasure in rapidly changing experiences, including media consumption; but they have a deep, lurking need for some meaning and purpose in their lives.

behaving provocatively without even knowing that they're doing it. But they sense that they have to be women and that they need to find some kind of intimacy.

You also find grown men who drive around in sports cars, dress like teenage boys, job-hop, and avoid getting married or taking on responsibilities. There is an implicit selfishness in their lifestyle, yet they have a strong sense that their lives lack real meaning. They're not sure who they are; they define themselves in terms of the job they do or the activity they're involved in at the moment. They're just out on the prowl.

Are today's kids happy?

I think they're exceedingly unhappy. They find pleasure in rapidly changing experiences, including media consumption; but they have a deep, lurking need for some meaning and purpose in their lives. The very thing that they're after—the thing that their parents have trained them to be after—is material gain, and young people are finding it less and less satisfactory.

Unhappy children tend to blame their parents for causing their problems, and parents in turn often blame institutions, such as churches and school systems, for not bringing their kids up right. But I think parents are a major, if not *the* major, part of the problem.

What do young people want out of life?

Youth have essentially two needs: one is for identity, and the other is for intimacy. They're stuck between kidhood and adulthood, and they're grappling with the basic question of identity: Who am I?

In terms of intimacy, they need a close, open relationship with another person. This relationship doesn't have to be specifically sexual, though expressions of sexuality are one way teens meet their need for intimacy. In addition, people in our culture question their identity at the same time they experienc physiological changes and a growing awareness of their sexuality. So the answers to the question ''Who am I?'' get wrapped up in the answers to ''Who am I as a male or female?''

Who's providing these answers?

In the past, identities and intimacies were formed in the traditional social institutions. The family was number one but the school, the church, and the neighborhood were also very powerful. Neighborhood ethnic groups that included one's church and family were especially important. These were the las pockets of resistance to the influence of the electronic media in this culture.

But where do today's teens go to find out about sexuality? The answer is very clear—their peers. Thirty percent of teenagers say peers are their number-on source. The second source—just behind peers and equivalent in influence—is films. Parents and pastors are so far down the list they don't even matter anymore.

If we take this a little bit further and ask teenagers where their peers are getting their ideas about intimacy and identity, they say: ''From peers and the iedia.'' So a kind of youth ghetto has een created, where youth communicate iostly with other youth, consuming outh-oriented media and living in a ulture that is increasingly separate from ny other culture within the society.

When did the media begin to take ver?

After World War II, all kinds of lectronic, youth-oriented media were eveloped. These media stepped in and rovided teaching and nurturing while ther institutions disintegrated. Transortation and communications technolgies came together at a time when ffluence developed rapidly. More and iore parents said, ''Our principal desire ; for a better life—materially.'' They iade decisions without, perhaps, iinking through all the implications of ieir decisions. In a society of abunance, they decided that material wealth 'as more important than the careful urturing of their children. As these ecisions were made implicitly, the lectronic media moved in.

To see how this works, think about the arent who says, ''Isn't TV great with a -year-old? If I turn it on, the kid will sit iere and watch it and I can get other iings done.'' Or, ''I'd rather have my eenagers sitting in the house watching a ideo—even when I'm not exactly happy bout its content—than out on the treets.'' You see, parents and others riticize the media but also depend on ie media to help them continue their elfish lifestyles.

How do you suggest that families ught to change?

They can start by cutting back on ndividual media consumption. Then iey can encourage family activities. lmost any activity that families engage in together will end up promoting conversation. They can take walks, go for drives, or play board games; the activity depends on the ages of the kids.

Going on vacations together is good, though more and more it is the tendency for yuppie parents to leave their kids behind with someone else and go on vacation by themselves. Parents need to get away sometimes, but vacations have been very important occasions for families to get away from the media and be together.

I have asked adults, ''What are the things you remember that built relationships between you and your parents?'' And the very kinds of things they said are things that are disappearing, such as doing the dishes together. Obviously that's not directly related to the media, but it's amazing how many people said that before they had dishwashers they would take turns in the kitchen. One parent would be there with a different kid each time, and they would talk.

So when I speak to people about this, I simply say, ''Think back on your own experiences while growing up. What things did you do that promoted communication, that helped to frame your character? Then figure out which ones will work with your family.''

These activities will pay off by automatically developing relationships. These lead into discussions in which parents can provide insight. The way that parents do or don't provide insight about everyday issues influences the way their children will make judgments about the media and the wider culture.

How can watching television cause trouble?

The biggest problems are that it's in the home, it's free, and it's effortless. It takes more effort to read a book or to do almost anything else. Even architecture is designed for television viewing, and chairs are set up in rooms to make it easier to watch television and more difficult to discuss things with people.

The average mother now spends about 15 minutes a day communicating with her children; and the average father spends about 2 to 4 minutes, though one study has it at 40 seconds a day. In the average home the television set is on more than seven hours a day, and it's driving out interpersonal communication. We are a nation of people sitting around in the evening watching television.

People watch a sitcom, ''The Cosby Show,'' for example, and say, ''Boy, that's a great family—you know, that's what my family ought to be like.'' Well, maybe it is and maybe it isn't.

In my home, we say, ''An hour a day for TV, and that's it.'' If something special—the Winter Olympics or a movie we all love—is on, then we make an exception.

But we've decided that if we have only 2-1/2 hours of time to spend as a family each day and we use that all up with television, what's left? How are my son and daughter going to learn anything from me or my wife just through normal interaction? I'm not talking about sitting the kids down for a lecture, saying, ''I want to teach you something.'' But I am talking about doing things that naturally promote communication.

Going for walks is a major activity in my home, and my son and I go out and share ideas. We usually commiserate about the ''girl problem'': He has his version of it; I have my version of it.

But once we were walking down the street in one of the wealthiest areas in town. I was eyeing the big homes with gates and long driveways and all. Out of the silence, my son asked, ''Dad, are the people who live here going to heaven?'' I said, ''What do you mean? I don't

Let's get youth into the mainstream activity of our churches not just as token representatives but as bona fide people who are becoming adults and have something to offer.

know these people.'' And he said, ''But doesn't the Bible say that rich people can't get to heaven?''

So there we were, walking through this neighborhood and talking about camels, the eyes of needles, and the human heart. Now, take the best television program you can think of—the most redeeming one on—and I ask you: Should I, as a father, trade those walks with my son for that program? I don't think so.

You've said that kids usually turn to the media rather than their parents for information. What messages do they get?

''You're sexually frustrated? We've got the solution. You want to be thought of as sexually attractive? Here's how you dress; here's how you speak.'' Something that's natural about the way we're made, male and female, has become a matter of cultural exploitation by those who stand to gain by defining ''male'' and ''female'' in a certain way.

You can't understand Madonna as a phenomenon, for example, without understanding that her message to women is, ''I've got something for you to be like.'' The flip side is her message to men, saying, ''Isn't this really what you want in a woman?'' Sexual messages are pervasive in this culture.

MTV is the first television network designed specifically to say to young people, ''We've got the answers to the problems that you have regarding intimacy and identity.'' The whole channel was set up with that in mind. The people who designed it knew exactly what they were doing.

For instance, when they set up the VJs, which are the video equivalent of disc jockeys, they said, ''Let's have them in a very personal environment, kind of like a family room. We'll dress them informally and make it seem live, so that individual teenage viewers watching will feel like they are developing a relationship—an intimacy —with a VJ as a friend.'' This is just one example of how MTV has tried to pull this off. They've concentrated on it, whereas the other media are still figurin out how they can best take advantage of those basic needs for identity and intimacy.

Soap operas are another big attraction for teenagers. I've asked some youth why they watch them, and the best way can summarize their answers is to report that soap operas seem like a window int the adult world for teenagers. Young people want to know what the adult world is all about, and they can turn on TV and see the intimate adult world.

Now, obviously, real adults know that soap operas are hardly a reflection of what the real adult world is like. At best they're an exaggerated version of some parts of it. But teenagers who watch the soaps don't know that.

I remember speaking to a large group of parents and being asked by one man, ''What can I do to keep my 16-year-old daughter from watching a soap opera every day?'' I didn't want to embarrass him; but I responded with, ''When was the last time you talked with your daughter about sex?'' He turned beet red, and I sort of wished I hadn't asked him that. But I said, ''Your daughter ha some needs that are being met by this program, and they're not just needs for entertainment. She's looking for examples of intimacy and of what women are supposed to be like as grownups.'' I suggested that he sit down and watch th show with her and then talk about the extent to which it portrays adult life as i really is. Opening up communication can weaken the soaps' strong lure.

Rock songs and rap music are getting a lot of press lately. Are they

eally a bad influence?

Here's a surprising finding: Though nany young people know the lyrics of very single popular song, most have iever thought about the lyrics at all. I'd isk them, "What do you think this neans?" In almost every case, even if he meaning was clear, they didn't get it. Because music is experiential, it comnunicates on many different levels; and 'oung people tend not to think about it n terms of the lyrical message. The yrics of most popular songs could be :hanged, and they would be just as iopular.

If the message doesn't matter, why ire the lyrics so graphic?

The message matters, but the message s not just lyrics; it's feelings and emoions that youth often cannot express asily in words.

People who produce these products iave their own ideas about what makes hem successful. Sensationalism is one hing that will get people talking. When rap group has a record that gets cenored, the fuss is probably the single best iromotional thing that could happen to hem. So the message becomes, "Be laring" or "Be cool," especially by iuying our record.

Why don't young people show better udgment in choosing their entertainnent?

Though superficially sophisticated, 'outh are basically very naive about the nedia and popular art. Schools, public ind private alike, fail students by not ielping them develop some type of nedia literacy. The visual media are ieginning to dominate public communiation in this society and, increasingly, iround the world. If students cannot read a visual message critically—can't even understand what's being said through color, through symbol, through perspective, and so forth—they're not receiving an adequate education. Christian schools have an incredible opportunity to bring into the classroom not just a neutral visual literacy but also a religious perspective from which to interpret information.

Youth are incredibly informed about what's going on in popular culture; but they have no idea, for example, what goes into the production of rock videos. Almost all young people that I've talked with think that these videos are made by the rock groups themselves. They don't understand that very few groups have any control whatsoever over their videos. They're made like commercials: The record company hires a producer, usually someone from the advertising business, and the producer makes a commercial for a record. Very few rock groups have the clout to control their publicity rights, so most just allow themselves to be used in whatever way necessary for the purposes of promotion. But few fans understand that. They're convinced that the rock group is trying to say something to them, that there's a special message to be found if they just watch.

In fact, the real message is something like, "Enjoy this experience and buy the recording. We love your money."

So how can parents and parishes become more influential than the media?

If churches don't offer real and positive views of sexuality, of identity and intimacy, then they're setting up situations where the media can come in and offer solutions to the problems young people face. The way most institutions have responded to youth problems in general is to try to get youth together. They are treated like youth and taught like youth (by people who try to be like youth) in their own "youth ghetto." I think church youth groups, by and large, are part of the problem rather than part of the solution. What churches have done by setting youth apart in this way is to set up the very kind of market conditions that the media need to reach youth.

We really need to figure out ways to promote cross-generational communication within traditional social institutions. For example, some young people and adults from one church traveled together throughout the South for a couple of weeks building houses for poor people. They prayed together, they worshiped together, and—probably for the first time in their lives—the youth had some adults treat them as adults and bare their spiritual souls to them. When the kids came back, many said that their lives had been transformed in the short period of time.

The fact is that adults have needs for identity and intimacy, too. In most cases, though, they have done a somewhat better job of finding real, God-glorifying ways to meet these needs.

The youth ghetto that has developed depends upon the maintenance of immaturity among youth, a group that now encompasses people 28 and 29 (and soon 35 and 40 and 65) years of age. I suggest churches take these youth and let them mature by working with adults. Let them build self-esteem by accomplishing something. Let's get youth into the mainstream activity of our churches not just as token representatives but as bona fide people who are becoming adults and have something to offer.

This article is reprinted, with permission, from the October 1990 issue of U. S. Catholic.

Is love as strong as death?

by Frank Ramirez

"Believe. . . ."
(advertising slogan for the movie Ghost*)*

"The affirmation 'For love is strong as death . . .' has been generally recognized as the theme and message of the Song of Songs" (Marvin Pope, Anchor Bible, page 226). Although the movie *Ghost* bears little outward resemblance to the delicate biblical poem of sexuality, the same thread is woven throughout its story.

Ghost (PG-13) is a well-crafted thriller with a supernatural twist. Patrick Swayze plays Sam Wheat, a yuppie New York banker. Demi Moore plays his lover. When Sam is murdered during an apparently random robbery, he finds himself suspended between heaven and hell, a prisoner of earth unable to touch the life of the one he loves.

Sam discovers his death was no accident, and his lover is the next target. Only with the unwilling help of a charlatan spiritualist, played by Whoopi Goldberg, who steals the show, can he haltingly communicate with the living.

Love *is* as strong as death, at least in *this* film, and the action of love can protect and defend as well. "It's amazing," Sam says near the end. "The love you carry inside, you keep." His final words, "See ya," hold in them the promise of reunion and restoration.

The whole genre is sending a message to Christians. *Ghost*, with such recent films as *Always*, *Hello Again*, and *Chances Are*, tells us our secular age owns a great anxiety about death along with a hunger to know about the life after. Though not a Christian film, it asks questions to which Christians profess to have answers. It is not enough to know we survive death. Will we still love and care for the same things?

One of the most overlooked aspects of the resurrection of Jesus is the fact that on his return from death he ministered first to those who loved him. The character of his love was unchanged. The potential of love had expanded. No longer housed in that chosen and feeble vessel that could be tortured on the cross, his love could "inspire," in the sense of giving breath. Is love as strong as death? Three things abide, we read in 1 Corinthians, and the greatest of these is—

Ah, you interrupt! The world wants quantified results, a report from that "undiscovered country, from whose bourn no traveller returns" (*Hamlet* III-i), even at the risk that a tale should "unfold whose lightest word would harrow up thy soul . . ." (*Hamlet* I-v). We offer Good News, but it must be taken as the substance of things hoped for. In inviting someone to take that leap of faith we may show them the effects left in the wake of the great leveling storm of Love. He is risen!

One thing the film makes clear is something our ancestors in the faith took for granted—we live in *middengeard*, that is, middle-earth, a rather vague place suspended between the clarification of heaven and the dissolution of hell. At any moment the thin tissue of this world can collapse, sending us in a burst into a wider world that was never more than a breath away. Such a world demands real choice, not merely between "tastes great" and "less filling," but between real life and real death. *Believe. . . .*

One other element deserves mention. Sam Wheat discovers in death that he left much unsaid. How often, as clergy and caregivers, do we turn the thoughts of the dying, *and* the living, away from the unassailable fact that "Men must endure their going hence" (*King Lear* V-ii)? Ministry with the dying should emphasize the importance of articulating love, settling accounts, achieving closure.

The action of *Ghost* is vivid and graphic. It contains extremes in language and situations of the sort regularly encountered in a major city. Having stated this caveat, I have no hesitation in recommending *Ghost*.

"See ya!" **M.**

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

Frank Ramirez is pastor of the Elkhart Valley Church of the Brethren, near Elkhart, Ind.

Loving God comes first

Praise the Lord for Vernard Eller's November article, "Why the First Commandment Must Be First."

We must love God as our first priority in order to condition ourselves to love self in a God-like way. Then we will be able to love our neighbors, be they friend or foe.

To love God with our whole being is to find the peace of God that passes all understanding (Phil. 4:7). That conditions us for the second commandment.

Wilmer M. Lehman
Edison, Neb.

Choices in the Gulf

You disparage President Bush's efforts for peace in the Persian Gulf (October editorial, "Which Drummer Shall We Follow?"). But isn't there a greater sin than war?

You turn a blind eye to the flouting of nternational law in the invasion, ooting, raping, and spoiling of Kuwait. Would the editorial have read the same way if it dealt with Hitler's invasion of Poland? Get real.

Myron C. Horst
York, Pa.

I write this as the USA is poised on the brink of war. Our national leaders have the same values and assumptions as those of our leaders of the 1960s on such ssues as winnable wars, evil empires, justifiable use of force, covert activities too sensitive for public scrutiny, and acceptable risks to human life. President Bush reveals his own shallow understanding of history by promising never to enter a military situation that we would not win.

No one can win a war. Innocents will die and we will have lost in trying to win. The more convinced or convincing the president is about winning, the more destructive, unrealistic, and ultimately prolonged the war would become. Our country has not even dealt fairly with the victims and veterans of our past wars, whose disfiguring injuries, enduring psychological problems, and inadequate health care remind us of only a fraction of the cost of war.

We have a choice that we may never have again. If we are indifferent and complacent about peace, the choices will be made for us, and the outcome will be war. We do not have to accept President Bush's version of history, his determination of what is worth dying for, or what he thinks we should kill for. This is a time for the courage and moral outrage of citizens to turn the direction of misguided leaders.

Mike Stern
Seattle, Wash.

CPS: Right then and now

The October coverage of Civilian Public Service was excellent. My father is Luke Bachman, who was quoted about quietly influencing his children.

I was proud of my father for choosing an unpopular stand on an issue he felt strongly about. His action influenced me to become a non-registrant when I turned 18 in 1971. I chose to enter Brethren Volunteer Service even though I was not technically a "CO."

After my BVS term, served at Elgin (Ill.) State Hospital, I stayed on as a hospital employee for several years. This led to my becoming a registered nurse and currently being close to my ultimate goal of completing medical school (this June) and practicing as a naturopathic physician in the Pacific Northwest.

Throughout these 20 years of my involvement in the health care field I have had the strong support of both my father and my mother (who served as a volunteer at Elgin State Hospital also and served at Castañer Hospital, in Puerto Rico, with my father).

My parents' experience with CPS definitely "rubbed off on me" in a most positive and powerful way.

Gary Bachman
Seattle, Wash.

I was a pastor in Lima, Ohio, and a member of Annual Conference Standing Committee when, in December 1940, the committee was summoned to a meeting in Chicago to consider the US government's proposal that the Historic Peace Churches (Brethren, Mennonites, and Friends) set up, administer, and pay for CPS camps for our COs and others. We accepted that proposal.

CPS was right for that time. It had its pluses and minuses but it affirmed our support of our Brethren COs.

Charles E. Zunkel
North Manchester, Ind.

Debating God's abilities

Most readers of the November article "Things God Cannot Do" will miss the point made in the first paragraph, that God cannot do certain things because God is self-limited. This article will be widely misunderstood and will do much more harm than good.

Roy White
Citronelle, Ala.

T. Wayne Rieman's assertions about what God cannot do are all contradicted by scripture. Because we are limited and weak, we imagine that at some point God is too. The "Almighty God" is beyond our reach. No amount of human intelligence or reasoning can change that. If we could understand God he would be unworthy of our worship.

W. Ken Groff
Dayton, Ohio

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

On the need for spiritual renewal

Joyce S. McFadden

Work for Brethren spiritual renewal

The December Messenger, from cover to cover, grew on me as I read one article after another. I identified with Michael King's telling of depression and "tear-filled soul," of "busying ourselves to forget the hurt" (page 11). I affirm, with King, that, yes, the story of the birth of the Holy One is true, and we will all "get picked up," not only at Christmas, but on any day we see the need and ask for help.

I was so moved by the call to spiritual renewal by our Church of the Brethren leaders (page 10), that I reread and studied it carefully, even spending several hours poring over scripture and Richard Foster's *Celebration of Discipline*. As I read, and as I prayed for a sense of God's will for me on this issue, I got excited. Mighty winds of the Spirit can move, even in a quiet living room, and I felt as if a gust from the General Board room in Elgin, Ill., had touched me.

I made an inner commitment to join in prayer with my sisters and brothers at 7:30 a.m., EST, each Monday. I suspect that I have only begun to struggle with the thought of fasting.

Imagine a group of Brethren fasting and rejoicing together, celebrating what God has done and can do for us as individuals and as a denomination. No sackcloth and ashes, mind you, but putting God at the center of our worship and celebration, bringing our gifts and heaping our offering tables as full as we usually do our potluck dinner tables.

Jorge Toledo and our Dominican Republic Brethren (page 18) might be able to help us learn to rejoice in our plenty. They seem to understand the joy of just singing and praying together. They seem capable of worship "free of lethargy and empty repetition, but filled with awe, reverence, and energy," as called for by our Faithful Six (page 10). Spontaneous singing and witnessing, perhaps. I'll bet that Jorge's Brethren don't have printed bulletins for their two-to-three-hour nightly meetings!

And imagine us "all going to church early in the morning to praise before (we) go to work." I would settle for us gathering for collective silent prayer and meditation. The December Messenger gave us a vision. Let's go for it.

I call the church to go a step farther than the February 17 day of confession and repentance and ask, "To what lengths are we willing to go to be healed, empowered, energized, Spirit-filled?" We need to move beyond Bible study, prayer, fasting, and worship, and do some thorough personal and corporate soul-searching and confession before we can truly know the depths of God's love and grace for us or be cleansed and empowered to respond to God's call.

Any serious recovering alcoholic who works the Twelve Steps of Alcoholics Anonymous knows that recovery is thwarted and stunted until there is a willingness to face self-inventory and confession. As Christians, we pray for God to forgive us our trespasses (debts) as we forgive our debtors. How many of us have taken time, however, to quietly and prayerfully list these wrongs, these trespasses? To bring them to the light of consciousness, in written form?

It is amazing to consider the energy and power that these free-floating guilts, fears, hurts, resentments, angers, and other impotent, prideful, shameful feelings drain from our souls and to consider the depression that often results. It is equally amazing to consider the transformation and freedom that come from sharing with God and anothe human being the exact nature of these debilitating qualities. The power they hold over us is broken, and we become free to be empowered with the gifts of the Spirit that Paul talks about.

This inventory and confession that has transformed millions in Twelve Step programs over the past 50 years is not new to AA. Richard Foster quotes Dietrich Bonhoeffer and tells of his own experience in finding that confessing "releases the power that heals. Our humanity is no longer denied, but transformed." And so it is.

I can see us Brethren moving to a corporate inventory and confession, looking at the resentments, hurts, and pain within our body as a church.

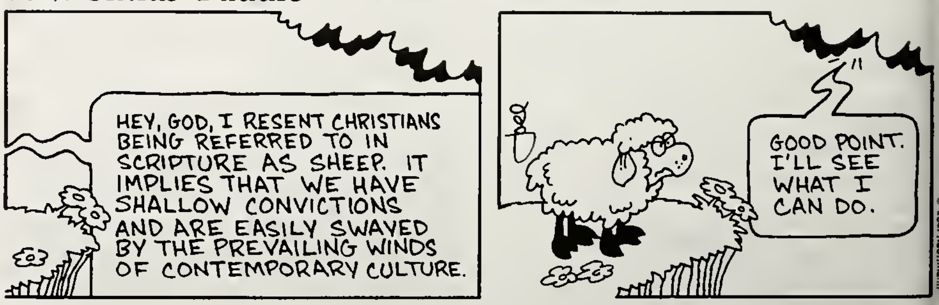
This would lead naturally into something I remember was done routinely in my childhood: The deacons came to us before communion and asked if we had anything against a brother or sister that

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joe Kauffmann, 111 Carter Road, Goshen, IN 46526.*

Pontius' Puddle


HEY, GOD, I RESENT CHRISTIANS BEING REFERRED TO IN SCRIPTURE AS SHEEP. IT IMPLIES THAT WE HAVE SHALLOW CONVICTIONS AND ARE EASILY SWAYED BY THE PREVAILING WINDS OF CONTEMPORARY CULTURE.
GOOD POINT. I'LL SEE WHAT I CAN DO.

ebate on flag use in churches

e needed to make right before approaching the Lord's table. What if we terally, prayerfully, and humbly asked od and others to forgive us and xtended this kindness to those with hom we have been angry or by whom e have been hurt? What if we took the ook of James seriously? Are we afraid trust the very fellowship we call the ody of Christ?

If we were as honest and open in the hurch as persons are in the Fellowship f Alcoholics Anonymous, we would ave to risk being shredded in the rocess. But by God's transforming race, this doesn't have to be true in the hurch.

God is calling the Church of the rethren to spiritual renewal, not a urial, as Wayne Fralin may have been nplying (pages 6 and 32). But bless our heart for getting our attention, rother Fralin. We need to acknowledge e encumbering grave clothes that are inding and killing us before we can see e need for change or catch the ision for spiritual renewal.

Joyce S. McFadden is a member of the anchester Church of the Brethren, North anchester, Ind.

ohn R. Long

Let's debate the US flag issue

appreciated Jay Steele's November Opinion piece, ''We Are Mired in Mediocrity.'' I, too, was very disturbed t Annual Conference's refusal to espond to the query ''Use of Flags on Church Properties.'' And I was amazed n the first place by Standing Committee's recommendation to send it back nanswered.

The Church of the Brethren has no fficial historical statement on the resence of flags in its sanctuaries. Likely the use of a flag was so uniformly opposed in the past that the matter never came up for discussion. In this day of ''mediocrity,'' however, things have become blurred in our church-state relationships, even though Annual Conference approved a paper on church and state relations in 1989.

Two things impressed me about this flag item of business. First, the query was worded very carefully, so as not to be offensive or inflamatory in its wording. Second, a passionate story was

Take Hold of Your Future ...

... One Step at a Time.

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told by the pastor of the congregation from which the query came, concerning its struggle over the issue. Here was a plea for direction from the Brotherhood on a matter of great concern to that congregation . . . and that district. But Conference chose simply to throw the matter back into the laps of the congregation and district. "Anything will be fine," seemed to be the response.

After that business session was over, I mentioned my concern to another pastor and he told me, "Well, you know, this is really not an issue in our churches." His reply surprised me, but apparently this is true for some congregations and some pastors. My knowledge of what is happening in the Brotherhood is not extensive, but I do know that the struggle of the congregation in Shenandoah District is not unique. It is an issue for many people.

The flag issue is one we should address. The presence of our national flag in the house of God does say something about our church-state relationship and how we view it. Who do we put first in our life? Why? In what ways do the presence of symbols in our churches affect that? We need to be dealing with such questions.

The only Brethren paper related to the issue (as far as I know) is one pulled together by E. Paul Weaver some 20 or 30 years ago. Apparently it was handed out to Standing Committee members at Milwaukee. There is nothing official about this paper, but it might be worth considering. Perhaps it should be circulated as part of the process of discussing this important issue. M.

John R. Long is co-pastor of the Center Church of the Brethren, Louisville, Ohio.

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All materials due by February 21, 1991.

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WANTED–Immediate pos. opening, Dir. of Member Services, Mennonite Health Services, Akron, Pa. Start date negotiable. Provide direction, administrative services to health, welfare institutions; develop, execute programs of administrative consultation, contracted management services for member institutions. Executive exp., Master's degree in healthcare administration preferred. Strong leadership skills, Mennonite, Brethren in Christ or Church of Brethren affiliation essential. Detailed job description provided on request. Contact Carl L. Good, Executive Director, Mennonite Health Services, Box 500, Akron, PA 17501-0500. Tel. (717) 859-1151.

FOR SALE–Our Family Books by Mason: *Ziegler Family Record* (revised), 1990; Va. residents, $33.50; others $32.50. *John Mason and Mary Ann Miller*, 1986; Va. residents, $32.50; others $31.50. *Michael Miller of 1692* (in process). (Miller m. 1 Susanna Agnes Bechtol; m. 2 Elizabeth Garber, widow of Nicholas Garber.) For information SASE. Write: Floyd R. Mason, 4409 Park Rd., Alexandria, VA 22312.

FOR SALE–Being ex-CPSer myself, I found CPS articles in October MESSENGER issue very interesting. Many Church of Brethren CPS boys were in camps with us Old German Baptist boys. I have written a book–*Old German Baptists in CPS* (1989). Gives info. on our church's long-time opposition to war; formation of CPS in earliest days incld. correspondence that transpired between Government, Selective Service, NSBRO and Old German Baptist Service Committee in connection with Church of Brethren. 288 pages incld. pictures, contributions of experiences fr. over 40 Old German Baptist CPSers. $10.50 postpaid. Available fr.: John W. Brubaker, 2323 Halderman Rd., West Alexandria, OH 45381.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference next year. Beginning July 9 in Portland. For information concerning this cruise/tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL–You are invited to join Host Wayne F. Geisert, President, Bridgewater College, on tour to exotic orient. Tour includes Bangkok, Kuala Lumpur, Singapore, Hong Kong (Jul. 8-22, 1991). Departure via San Francisco immediately following 1991 Annual Conference, Portland. Inclusive price $3,290 per person (dbl. occupancy) 15-day adventure includes American breakfast each day, and one special dinner and cultural performance as well as local tours in four major cities. Economical air connections to San Francisco fr. Portland, Ore.; Washington, D.C.; other points can be arranged. For additional info. contact Dr. W. F. Geisert, Bridgewater College, Bridgewater, VA 22812. Tel. (703) 828-3362; Fax (703) 828-2160; or Ms. Jacque Wood Halpern, Turner Travel, (800) 542-2029.

TRAVEL–Annual Conference. A/C coach tour to Annual Conference, Portland. Visit Bethany Seminary, Elgin hdqtrs. Hear Salt Lake City Mormon Tabernacle Choir. Return route via Victoria, Canadian Rockies, Lake Louise. Write J. Kenneth Kreider, 1300 Sheaffer Road, Elizabethtown, PA 17022.

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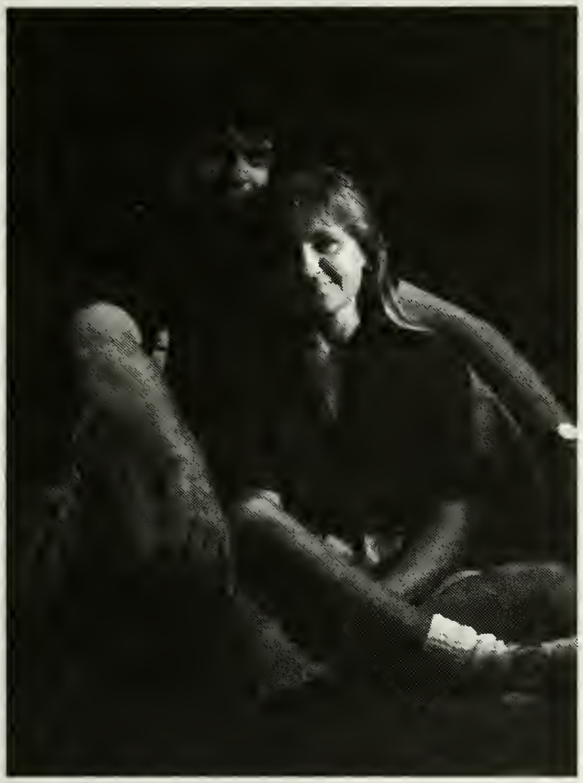
INVITATION–In Atlanta, Ga., join Faithful Servant Churc of the Brethren for 10 a.m. church school and 11 a.m worship at Shoney's Inn at intersection of Indian Trail and 85 North, exit 38, Norcross. Contact John and Debbi Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404 448-9092.



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Fumitaka Matsuoka
Academic Dean
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New Paris, N. Ind.: Vernon Jr. and Karen Bartley, Walter and Edith Homes, Mervin, Judy, Mary and Junior Miller
Painesville, N. Ohio: Alexis Olson, Jason Ashton, Robert Knepp, Alissa Ward, Holly Ray, Amanda Horton
Peoria, Ill./Wis.: Barbara Stan, Steven Gilbert
Pitsburg, S. Ohio: Nadine Zimmer, John K. Strawser
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Tucson, Pac. S.W.: Jessica Dice, Misty Row, Rudy Miller, Patricia Judd, Geary Judd, Bertha Holcomb
University Park, Mid-Atl.: Kimberly McDowell, Hooker Monroe
Wawaka, N. Ind.: Gene Clemens, Rachel Custer, Kathryn Frick, Mike Jones, Doug Lengel, Wylene Lengel, John McGill, Dean Norris, Bernie Norris, Troy Stewart
Welty, Mid-Atl.: Paulette Pickett, Jason Pickett
Winter Park, Atl. S.E.: Sheila Baker, Steven Bollinger, Jennifer Burke, Rebecca Cooke, Richard Cooke, Stacy Hoover, Danny McGlothlin, Joe McGlothlin, Amy Monroe, Kathleen Smith, Helen Spence, Carol Yeazell
Woodbridge, Mid-Atl.: Sarah Bowman, Sharon Hewitt, Gregory Hewitt, Lisa Dexheimer, Darlene Graham, Barbara Alwine, Mary Sager, Andy Bridenbaugh, Kim Bridenbaugh, Anne Owens, Amanda Ayers, Eric Garber, Jason Garber, Peggy Ward, Teresa Franklin, Eden Till, Kelly Saylor, Bruce Brown, Pat Mederois, Tom Owens, Sara Gangawere
Woodbury, M. Pa.: Kenny and Sue Ott
Yellow Creek, N. Ind.: Mike Vanderveer, Pat Vanderveer, Jenny Purdue, Ryan Bartholomew, Melissa Debroka

Pastoral Placements

Albright, Kim Yaussy, from seminary to Huntington, S/C Ind.
Baker, George and Sandra, from secular to Beachdale, W. Pa.
Benhoff, Steven, from secular to Trotwood, S. Ohio
Carter, Karen, from secular to Monte Vista, Virlina
Deardorff, Tim, from secular to Mexico, S/C Ind.
Herbert, Frank W., from Venice Fellowship, Atl. S.E., to Johnson City/Kingsport, S.E.
Hyre, Greg, from secular to Eaton, S. Ohio
Kauffman, Herman, from Painesville, N. Ohio, to Everett, M. Pa.
Lowe, John Jr., from Elkhart Valley, N. Ind., to Prince of Peace, N. Ind.
McPherson, Steven, from Painter Creek, S. Ohio, to Nampa, Idaho
Miller, R. Eugene, from Rockhill, Mid. Pa., to Longmeadow, Mid-Atl.
Myers, Craig A., from seminary to Blue River, N. Ind.
Planck, Roy, from secular to Eaton, S. Ohio
Ramsey, Randolph, from Hollins Road, Virlina, to St. Petersburg First, Atl. S.E.
Wheeland, Frank, from secular to Black Valley, Fed., M. Pa.
Yoder, Gary, from Fairview, N. Plains, to Painter Creek, S. Ohio
Younkins, Gale, from Longmeadow, Mid-Atl., to Walnut Grove, W. Pa.

Licensing/ Ordination

Bollinger, Dale, licensed Jul. 24, 1990, Cocalico, Atl. N.E.
Burke, David H., licensed Sep. 8, 1990, Bush Creek, Mid-Atl.
Cepero, Juan O., ordination received Jul. 21, 1990, Vega Baja, Atl. S.E.
Chandler, Michael D., ordained Sep. 29, 1990, First, Virlina
Durr, Marilyn J., ordained Sep. 29, 1990, Cherry Grove, W. Marva
Figueroa, Juan A., ordination received Jul. 21, 1990, Segunda Iglesia Cristo Misionera, Atl. S.E.
Figueroa, Isabel, ordination received Jul. 21, 1990, Segunda Iglesia Cristo Misionera, Atl. S.E.
Hollenberg, Keith Earl, ordained Oct. 6, 1990, Lost Creek/Free Spring, S. Pa.
Ilyes, Charles L., licensed Jun. 28, 1990, New Fairview, S. Pa.
Kunselman, Dorothy, licensed Oct. 6, 1990, Oakdale, W. Pa.
Leatherman, Roger D., ordained Sep. 29, 1990, Romney, W. Marva
Markey, Dale E., licensed Jun. 28, 1990, New Fairview, S. Pa.
Matteson, Russell L., licensed Apr. 21, 1990, Christ Church, Carol Stream, Ill./Wis.
Matteson, Erin A., licensed Jun. 16, 1990, Christ Church, Carol Stream, Ill./Wis.
Messler, John H., licensed Sep. 8, 1990, Friendship, Mid-Atl.
Yenser, Herald E., ordained Jun. 9, 1990, Defiance, N. Ohio

Wedding Anniversaries

Baldwin, Charles and Naomi, Syracuse, Ind., 50
Billings, Leo and Mary Mae, Ottumwa, Iowa, 70
Black, Leroy and Verneda, Claysburg, Pa., 50
Darcy, Fred and Frances, Sparta, N.C., 70
Dunbar, Jack and Eileen, Sun City, Ariz., 55
Ford, James and Margaret, McPherson, Kan., 50
Hubbard, Clarence and Juanita, Lawrence, Kan., 50
Loucks, William and Fanny, Goshen, Ind., 73
Ott, Howard and Edna, Bridgewater, Va., 50
Phibbs, Paul and Bertha, Bridgewater, Va., 50
Shiplett, Lester and Camilla, Greenbelt, Md., 50
Stehman, Willis and Alta, Lake Odessa, Mich., 50
Worthen, George and Agnes, Rockford, Ill., 60

Deaths

Achey, Mae, 89, Richland, Pa., Sep. 26, 1990
Agee, Doris, 68, Roanoke, Va., Nov. 16, 1990
Baugher, Christopher, 8, Gettysburg, Pa., Sep. 15, 1990
Beadle, Thomas, 60, Ottumwa, Iowa, Oct. 15, 1990
Bean, Amanda, 84, Elgin, Ill., Oct. 26, 1990
Bowman, Berkley, 92, Bridgewater, Va., Nov. 8, 1990
Buhrman, Edna, 67, Rougerville, Pa., Sep. 2, 1990
Clark, Margaret L., 83, Easton, Md., Oct. 28, 1990
Craun, Dee H., 87, Bridgewater, Va., Oct. 23, 1990
Deardorff, Noble E., 88, Wenatchee, Wash., Nov. 11, 1990
Denzer, Millie, 99, Minnesota City, Minn., Sep. 23, 1990
Diehl, Irvin, 67, Weigelstown, Pa., Sep. 14, 1990
Evans, Mary E., 68, Altoona, Pa., Nov. 14, 1990
Fasick, Carris, 85, West Milton, Ohio, Oct. 15, 1990
Fuhrman, Dorothy, 81, Hanover, Pa., Nov. 3, 1990
Griffith, Aldean M., 77, Woolwine, Va., Nov. 20, 1990
Hainsey, Melvin, 76, Claysburg, Pa., Aug. 2, 1990
Heckman, Lanah K., 89, Mercersburg, Pa., Nov. 4, 1990
Henderson, Maude, 76, West Milton, Ohio, Mar. 27, 1990
Houck, Burns, 74, Westminster, Md., May 17, 1990
Jacobs, Virginia, 84, York New Salem, Pa., Nov. 14, 1990
James, Lasee, 81, Syracuse, Ind., Oct. 30, 1990
Kleist, Evelyn G., 82, St. Charles, Minn., Oct. 3, 1990
Lawyer, Ferres, 62, Hanover, Pa., Oct. 31, 1990
Lewber, Maudie, 80, West Milton, Ohio, Apr. 24, 1990
Marchand, Dorothy, 81, McPherson, Kan., Oct. 28, 1990
Maystorovich, Gertrude, 60, Windber, Pa., Sep. 10, 1990
Mellinger, Shelden, 78, Carlisle, Pa., Sep. 30, 1990
Rarish, Earl, 65, Royersford, Pa., Sep. 18, 1990
Schrock, Bessie, 92, Elkhart, Ind., Nov. 19, 1990
Sell, Joseph W., 89, Modesto, Calif., Nov. 26, 1990
Sharpleff, Hulda, 65, Union Bridge, Md., Oct. 4, 1990
Spitler, Charles, 83, West Milton, Ohio, Aug. 30, 1990
Stump, Guy K., 88, Waynesboro, Va., Nov. 19, 1990
Weaver, Tracy, 83, Hummelstown, Pa., Oct. 2, 1990
Webber, Ralph, 85, Modesto, Calif., Nov. 17, 1990
Wheeler, Martha, 63, Flora, Ind., Nov. 15, 1990
Williams, Herbert, 61, Austinburg, Ohio, Oct. 25, 1990
Wine, Effie, 102, Mount Sidney, Va., Sep. 20, 1990

Labor that's not in vain

Ten years ago—Sunday, February 1, 1981—I attended Christian worship under a tamarind tree in Mayom, Sudan. At that time Roger and Carolyn Schrock were helping the Sudan Council of Churches establish a primary health care program in this remote area of Africa's largest country. It was the Schrocks' third Sunday in Mayom.

I wrote about my experience in an editorial titled "Thoughts Under the Tamarind Tree" (April 1981). One of my thoughts was "of another Brethren venture begun under a tamarind tree—at Garkida in Nigeria, March 17, 1923." Of the Nigeria venture I wrote, "The seeds of hope and faith planted there have yielded a bountiful harvest of thousands of committed Christians." Of the Sudan venture I asked, "What would come of our work in Sudan, begun so modestly at Mayom? Who knows?"

Who knew, indeed!

War between northern Sudan and southern Sudan forced the Schrocks to leave Mayom in 1983. Fighting in the Mayom area ravaged the little village. Today many of those who survived the fighting live in shanty towns and camps on the outskirts of Khartoum—600 miles away, a point they reached on foot. At Mayom only one building is still standing, Roger Schrock learned on a recent trip to Sudan (see page 19).

In Khartoum's camp Souk el Markazi, Roger found his former Mayom neighbors living on the brink of starvation, in direst want of the basics of life. Their cattle-herding way of life is "on hold," and their very culture is in danger of being destroyed by the displacement and chaos.

Considering the depths to which the fortunes of the Nuer folk of Mayom have sunk, one is reminded of the advice Job's wife gave him as he sat among the ashes: "Do you still persist in your integrity? Curse God, and die."

But wait! Roger says, after visiting the Christians in Souk el Markazi, "The amazing, lasting impression I have is that they have an undying faith and hope that God will find a way to bring peace to their land and they can return to their own homes."

Apparently the years of war waged by the Muslims of Sudan's North have served to temper, rather than destroy, the faith of the Christians of the South. In February 1981, there was a mere handful of Christians under the tamarind tree in Mayom. In 1983, when the Schrocks left, there were seven churches in the area. Now, Roger has learned, there are over 200 churches.

It is back into war-torn southern Sudan, still heavily bombarded by the army from the north—and suffering as well from the counter action of the rebel army—that Roger and Carolyn are committed to return this coming fall. Roger will serve as acting executive secretary of the New Sudan Council of Churches (see news story, page 8).

In my aforementioned editorial I stated, "You can be sure than anyone in Sudan today who is a Christian isn't into it for fun or fringe benefits." That was in 1981. What more of 1991?

I find myself inspired, not only by the courage and faith of the Christians of Sudan, but by the willingness of the Schrocks to return to work there, knowing that they will be under fire, literally.

It makes me sad to remember that 1981 Sunday church service under the tamarind tree, knowing how the years that followed have brought so much misery to the people I met and admired. But now I have a better understanding of God's guidance of human affairs.

We do well not to count too much on things turning out the way we plan them, when we involve ourselves in mission. "The best laid schemes . . . gang aft a-gley," even for the most earnest Christian worker. The important thing is not the fulfillment of our "best laid schemes," the playing out of our rosy scenarios of what should come to pass. The important thing is to be faithful, to be undaunted by setbacks and adversity, to "keep on keeping on."

It is appropriate that I end this 1991 editorial the way I ended the 1981 editorial, with the words of Paul in 1 Corinthians 15:58. "Therefore, my beloved, be steadfast, immovable, always excelling in the work of the Lord, because you know that in the Lord your labor is not in vain.—K.T.

Close to Home

Have you noticed? MESSENGER has gotten closer to home.

We've expanded our local news into two sections–In Touch and Close to Home. In Touch profiles people we'd like you to meet. Close to Home highlights news of congregations, districts, colleges, and other local and regional life.

But that's not all. Mixed Reviews offers you a Brethren critique of various media. Turning Points lists new members of the church. And, beginning this month, the informal Stepping Stones column promises to help you through life's ups and downs.

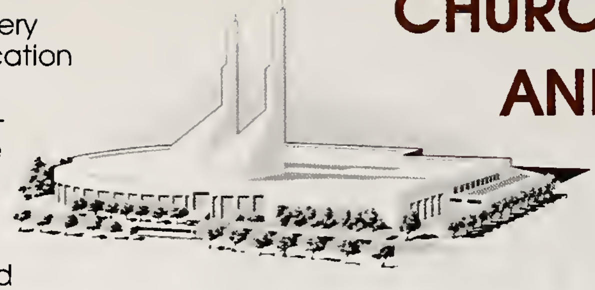
Take a closer look. We're closer to you.

MESSENGER. We're bringing you home.

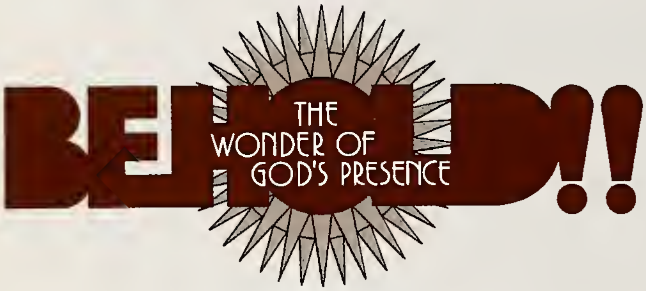
CHURCH OF THE BRETHREN ANNUAL CONFERENCE

July 2–7, 1991

Portland, Oregon



Portland is a very appealing location for our Annual Conference — located on the banks of the Willamette River, its skyline backed by towering evergreens; and Mount Hood, the State's highest mountain at 11,325 feet, provides a backdrop for one of the nation's most attractive cities. Portland is known as the "City of Roses."


BEHOLD!!
THE WONDER OF GOD'S PRESENCE

1991 Conference theme design

Conference will be located in the beautiful new Oregon Convention Center.

There will be a heavy schedule of business and a great variety of music and worship styles in evidence of the richness of worship throughout the world.

One special program of note — Ken Medema will present a concert following the Saturday night worship service.

The Conference will begin with the Tuesday evening worship service and conclude with the Sunday morning worship and consecration service. Information about pre-conference meetings and other programs is provided in this issue of MESSENGER.

What an opportunity to experience the Great Northwest with its majestic mountains and Pacific Coast! Watch for the 1991 INFORMATION PACKET with tour options prior to or following the Conference.

VOLUNTEER HELPERS

I am volunteering my help with conference tasks I have marked below. I have numbered them in order of preference. I plan to arrive at Conference on July ____________.

_____ Brethren Press Book Exhibit
_____ Registration (type badges, collect fees, sort cards)
_____ Usher (business and general sessions)
_____ Child care services
_____ Children's activities (age 6-11)
_____ Youth activities
_____ Messengers (Conference business sessions)
_____ Tellers (Conference business sessions)
_____ Information/mail desk
_____ Ticket sales
_____ SERRV Exhibit
_____ Annual Conference office

Please circle	16-22	22-30	30-40
approximate age:	40-50	50-60	60 +

Name ____________________

St./RFD ____________ ____________

City ____________ State _____ Zip _____

Telephone No. ____________________

Additional volunteers may indicate on a separate sheet their interest in serving.

PROGRAM BOOKLET

(Available in May)

Please send the following:

_____ copies at $7.00 each of the 1991 Annual Conference Booklet (regular binding)
_____ copies at $10.50 each of the 1991 Annual Conference Booklet (spiral binding)
_____ 1991 Annual Conference Information packet. (Add $1.00 for postage and handling)

Name ____________________

St./RFD ____________________

City ____________ State _____ Zip _____

Amount remitted $__________

(Delegates sending the delegate authorization form and registration fee will automatically receive one program booklet without further cost.)

There will be no pre-conference registration for non-delegates this year.

Information about Conference programs and reservation forms may be obtained by contacting your pastor or write:

Annual Conference Manager
1451 Dundee Avenue
Elgin, Illinois 60120

Church of the Brethren March 1991

Messenger

In the unshakable faith
that Christlike, sacrificial
love can overcome all evil,
we reaffirm our conviction
that all war is sinful, and
that all attempts to promote
and prepare for war are
inimical to peace and
antagonistic to Christ's way.

1948 Annual Conference Resolution on Peace

From the Editor

As followers of this column have noticed, it has carried the name of managing editor Wendy McFadden for the past four issues while the editor was on a sabbatical (a fringe benny received by members of the General Board's staff). Most colleagues, upon first seeing the editor around the offices again, commented, "I forget what it was you were doing while you were gone." Others, including the magazine's readers, never knew. Some accountability seems in order.

Down home in Virginia

The editor spent the fall months roving about the denomination, getting closer in touch with MESSENGER's constituency, the better to fine-tune the magazine to meet its needs. The itinerary touched 12 states and included visits to three district meetings, several congregations, some Brethren-related agencies, a few individuals, and a delightful weekend at the 14th annual Brethren Disaster Relief Auction in Lebanon, Pa. The sabbatical, in the editor's view, was a great success. He has returned to his desk rejuvenated.

His good spirits are due, in part, to the great job the magazine staff had done in his absence. No work had piled up. It was just a matter of jumping back in.

The editor's friends and family know he sees himself as a Virginian-in-exile and so were not surprised that he made his headquarters for much of his sabbatical down home in the Blue Ridge mountains. That "down-home" orientation may explain why the editor enjoys putting together the "In Touch" and "Close to Home" pages, which are calculated to make MESSENGER kinder and gentler, warmer and fuzzier for its readers. Going through congregational and district newsletters, college news releases, and newspaper clippings in preparing those pages is a delightful way for the editor to continue, in a desk-bound way, the roving he did on sabbatical. It's interesting to learn what individuals and congregations find to do in witnessing to their faith.

We hope that the aforementioned features and the entire magazine, in its new format, are getting closer to home. Let us hear from you . . . with constructive criticism, newspaper clippings, and tips for items to pick up on.

Kermon Thomasson

COMING NEXT MONTH: A cluster of articles on "Brethren and their faith," plus two features on mission in the Dominican Republic.

Messenger
Vol. 140, No. 3 March 1991

Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Karla Boyers
Production, Advertising
Sue Radcliff
Subscriptions
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

District Messenger representatives: Atlantic Northeast, Ron Lutz; Atlantic Southeast, Ruby Raymer; Illinois/Wisconsi Fletcher Farrar Jr.; Northern Indiana, Leon Holderread; South/Central Indiana, Lois Ei Michigan, Marie Willoughby; Mid-Atlantic Ann Fouts; Missouri, Mary Greim; Missouri/Southern Arkansas, Mary McGowan; Northern Plains, Pauline Flory; Northern Ohio, Sherry Sampson; Oregon/Washingto Marguerite Shamberger; Pacific Southwest Randy Miller; Middle Pennsylvania, Peggy Over; Southern Pennsylvania, Elmer Q. Gleim; Western Pennsylvania, Jay Christne Shenandoah, Jerry Brunk; Virlina, Mike Gilmore; Western Plains, Dean Hummer; West Marva, Winoma Spurgeon.

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War in the Middle East gets major attention this month, with news coverage on page 7, articles starting on pages 10 and 11, and an editorial on page 36.

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Don Petersen
Phil Grout
8, 19, 20: Kermon Thomasson
Jim Solheim
US Senate
: *Mennonite Reporter* photos by Ron
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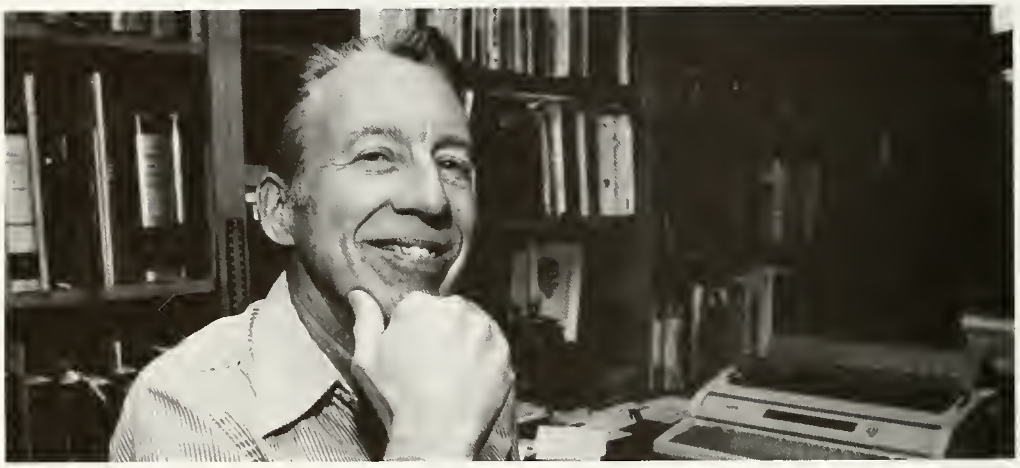
, 18: Francine Buono Moody
: art by Paul Grout
: Three Lions

In Touch

Any objections?

When Plowshare Peace Center, in Roanoke, Va., scheduled an information session for January 15—Iraq's Kuwait pullout deadline—it was natural to turn to **Clyde Carter**.

Plowshare was putting together a panel of people trained to counsel young men considering taking a "conscientious objector" (CO) position if the military draft resumes. Clyde is Plowshare's "dean" of CO counselors. He is the one to whom it refers the questions that come into its office.



Clyde, who is pastor of Mount Bethel Church of the Brethren, in rural Eagle Rock, Va., has been doing CO counseling since the middle 1950s. He began when he was active in the Fellowship of Reconciliation (FOR) during his student days at Bridgewater College.

After college, Clyde served as a CO himself, doing his alternative service through Brethren Volunteer Service, working with East German refugees in West Berlin.

He planned a career in chemistry. But immediately following his BVS term, while fulfilling a promise to his dad to spend at least a semester at Bethany Theological Seminary, he made a switch: He discovered that he and pastoral ministry had the *right* chemistry.

Clyde pastored the Midland Church of the Brethren in northern Virginia from 1961 to 1972, where he counseled scores of young men on Selective Service obligations. "All the boys in my congregation decided not to go (into the armed forces)," he recalls, "after the first one was drafted."

His CO counseling continued after he moved to Daleville—near Roanoke. There he lives on a secluded, wooded hilltop overlooking Tinker Creek, made famous by writer Annie Dillard. The Carter home, "Dayspring," a model of rustic elegance, includes an office and counseling center where Clyde meets his counselees.

Although Clyde is sympathetic to any sincere expression of opposition to war, he has little patience for counseling those who lack a deep commitment to pacifism. "If a man is not willing to go to jail for what he believes," Clyde says, he won't counsel him. Conscientious objection "is not an escape from something, but a belief."

Clyde believes his job is not to tell men how to avoid the draft, but to help them state their beliefs clearly and document them in a form acceptable to the draft board.

When his counselees write their statement of beliefs, Clyde has them send it to Plowshare and to the peace group in their denomination. In the case of Church of the Brethren counselees, they should contact the peace consultant's office in Elgin, Ill. (Call 1-800-323-8039 and ask for David Radcliff.)

"Some of the guys are scared to death of the draft board," says Clyde. He tells them they need not be. With the good counseling that Clyde provides, they will be able to address that board with courage, conviction, and an articulate statement of their pacifist beliefs.

Don't touch that dial!

When **Kent Leininger** graduated from DeVry Institute of Technology in 1987 and began working for electronics giant Hitachi Industries as an electron microscope technician, he seemed headed for "success."

But the career advancement wasn't enough. "Making the money wasn't all it was cracked up to be," he decided. "I wanted to do something to help people."

Kent entered Brethren Volunteer Service and now, with no salary, he works for *Radio Lumiere*, the voice of

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

the Baptist Church in Haiti. The station's programing is done by Haitians. Kent provides the technical know-how.

Because of Haiti's 85-percent illiteracy rate, radio broadcasts are crucial to communication. *Radio Lumiere* promotes the Christian way as a faith that tempers the misery of life in troubled Haiti. It also reports on political events, health services, and human rights issues.

Says Kent, "The Haitians have a sense of dignity and hope that boggles my mind." When people mention the "sacrifice" he is making, he replies, "*Sacrifice*? I consider it a real privilege to serve here."

A familiar ring

The 1935 West Waterloo High School class ring was found in the mud beneath the lake in Pine Lake State Park, near Eldora, Iowa. But whose ring was it? Inside were the faded initials "WP."

An effort was made to find the owner, using high school records. There were two 1935 graduates with the right initials, but neither one could be located. After several false leads, the search was dropped. That was over two years ago.

Recently, a newspaper reporter mentioned the matter to Bob Smith, director of the Church of the Brethren's Camp Pine Lake, adjacent to the state park. With a call to the Church of the Brethren General Offices in Elgin, Ill., Bob tracked down the elusive "WP"—**Wayne Parris**—in Sandy Spring, Md.

It was, indeed, *his* long lost ring. Wayne recalls that he was a camper in 1939, playing water polo with his future wife, Melba, when he threw out his arm "and the ring went flying."

The ring is now back home. The Parrises, who served as Church of the Brethren missionaries in Nigeria, 1947-1950, celebrate their 50th wedding anniversary June 8.

Still in print

Charles Forry, retired since 1982 from the Forry and Hacker, Inc., printing business, now "works for the Lord," as he puts it. He outfitted a little print shop in the Lititz (Pa.) Church of the Brethren (where he is a member) and does volunteer printing for Church of the Brethren projects in the area.

BRETHREN
DISASTER RELIEF
AUCTION

His biggest project recently was the 14th annual Brethren Disaster Relief Auction last September (see December 1990, page 4). Charlie cranked out 80,000 sale bills, 10,000 bookmarks, 2,000 posters, 20,000 church bulletin inserts, and 3,000 quilt auction papers, in addition to other work.

Names in the news

Louise and **Albert Gray**, of the Brook Park (Ohio) Community Church of the Brethren, were volunteer teachers for last year's fall term at Rust College, an all-black school in Holly Springs, Miss. Albert taught economics and Louise supervised a tutorial lab.

Wenatchee (Wash.) Valley College has honored the late **Jay Eller** with a scholarship in his memory. It aids second-year students in physics or engineering—Jay's field, in which he taught at WVC. He also was a Church of the Brethren minister for over 50 years.

Ann Showalter, of Oak Park, Ill., received the US Assistant Secretary of Health award this past December for "outstanding effort in the fight against AIDS." Ann works with the pastoral-care network for AIDS in Chicago and serves with the Church of the Brethren AIDS Ministries Task Group.

Karen Graham, a member of the Snake Spring Valley Church of the Brethren, near Everett, Pa., was the 1990 "Nurse of Hope" for the Bedford County (Pa.) unit of the American Cancer Society. She serves at the regional cancer center at Altoona's Mercy Hospital.

David and **Sandra Reisinger Franklin** completed six years of volunteer service in Bangladesh in February, serving through Mennonite Central Committee. David is a member of the Modesto (Calif.) Church of the Brethren and Sandra is a member of the Chiques congregation, Manheim, Pa.

Remembered

Herman Landis, 92, died December 13, 1990, in La Verne, Calif. Last month's MESSENGER (page 5) mentioned the University of La Verne honoring Herman with a distinguished service medal. Herman, a member of the La Verne Church of the Brethren,was a missionary in Nigeria, 1938-1952.

Missionary centenarian

Mary Schaeffer, of Brethren Village, Neffsville, Pa., celebrated her 100th birthday this past December 16. She served as a Church of the Brethren missionary in China, 1917-1950. Mary was an In Touch subject in the March 1983 MESSENGER. On her birthday she was looking forward to an early February visit from China's Yin Ji Zeng (see January 1989 cover story), whom she knew as a little boy in China.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

A church for the '90s

The **La Verne** (Calif.) Church of the Brethren ended its centennial year with a vision for the years ahead. Centennial Sunday speaker Earle W. Fike Jr. exhorted the congregation to "adjust its program and open the doors wider" as it moves into the 1990s and prepares for the approaching new century.

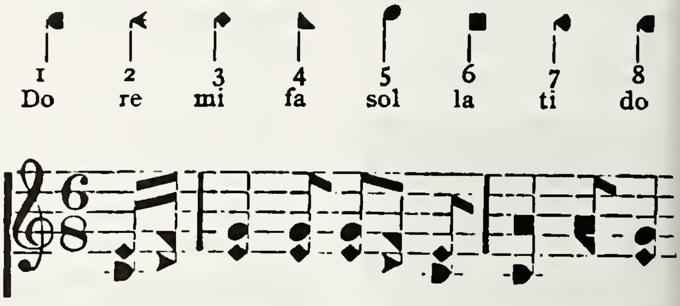
"A wise congregation in the '90s will . . . be a welcome place for fellowship and community," said the Huntingdon, Pa., pastor. "Welcome singles, families, heads of household, the disenfranchised, the upperly mobile," he advised.

"Find ways to function that allow people to participate," he continued. "Don't badger them about time. Make it easier for harried adults, children, and youth to be involved. Provide basic handles on how faith works in everyday life. Give them the basis to see how Christian faith helps them through the next week."

Singing in fine shape

The Folklore Society of Greater Washington conducted a traditional shape-note sing last fall at the **"Dunker Church"** on the Antietam National Battlefield, near Hagerstown, Md. The group sang from the *Original Sacred Harp*, an 1844 collection of sacred choral music that has given its name to a folk tradition known today as "sacred harp singing."

This four-part, unaccompanied, community singing tradition is also called "fa-so-la" or "shape note," referring to the system of musical notation used by singing-school masters since the 1790s to make easier the learning of tunes.



The sing at the "Dunker Church" followed the traditional pattern, in which the singers or "class" sit in their four vocal sections in a hollow square facing each other, and different leaders take turns leading a tune or "lesson" of their choice.

The setting of the "Dunker Church" was not without its irony. Brethren who worshiped there in Civil War times would have been scandalized by such carrying-on. Brethren leader Peter Nead, writing in 1850, called four-part harmony "an abomination to God."

The Brethren didn't even publish a hymnal with music until 1872. But when they did (*The Brethren's Tune and Hymn Book*) it used the shape-notes and harmony they earlier had scorned. Brethren hymn books used shape-notes until 1925.

The "Dunker Church" was known to the Brethren as the Mumma meetinghouse. Ruined in the 1862 battle of Antietam, it was restored and used until a 1921 storm flattened it. The remains were stored away until 1962, when the National Park Service and the Brethren rebuilt the church. It is the focal point of the battlefield park today. Each year, on the Sunday nearest the battle date—September 17—the Church of the Brethren holds a memorial service there.

Vice versa

The Marcos Inhauser family, Brazilians now living in Quito, Ecuador, spent two months last summer as "missionaries in reverse," speaking to groups, leading Bible studies, and introducing new Latin American hymns among eight congregations in the Church of the Brethren's **Northern Indiana District**.

"Instead of sending, we received," said Yvonne Dilling, Latin America/Caribbean representative on the General Board staff, who initiated the visit. It was an attempt to expand awareness of the gifts in the Latin America church.

Marcos Inhauser, on sabbatical from his work with the Latin American Council of Churches, came with his wife, Suely, and their three children.

"Part of the mission was to get the family into congregations and help members understand the church in Latin American countries," said district associate executive Ron Finney, who coordinated the itinerary.

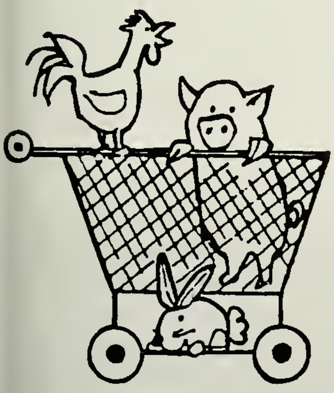
For the Inhausers, it was a chance to "see if missionaries who have been sent to their country represent the average church member in the United States."

25th anniversary

The **Brethren Peace Fellowship** of Atlantic Northeast District will hold a 25th anniversary dinner meeting April 11. The 6:30 p.m. meeting will be held at the Elizabethtown (Pa.) meetinghouse. Wayne Zunkel, who was instrumental in beginning the fellowship, will speak. He is pastor of the Panorama City Church of the Brethren, Grenada Hills, Calif.

Gifts that beget

The third annual Heifer Project International (HPI) "Living Gift" fair, held at **Lititz** (Pa.) Church of the Brethren, raised more than $7,000 for the well-known Brethren spin-off that sends livestock to the needy around the world.



This and that

Copahee volunteers–Brethren Disaster Service workers who helped in cleanup and repair in Copahee, S.C., after 1989's Hurricane Hugo–were invited back this past January 12 for a "thank-you barbecue" hosted by grateful recipients of the Brethren aid. A new house in Mount Pleasant, S.C., was dedicated in memory of Wayne Gingerich, a volunteer from the Madison Avenue Church of the Brethren, York, Pa., who died January 15, 1990, while working in Copahee.

Miami (Fla.) **First** Church of the Brethren organized a toy fair during the 1990 Christmas season to promote toys that don't encourage violence.

Rambo, GI Joe, and Teenage Mutant Ninja Turtles were out. Seven stores agreed to bring to the fair only "nonviolent" toys. The congregation assembled a collection of toy catalogs.

"Parents don't know where to go buy these things," said co-pastor Sue Wagner Fields. "Even if people don't buy, this sparks their mind with other ideas."

The **Greencastle** (Pa.) Church of the Brethren was a church really on fire for a brief time last December 13. During a remodeling project a welder's torch set the roof ablaze. A section of roof was burnt, but the interior of the church was not damaged.

Harold and Sherry Cripe, Dallas and Barbara Ganger, and Paul and Fern Crispyn, all from the **West Goshen** Church of the Brethren, in Goshen, Ind., were among the drivers for six truckloads of Christmas supplies donated to Galilean Home Ministries, in Liberty, Ky., by churches in the area of Elkhart County, Ind. Other Brethren drivers were Don and Doris Walter, Greg Kirkdorffer, and Terry Flickinger, from the **Union Center** congregation, Nappanee, Ind. The Kentucky ministry cares for 75 children either disabled or abused and no longer wanted by their parents. The trucks carried frozen meat, canned food, fresh fruit, school supplies, toys, and other items.

The youth of the **Mount Vernon** Church of the Brethren, Waynesboro, Va., are proving themselves stewards of creation by "adopting" a two-mile stretch of highway near the church. They pick up roadside litter four times a year. Before each cleanup the youth meet to discuss safety procedures and stewardship principles.

Campus comments

Bridgewater College will host the Southeastern Regional Youth Roundtable April 20-21 for Church of the Brethren youth from Pennsylvania to Florida. Resource leader for the event is David Radcliff, peace consultant on the General Board staff. The roundtable theme is "Committed for Life . . . Ready to Serve."

McPherson College has been adopted by Leticia Martinez, a second-grade pupil in San Jose, Calif. McPherson participates in a program initiated by San Jose's Edenvale Elementary School, which has its pupils "adopt" a college in a program calculated to steer more of its minority children toward a college career. Jack Patino, a 1989 McPherson graduate (shown in photo with Leticia), serves as Edenvale's representative from the college.

Bridgewater College will host a special conference October 4-5, on the topic of "Brethren in Transition: Trends and Implications." Several Brethren scholars will speak, and perspectives will be offered from the Brethren Church and Mennonites, as well.

One of the event's planners states, "The conference is being organized on the assumption that the Church of the Brethren has not systematically looked at the causes of its decline in membership. Or, it's easier to fix (something) if you know what's broke."

The **University of Kansas**, in Lawrence, is looking for a full-time campus minister, preferably someone from the Church of the Brethren, Presbyterian Church USA, or United Church of Christ. Contact: United Ministries in Education, Office of Personnel Information, 11780 Borman Dr., Suite 1-C, St. Louis, MO 63141.

Scenes such as the one above, in which refugees from Guatemala appear masked before a 1985 press conference to protect themselves from being identified, may be a thing of the past since the settlement of the American Baptists' sanctuary case.

US government concedes to sanctuary movement

Settling a five-year-old lawsuit, the US government has agreed to stop deporting undocumented Salvadorans and Guatemalans, halt reprisals against sanctuary churches, and adopt new procedures for political asylum. The agreement ends a decade of action against the refugees and the sanctuaries that sheltered them.

The "American Baptist Churches case" was brought by 80 religious and refugee groups and charged the government with violating the Refugee Act of 1980, barring ideological considerations in granting political asylum.

"According to the suit, the refugees had a 'well-founded fear of persecution' in their countries, but the federal government was unwilling to admit this was the case because such an admission would suggest that the US was aiding governments that violate human rights," Religious News Service reported.

About 150,000 asylum requests that have been denied or are pending will get new hearings, and another 350,000 refugees will be encouraged to apply, according to attorneys for the 80 groups. The government also agreed to provide $200,000 to work with religious and refugee groups to locate refugees who may be eligible for asylum.

Lucas Guttentag, a lawyer for the American Baptist Churches, is "cautiously optimistic that the new asylum procedure . . . will be a fair one."

Another lawsuit ended in December when a federal judge ruled government agencies do not have "unfettered discretion" to infiltrate religious gatherings as part of criminal investigations. Judge Roger D. Strand said investigators could infiltrate churches without warrants in certain circumstances, however, such as being invited by church members to participate in criminal activities.

The 1986 lawsuit by four Arizona churches and their parent denominations—the Presbyterian Church (USA) and the Evangelical Lutheran Church in America—charged that Immigration and Naturalization Service agents, who were part of an undercover operation to gather information about the sanctuary movement, created a "chilling effect" on the free exercise of religion when they made secret tape recordings at services.

Evidence was presented during the trial that the ministry of the congregations was directly impaired when the surveillance became known. Two of the churches eventually closed because of a drop in attendance caused by distrust and fear, according to the churches' lawyer.

The Church of the Brethren signed as a "friend of the court" in a 1987 appeal to a previous ruling on the case. The pastor of one of the churches—John Fife, of the Southside Presbyterian Church in Tucson, Ariz.—spoke at the MESSENGER dinner at Annual Conference in Phoenix in 1985.

As of May 1987, 12 Brethren congregations had declared themselves sanctuaries and 9 others were involved in some way. Conference endorsed sanctuary for Latin American and Haitian refugees in 1983, saying it "is an appropriate Christian response."

Emergency Disaster Fund helps Sudanese go home

A grant of $12,000 has been given from the Emergency Disaster Fund to cover costs of returning 2,500 western Nuer people to their homes in southern Sudan.

This is a test to see if the "war-torn region's infrastructure can handle it," said Roger Schrock, World Ministries executive. Over 100,000 of the 1.5 million displaced people in and around the capital, Khartoum, are from the Nue homeland, 600 miles southwest. Schrock and his family worked on a health care program there during the early 1980s.

Much of the Khartoum area has "seen only a 20-percent harvest this year" because of drought, and according to some experts five million people are in danger of starvation, Schrock said. Despite the civil war in the South, the Nuer Christians feel they have a better chance of survival away from the government-controlled North, where the legal system of Islam makes them "second-class citizens," Schrock said.

It is hoped the Nuer will become self-sufficient. "We've been in conversation with other churches in the US to possibl help us move others, if all proves satisfactory," said Schrock.

Newsline, a new telephone news service from the Church of the Brethren, features the latest Brethren responses to the war and other Brethren news. A Maryland number—**(301) 635-8738**—plays a three-minute recorded message available 24 hours a day. A new message will be available each Thursday morning.

rethren join other Christians responding to the war

Surely God mourns over the loss of man life and the seeming eagerness ith which our nation has entered the ar,'' general secretary Donald Miller rote in a pastoral letter mailed to each ngregation January 18.

''Over the years the Church of the rethren has borne witness to our nviction that there is always a nonvio- nt means for resolving conflicts. Now, war has broken out, let us witness ain to our conviction that war is not e answer to this or any international spute,'' Miller said.

hurch leaders express concern

iller was among 25 US church leaders ho agreed on a common response to e war, including prayer for a speedy d to the conflict, a call for an immedi- e cease-fire, and concern for all at risk.

The Church of the Brethren has ovided information on conscientious jection to the group, which represents majority of the 30-plus denominations the National Council of Churches.

Statements in opposition to the war so were issued by National Council of urches leaders, the general secretary the World Council of Churches, and n-governmental organizations (NGOs) the United Nations.

isaster/refugee developments

e Cooperative Disaster Child Care ogram has agreed to work with the d Cross and the State Department to re for children of military personnel covering from serious injuries.

The State Department is establishing ''family support centers'' in the US. e Child Care program will provide lunteers to one of the centers, in Fort wis, Wash.

The Refugee/Disaster program has reed to work with the State Depart- ent and the Red Cross in providing rvices to refugees. The government ticipates offering care for up to a illion refugees, housed in the US at mporary ''mass care centers.'' Breth- n will work at two centers, in Maryland and Virginia.

''We see our service in these areas as an opportunity to witness to love and peace in a very crucial way,'' said refugee/disaster director Donna Derr. ''We are in no way condoning US military actions. We are trying to be true to our mandate to serve the innocent victims of this man-made disaster.''

Brethren prepare for a draft

Since January 1, peace consultant David Radcliff has mailed almost 600 ''peace packets'' giving information on draft possibilities and statements of conscientious objection. Radcliff holds files for COs in case of a draft.

Brethren Volunteer Service has applied to Selective Service to employ COs doing alternative service. Director Jan Schrock encourages Brethren to develop BVS projects in their churches and communities, as the demand for assignments in the event of a draft may exceed the current number of projects. Health care assignments will be needed in particular, as health care professionals may be drafted, Schrock said.

General secretary travels with US group to the Middle East

A delegation of 19 US church leaders, including Church of the Brethren general secretary Donald Miller, traveled to the Middle East December 14-20 to meet with Christians there and to ''pray together, hear one another's concerns, and consider what US churches can do to encourage peace,'' Miller said.

He was one of nine delegation members who met with Christian leaders in the cities of Jerusalem and Bethlehem, in Israel and the Occupied Territories. Another group went to Beirut, Lebanon, and a third traveled to Baghdad, Iraq.

General secretary Donald Miller (third from right) was one of 19 US church leaders to go to the Middle East. His group visited Jerusalem and is shown below at the Al Aqsa mosque.

In Jerusalem, the Greek Orthodox Patriarch, the Armenian Patriarch, and the Roman Catholic Patriarch ''spoke of the great devastation that will result if war breaks out in the Middle East,'' Miller said. ''All agreed that the invasion of Kuwait is unjust, but that the destruction resulting from all-out conflict would hardly save Kuwait and could spread.''

The group visited the Dome of the Rock, the site of recent violence, and talked with Islamic leaders who ''voiced the cry of the Palestinians, many of whom have been forced to leave their homes for the sake of the Jewish state,'' Miller said. ''We were asked dozens of times why the US supports the United Nations resolution regarding Kuwait, but vetoes those regarding the Palestinians. Their concern was for the US to be more even-handed . . . to be as concerned about human rights as about oil.''

Invited by the Middle Eastern Council of Churches, the group began its trip in Cyprus, where the Greek Orthodox bishop asked ''why Americans are so concerned about Kuwait, but say nothing about the Turkish occupation of Cyprus,'' Miller said. ''Those of us who went to the Middle East return home to call people to join in prayer for peace and justice there.''

Shanksters retire with 41 years of church service in Nigeria

Celia and Owen Shankster have announced their retirement in June after serving 41 years as Church of the Brethren employees in Nigeria.

The Shanksters went to Nigeria in 1950. Since then, Owen has overseen many construction projects—churches and other buildings for the Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria), the Waka schools complex, construction for the Lafiya health program, and a well-digging program begun under Lafiya and now an EYN project.

The well program, which works cooperatively with communities, had completed 2,500 wells as of June 1990. For the past year Owen has served as an advisor only, having turned over directorship to his assistant.

Celia Shankster has given much of her time in Nigeria to bookkeeping, teaching, and treasurer's work. For the past several years she has taught at a school in Garkida.

Schwarzenau group will visit Brethren in the United States

About 35-40 residents of Schwarzenau, Germany, part of the Schwarzenau Heritage Society, will be hosted by Brethren when they visit the US in late March and early April. Donald F. Durnbaugh, professor at Elizabethtown (Pa.) College and the US contact for the group, said this is a "return visit."

"Every year, hundreds of Brethren from the US go through Schwarzenau, where they are very generously shown and told about their historic Brethren roots," said Durnbaugh. "The reverse motivation for this trip is to let the German residents see where and how Brethren in the West live."

The group plans to arrive in Philadelphia and travel west for a visit of about 15 days.

Proposal in development for caregiver curriculum

An eight-person committee representing five Anabaptist denominations is developing a proposal for curriculum to teach caregiving to congregations.

Jay Gibble, executive director for the Association of Brethren Caregivers and chairman of the project, said the material will be a "sequel of sorts" to *Called to Caregiving: A Resource for Equipping Deacons in the Believers Church.*

The committee felt the uniqueness of Anabaptist community-based faith defined their objectives. "Most other training resources focus on pastors and leaders," said Gibble, "but how do you then equip laity as caregivers? Anabaptist theology clearly speaks to the ministry of all believers. And in a time of crisis, most people tend to turn first to a close friend, spouse, or family member before seeking help from a professionally trained person."

Plans are to have a finalized proposal by May. Several phases will focus on relationships between seminaries and congregations.

On Earth Peace conference focuses on environment

Faith and environmental renewal was the theme for a December conference on peacemaking hosted by the On Earth Peace Assembly in New Windsor, Md.

Keynote speakers for the event were Shantilal Bhagat, staff for eco-justice and rural concerns, and Richard Cartright Austin, a Presbyterian specializing in environmental theology and ethics.

Tom Hurst, director of OEPA, said the conference was a success because it did not merely look at the problems. Rather, speakers gave practical measures one can take whether living on a farm or in an apartment, such as to create a landscape in your yard that is beautiful yet at the same time edible. "Participants left feeling positive with practical things to do," said Hurst.

"Working on these . . . issues is part of the Brethren peace witness because we cannot be at peace unless we're at peace with the earth," Bhagat said.

Pre-Conference workcamp to take place in Portland

Portland, Ore., the location of Annual Conference this summer, is also the site of a week-long workcamp for young adults.

Up to 25 people ages 18-35 can take part in the June 25-July 1 project to rehabilitate older houses for low-income families. Cost is $70. Contact the Young Adult Ministry Office, Church of the Brethren General Offices, 1451 Dundee Ave., Elgin, IL 60120.

New Murray album features NYCers singing theme song

The National Youth Conference theme song, "Treasures for the Road," is included on a new album by Andy and Terry Murray called "Just As I Am," o sale through Brethren Press.

"Treasures for the Road" uses the voices of 3,000-plus NYC participants. "We positioned microphones so that we would get voices but no instruments," Andy Murray said. "We added instruments, lead voices, and effects. I think the NYC back-up singers will be please with the way their song turned out."

The title song "is about the pain and confusion of an abused child growing u in a church that does not understand and often does not acknowledge the issue of abuse," he said. Another song, "No Lines for the Brethren," is dedicated " all those who have ever been frustrated waiting their turn to speak at Annual Conference." Compact discs and cassettes are available.

Worldwide

Critical food shortages in Africa mean millions may starve in Ethiopia, Sudan, Liberia, Angola, and Mozambique. A coalition of six relief organizations, including the World Council of Churches, says the famine may be as bad or even worse than that of 1984-85, with possibly 20 million Africans facing starvation this winter unless an immediate influx of food aid is received.

The Ethiopian government and rebels agreed to reopen the port of Massawa and to share humanitarian food relief, announced the United Nations World Food Program. Shipments will be divided between government- and rebel-held areas. The port was closed in February 1990.

The 1890 massacre of over 200 Lakota Sioux by US Army troops at Wounded Knee, S. D., was remembered in somber prayer during a December ceremony that began with 150 Indians on horseback circling the mass grave. At an earlier mass, Ben Black Bear Jr., a Catholic deacon, compared those slain to the Holy Innocents: "They were our first martyrs."

To help Indians buy their land, the Catholic Church in Ecuador is paying $28 million of Ecuador's $11.2 billion foreign debt. The debt paper will convert to local currency for use in financing low-interest credits for the Indians to buy land, for farm training, health and education programs, and the restoration of their religious and artistic estates. About 30 percent of Ecuador's 10.7 million population are Indians living in extreme poverty in mountain and jungle regions.

The Immigration Act of 1990 is the first major reform to immigration since 1965, and the most significant since the 1920s. Among changes, the law increases overall annual immigration to 700,000 people a year for the next three years; revises or eliminates exclusion of entry based on political views or sexual orientation; speeds the naturalization process; emphasizes the reuniting of separated families; and grants a "temporary protected status" to certain nationals of countries in civil strife or natural disaster situations, such as the Salvadorans.

The Vietnamese government gave permission to the Mennonite Central Committee to set up an office in Hanoi, marking the approval of the first American relief agency in the country since the Vietnam War. An earlier MCC office in Vietnam was closed in 1975.

Four more medical personnel have joined a Church World Service medical team in Liberia, including a retired Mennonite physician and his wife from Pennsylvania, a United Methodist physician from Sierra Leone, and an Episcopal nurse from New York City. The group left for Monrovia, capital of the civil war-torn country, in January to join a team of three personnel sent in December.

Abortion as a legal option in certain cases is supported by a majority of Presbyterian Church (USA) clergy and laity, according to the "first-ever scientific survey of the 2.9-million-member denomination on the issue," Religious News Service reports. A majority also oppose the notion of unrestricted abortions, in what is believed to be the most extensive of any abortion survey conducted by a large mainline Protestant denomination in recent years. Over 90 percent of the respondents said abortion should be legal for women whose health is seriously endangered because of pregnancy; over 80 percent approved abortion in cases resulting from incest or rape; and more than 70 percent thought it should be permitted when a strong chance for serious defect in the baby existed.

Health care *was the topic when Annual Conference moderator Phillip Stone (at right above) and Washington Office staff Melva Jimerson delivered a petition with 700 Brethren signatures (gathered at Conference) to Senator Jay D. Rockefeller, chairman of the Pepper Commission. Concern for 34 million Americans without health insurance prompted the petition, which calls for legislative hearings on universal access to health care. Rockefeller is expected to pursue a bill seeking reform in health insurance practices.*

Some military have been protesting US policy in the Persian Gulf by refusing to report for active duty, according to the International Fellowship of Reconciliation. Marine reservist Erik Larsen began questioning his military role two years ago and is now trying to leave the reserves as a conscientious objector. An active duty Marine in Hawaii was placed in solitary confinement for refusing to board a plane to the Middle East. In Fort Benning, Ga., 200 soldiers in the 197th Infantry Brigade failed to show when the President called them to action, as did 12 soldiers at a Kansas base.

Religious News Service reported that Sergeant George Morse sought conscientious objector status after his division was alerted for duty. Vowing to go to prison rather than serve in Saudi Arabia, he was sentenced to five months in jail, demoted to private, and faces a bad-conduct discharge.

A new Army procedure is forcing military persons seeking CO status to deploy to potential combat zones before filing.

More than half of US adults read the Bible at least monthly, according to a report from the Princeton Religion Research Center, but only a little more than a third can name the four Gospels. "The Role of Bible in American Society," a report based on a telephone survey of 1,021 randomly selected adults and conducted in November by the Gallup organization, found that 17 percent reads the Bible at least daily, 23 percent reads the Bible at least weekly, 13 percent at least monthly, and 20 percent rarely or never. Just 37 percent could name all four Gospels and 50 percent could name one. In a 1982 Gallup survey, 42 percent could name all four.

Promoting peace in Baghdad

Julie Garber and Bill Keim were the Brethren representatives in a 12-member delegation to Iraq, November 21—December 1.

Sponsored by Christian Peacemaker Teams, an initiative of Mennonites and Brethren, the group sought to listen to people there, to engage in any efforts possible to encourage peace, and to deliver medicines that are in short supply because of the embargo.

While this and other peace missions did not avert war, the Brethren, out of nearly 300 years of conscientiously opposing war, continue to believe that war is not the answer to any international dispute.

In the next pages, Julie Garber reports on the details of the trip, and Bill Keim analyzes the background of the crisis and likely effects of the war. The experience that this group had in Baghdad contributes to the Church of the Brethren's improved understanding of those our country considers the enemy.

by Julie Garber

Twelve delegates representing four peace churches in the US and Canada traveled to Baghdad on a mission of peace, November 21—December 1. Eight Mennonites, two members of the Church of the Brethren, one Brethren in Christ, and one Quaker formed a Christian Peacemaker Team to deliver medicines in short supply due to the embargo and to tell the Iraqis that many Christians in the West support a negotiated settlement in the Middle East crisis.

In meetings with high-level government leaders, the team expressed its rejection of all war, including the invasion of Kuwait and the amassing of American troops on the Saudi-Kuwait border. Spokespersons Gene Stoltzfus and Landrum Bolling emphasized that war in the region would be catastrophic, protracted, and would solve nothing.

Noting Christian teachings to love enemies and citing United Nations resolutions disallowing the embargo of food and medicine, our delegation confessed that our government's embargo of food and drugs was immoral. To alleviate shortages, we delivered a $12,000 shipment of medicines to the Red Crescent Society, the Arab equivalent of the Red Cross. Church World Service contributed the shipment, made up entirely of medicines for infants and children. The supplies were assembled at the New Windsor Service Center in Maryland.

In light of US State Department declarations that hostages were expendable in the face of war and had no value as a human shield, we urged the Iraqis to free all hostages. More specifically, we asked for the release of six hostages with serious medical conditions. We had been given their names by the State Department.

Only later did we learn that five of the six were released. The five had been held in strategic sites and claimed to have been treated well.

When we had been in Iraq nearly a week, we were granted a meeting with the deputy foreign minister, Nazir Hamdoon, the highest ranking official we were to see. Landrum Bolling, veteran Middle East activist with connections with top political leaders in the area, asked for a meeting with the foreign ministry to test the idea of bringing in third-party negotiators to mediate the crisis. Canadian Mennonite Harry Huebner and I accompanied Landrum to the sensitive meeting.

The meeting was unlike our other meetings with officials. We usually filed into a room to hear a 45-minute, party-line speech, while video cameras and tape recorders and notetakers recorded every comment and every face.

Hamdoon served in the Iraqi Embassy in Washington for four years and is assistant to Tariq Aziz, who later met with President Bush and Secretary of State Baker. He came into the room, skipped the usual speech, looked directly at Landrum, and asked what connections we had to people who could help.

Landrum suggested that third-party arbitrators were available who could communicate with both sides. Figures such as Jimmy Carter, Roger Fisher, Ramsey Clark, and Jesse Jackson have been important players in informal international diplomacy. We asked the Iraqis whether non-governmental people with international profiles and diplomatic

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Projecting the war's aftermath

by Bill Keim

A primary goal in all of our discussions was to listen carefully to the perspectives of our Arab hosts so that we could carry their concerns back home. These conversations took place with a wide variety of people ranging from high governmental officials to average citizens of Iraqi, Jordanian, Palestinian, and Lebanese descent.

One of the most interesting aspects of these talks was the consistency of the message we received. Three important themes emerged from these exchanges:

Iraqi grievances with Kuwait. There seems to be little doubt that Iraq had a number of legitimate grievances with Kuwait. Although the western press has characterized this dispute as an argument over oil prices and production levels, it is much more complex.

A key factor in their quarrel is a border dispute involving a major oil field. According to the Iraqis, 90 percent of that oil field is on their side of the border. During the Iran-Iraq war, the Kuwaitis developed extensive oil wells on their side and seriously depleted the oil reserves in this field without compensating Iraq.

Another issue relates to the aid provided by Kuwait to Iraq for the war with Iran. At one level this was a war for land and control of the strategic Shatt al Arab waterway, but at another level it was an effort to block the spread of Islamic fundamentalism. The ruling families in Kuwait and the other gulf states stood to lose a great deal if that movement spread from Iran into the Arabian peninsula.

To prevent that development, these states provided Iraq with massive financial assistance during the war. Iraq viewed this aid as grants to support a common cause, but after the war Kuwait demanded repayment, insisting that their advances had been loans.

With these two issues already straining relationships, Kuwait insisted on maintaining oil production levels beyond the limits established by OPEC, thus lowering the international market price of oil. This seriously threatened Iraq's ability to meet heavy financial obligations and development needs resulting from the war.

A related allegation is that Kuwait was also using its enormous foreign reserves to manipulate and weaken Iraqi currency. In total, these economic maneuvers were viewed in Iraq as deliberate acts of economic warfare.

A number of diplomatic initiatives were undertaken to address these grievances, and all met with failure. Several people spoke of the rude and "un-Arab" way in which these initiatives were rejected by the Kuwaitis.

According to one account, King

Top: *As a statement of humanitarian support for children suffering under the embargo, delegation leader Gene Stoltzfus presents a can of infant formula to Iftekhaar Ahmad Ayoub, vice president of the Iraqi Women's Federation.*

Bottom: *F. S. Al-Alousi, general secretary of the Red Crescent, receives a shipment of medicine (stacked behind the group) from delegation members Julie Garber, Bill Keim, and Elias George. The shipment, given by Church World Service, was arranged through the Church of the Brethren and prepared at the New Windsor (Md.) Service Center.*

Garber

(from page 10)

experience could be helpful. Hamdoon seemed very interested in the idea. We promised to contact negotiators if they so desired. We left having planted the seed, not knowing if it took root.

Our main mission that week was to listen. We wanted to hear the Iraqi story. We learned that, in this market culture, everything is negotiable. The Iraqis told us over and over that they would put everything, including Kuwait, on the bargaining table, but they would not accept any preconditions to the talks.

We learned of intense feelings in the whole Arab world that America is seeking its own self-interest in the region and opposes Arab self-determination. Each escalation of the crisis solidifies the resolve in Arab countries to resist US hegemony. Months ago, the Iraqis were disgruntled by their leader, but they now make him a symbol of Arab unity. Even the people of Jordan and Palestine are willing to overlook Saddam Hussein's human rights abuses because he offers them power over their future.

We learned that the invasion of Kuwait cannot be separated from the Palestinian issue. The Kuwait invasion has become a platform for airing all the issues affecting the Arab world, including a homeland for Palestinians, an Arab federation, and a fair distribution of wealth for all Arab states.

Though Palestinians did not figure into the invasion of Kuwait, Saddam Hussein has maximized on the logic of consistency, calling for the withdrawal of all major powers from small defenseless countries. Specifically, there would be more willingness on the part of Iraq to withdraw from Kuwait if the Israelis would comply with United Nations resolutions 338, which forbids occupation of one state by another, and 242, which specifies withdrawal of Israel from the Occupied Territories.

Unlike Arab states with religious regimes, Iraq is a secular society with surprising openness and freedom for its citizens. We saw signs of a police state, to be sure: surveillance equipment, videotaping of all our meetings, armed guards, and official and constant escorts. Yet we could photograph and tape record anything.

Religious groups are unhindered by

Keim

(from page 11)

Hussein of Jordan agreed to serve as a mediator but wasn't even allowed to disembark from his jet after landing in Kuwait. Such a snub by the rulers of Kuwait represents a tremendous insult within the Arab culture.

Iraqi interpretation of this intransigent attitude followed two general theories: Some stated that the Kuwaitis were hardened by the knowledge the US would back them—that American troops were, in fact, already on their way before Iraq invaded. A more sinister view was that the Kuwaiti actions were being orchestrated by the US in an attempt to topple the regime of Saddam Hussein and establish a pretext for American military presence in the region.

Arab vs. international solutions. Another common theme that emerged from our discussion was alarm over the swift and massive international response to the invasion. Everyone with whom we spoke felt that the problem could have been resolved as an inner-Arab issue if the US had allowed such a solution. No credence was given to the argument that the US had to rush in to protect Saudi Arabia. Most with whom we spoke felt that an international solution was not necessary but, having elevated the issue to that level, it is crucial that the West deal consistently in responding to such conflicts.

In both Jordan and Iraq we heard great resentment about the double standard that has been applied to United Nations resolutions related to this region. Although Turkey's invasion of Cyprus was condemned by the Security Council, no action has been taken and Turkish troops still occupy much of the island.

UN condemnation of Israel's Lebanon invasion resulted in similar inaction. And in spite of overwhelming international support for UN resolutions 242 and 338, Israel continues to occupy the Arab lands that were invaded in 1967. Such selective application of international law is viewed with great suspicion in the Arab world.

While in the West we hear that the gulf crisis is the first test of a new world order, many Arabs see this situation as the first crisis created by that new world order. With the demise of Soviet power, the US, they say, is now unrestrained in the pursuit of its own global interests.

From that perspective, the invasion of Kuwait provided a pretext for America to establish a permanent military presence on the Arabian peninsula. That presence is viewed as a long-held US goal that will be used to exert control over the crucial oil reserves of the region.

In that context, the current crisis is seen as an attempt of western powers, ie government. Even the Christian ommunity, making up only 5 percent of ie population, enjoys active church life, outh activities, and open worship. We vorshiped in a Syriac Catholic Church nd talked briefly with the bishop. He old of an international peace conference osted by Christian churches in Iraq.

Some of our group dreaded what they iought would be a dry visit at the govrnment offices for women, but were aptivated by the astounding story of vomen in Iraq. In very few places in the rab world have women achieved as iuch as they have in Iraq. They drive ars! Women are found in every profesion: medicine, engineering, economics, nd education. They have been instruiental in providing health care, espeially midwifery, across the country and are credited with helping to lower infant mortality to a respectable rate. Twenty-four women fill seats in a parliament of 200 representatives.

Perhaps the most surprising visit we made was to the Saddam Center for the Arts, a modern art museum. If art reveals something about a society, this art was very telling. Islam traditionally forbids depicting human forms, so geometric shapes and designs figure highly in Islamic art.

But Baghdad does not observe strict Islamic law. Its artwork is freer, varied, and expressive. Paintings depict sexuality, birth, and love—highly unusual in the Arab world. Anti-war and anti-West poster art gave us the only hint of political debate in a country solidly behind Saddam Hussein. And Christian themes—Jesus in modern Arab dress, the last supper with 12 women surrounding Jesus—spoke of religious pluralism. No one in our group, with 30 collective years of experience in Arab countries, had seen this kind of art in the region.

The art museum was representative of modern Baghdad. Iraq is a major industrial, commercial, and military power, one of three among the Arab states. Only Egypt and Syria are as developed. It has a highly developed system of highways, modern architecture, active universities and schools, and research and teaching hospitals.

However, the international embargo is having some effect on city services. At a children's hospital we learned of short-

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specially the US and Great Britain, to e-exert control over the region. Saddam lussein's popularity among citizens in ie Arab world derives, not from his ggressive invasion of Kuwait, but rather om his determination to stand up for all rabs against these neo-colonialist vestern aspirations for dominance over ie Arab homeland. This is a crucial spect of the confrontation that has not een understood or sufficiently adressed by western media.

Prospects for peace/costs of war. ccording to President Bush, the US ought four goals through the deployient of American troops in the region:) the withdrawal of Iraqi troops from uwait, 2) restoration of the legitimate uwaiti government, 3) release of all oreign hostages, and 4) implementation f adequate security arrangements to ecure stability in the region.

One of the strongest impressions I rought back from the trip was that these goals could be achieved through peaceful means. Everyone with whom we spoke expressed a desire for direct talks between the US and Iraq. There was also a clear willingness to negotiate all aspects of the dispute, including Iraqi withdrawal from Kuwait.

Two questions that were frequently asked and difficult to answer were why our government seemed so eager to go to war and why it was so set against talking with the Iraqis.

Given the fact that direct substantive talks seemed to provide great potential for successful resolution of the conflict, Bush's opposition to such dialog was quite baffling. Many Arabs asked whether there was a second, private administrative agenda that is the real motive for our strategy toward Iraq.

Given our official reactions to dialog and several statements from US officials, one might assume that the true purpose of our military buildup is to "take out" Saddam Hussein and destroy Iraq's military and economic strength. That strength and Hussein's articulation of long-held pan-Arabist sentiments may well be the real reason for massive military intervention in the region.

Regardless of the reasons for such reliance on a military option, it is clear that the war with Iraq will have tremendous long- and short-term costs and will seriously undermine US interests in the region for decades to come. Although the administration is frantically assuring the American public that a war with Iraq will not be another protracted Vietnam, the cost in human life could be just as devastating.

With conservative official estimates of US losses set at 20 to 30 thousand, other experts predict as that as many as 50,000 Americans will die. That number equals the number lost over several years in Vietnam, but those deaths would likely be experienced in six months or less.

Garber *(continued)*

ages of medicines. Because of this, hospitals can perform only emergency surgeries and life-saving treatments. Vaccines are in short supply because the international community fears Iraq will cultivate live vaccines for germ warfare.

We also visited an elementary school where the educational model was largely rote memorization. Each class we visited provided us with a recitation of the alphabet or a reading. Some welcomed us to Baghdad in unison English.

In exchange we offered them cards and notes with messages of peace from American children. The older children assembled in a courtyard to demonstrate their patriotic support of Saddam Hussein. Of course, the teachers encouraged their excitement about him, but the session finally broke into real communication when the children rushed up to us practicing their English and asking, "What is your name? How are you? Please write your name for me." Children are children are children. The boys wanted their pictures taken with us. The girls were anxious to see these western men up close.

For many Iraqis, Iraq is a place of promise. They credit Saddam Hussein for development in the country and for bringing the Arab nations together. Despite the existence of secret police (who seem to exert control mainly on political figures), the use of poisonous gas against their own countrymen, and long years of exhausting war with Iran and now, perhaps, with the US, the Iraqis are determined to help the Arab world organize itself for economic and social development and for control of their lands. Saddam Hussein, they believe, can help them do it.

It sounds far-fetched to say Saddam Hussein is a moderate, that he is interested in democracy, that his government has been working on a constitution, or that he believes the wealth of one Arab nation should be used to support weaker Arab nations. But that's what unsolicited merchants in the market, school children, professionals, politicians, and military officials said.

Party politicians reminded us over and over that the US is not innocent—that America was the first to use nuclear weapons; America used Agent Orange, a

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Keim *(continued)*

US officials are less forthcoming with estimates of Iraqi military and civilian casualties as a result of war, but one can only assume that such losses would be even more devastating. While it is difficult to predict the outcome of any war, it appears that the US strategists have seriously underestimated both the resolve of the Iraqi citizens and their loyal support of Saddam Hussein.

Underestimating those factors could well lead to an overly simplistic appraisal of the price of pursuing the military option. Few Iraqis, when faced with such a war, need to ask the questions of purpose that are already common among American soldiers. They know what is at stake for Iraq and its people.

If the human costs of such a war aren't sufficient to give pause, the resulting disruption of oil supplies caused by war could have a devastating impact on the economies of all nations of the world. That impact would be especially hard on the US economy because we will carry most of the direct costs of war.

Even if such human and economic costs seem justified by Saddam Hussein's perceived threats to the region, our long-term interests seem even more jeopardized by such a war.

Throughout the region our delegation heard Arab aspirations for developing more democratic forms of government. Those who presented such sentiments have been greatly encouraged by recent events in the Soviet Union and Eastern Europe. One might assume that the current American intervention would be welcomed by those seeking such democratic changes.

That perspective loses sight of the fact that we are intervening to reinstate a Kuwaiti government that is widely seen as a corrupt and despotic regime. In fact, most of our political support throughout the region is extended to governments that provide little or no democratic participation for their citizens.

Even if we are successful in military terms and manage to dispose of Saddam Hussein as a threat, the legacy of such an Arab humiliation could create a groundswell of popular opposition to American involvement in the Arab world. That sentiment could easily result in the overthrow of the gulf royal families and any other Arab governments that sided with the US in the venture. Such developments would undermine the very regional security that we seek to establish and could result in ever-widening circles of military conflict.

Sorting out the facts. As with any conflict it is difficult to reconcile the viewpoints we heard with those provided by our government officials. One week visiting and talking with Iraqis certainly hemical weapon, in Vietnam; America as used aerial bombing indiscriminately gainst civilians; America has invaded mall countries in self-interest. None of his excuses Iraq's aggression and iolence. It merely puts all war and addam Hussein into perspective.

When we left Iraq, I felt sure that war ould be averted. The Arab coalition upporting the US seemed fragile. omestic and congressional support was eeply divided at home. Arab leaders ere working hard toward a comprehen-ive solution to Middle East problems. nd heads of state had agreed to talk. ut as January 15 approached (the resident's deadline for an Iraqi with-rawal from Kuwait), diplomacy etween the US and Iraq failed as oliticians stirred the situation to crisis proportions. On January 16, peace gave way to war.

I took the failure of diplomacy very personally. Through our visit, the enemy was personalized and I worked hard for their safety, speaking to churches, organizations, students, and politicians. It was also personal because, like you, I knew American doctors, pilots, and soldiers in Saudi Arabia and I worked equally hard for their safety.

Sadly, the great sacrifice on the battlefield will not answer the questions that remain: What, if any, role should the US play in the Middle East? How shall the Arab nations relate to one another profitably and amiably? Why do we support regimes such as Kuwait and Saudi Arabia but not Iraq? What is the solution to the Israeli-Palestinian question? What sacrifices will America make in funding for our schools, clinics, roads, jobs, and the arts so that we may be the world's greatest military power? When victory comes to one side or the other, we will certainly face more questions than when we started.

The burden of sadness, the sense of failure, and the human loss nearly immobilizes us. But the light shines in the darkness and the darkness of sinful war has not overcome it. However disappointing war is (especially to God!), we are the body of Christ sent to reconcile the world, and by the grace of God, we will be tools for peace.

Julie Garber is editor of study resources for the Church of the Brethren General Board.

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oesn't make one an expert on the ubject. Given the human-rights viola-ions attributed to Saddam Hussein, one ay well doubt whether any of those ith whom we met could truly have een speaking their conscience. And yet, here was a ring of truth to much of what e heard.

In sorting through the claims and ounter-claims, I was heartened by the ords of Mahdi Saleh, the speaker of the ational Assembly. In responding to our elegation's plea for the release of all ostages, he said that he and the govern-ent shared our opinions but were ooking for "the slightest hint of oftening in the American position" efore taking that step. Saddam ussein's decision to release all hostages ame as no surprise, therefore, following ush's move in December toward talks. hat official Iraqi response provides ome verification of the sincerity and enuine desire for peaceful resolution that we sensed in all of our meetings with Iraqi officials and citizens.

It was clear from our discussion that a peaceful solution was possible but that Iraq would not easily be beaten into submission. Given the Arab view of international intervention, two factors must be included in any UN- or US-brokered settlement.

First, we in the West must not insist on formulas that require the public humiliation of Saddam Hussein. The opening US position—that Hussein must totally withdraw his forces before any negotiation takes place—was clearly a formula for humiliation.

Secondly, any settlement must be seen as the UN's first step at resolving the many ongoing conflicts of the region. Although the Israeli-Palestinian conflict will be much more difficult to address, western credibility will be seriously undermined if there isn't comparable energy devoted to the resolution of this problem.

While the White House would have us believe that Saddam Hussein is totally responsible for initiating this war, George Bush clearly shares responsibility for the failure of a diplomatic solution to the crisis. His decisions will have even more impact on how that war ends.

We can only pray that greater cultural sensitivity will be demonstrated by President Bush once the military objectives have been met and that our nation exhibits as much concern for the Iraqi people as we have for the Kuwaitis. If not, our highest aspirations for the new world order will be undermined by a legacy of hate and mistrust, for much of the Muslim world.

Bill Keim is assistant head of Sandy Spring (Md.) Friends School. He served as the Church of the Brethren's Africa/Middle East representative 1985-1987.

Chaplain Don Mason (left) meets with trucker Ken Boyer, a deacon at the Carlisle (Pa.) Church of the Brethren.

Some seeds fall on the parking lot pavement and are ground under the tires of big Mack trucks; some fall on the median strip and forthwith spring up, only to be mowed down by the highway department; some fall on the embankments and the flowering vetch smothers them out; but others fall on . . . well, let the Truckstop Ministry Chaplains tell you about them.

Seed sowers

of the truckstops

by Jackie Rollfinke

Compact cars, move over. Here come he big rigs. They're huge, they're tough, and without a doubt they're the kings of he road.

It's a cool, drizzly morning in Pennsylvania's Cumberland Valley–not the best conditions for hauling a load of freight across the country or across the county. Many of the truckers have been on the road since 2 a.m., and they're eady for a cup of thick, dark coffee by he time they pull into one of the ruckstops flanking the Carlisle-Middlesex interchange.

More than 20,000 rigs a day pass hrough this crucial cloverleaf at the crossroads of Interstate 81 and the Pennsylvania Turnpike (the second busiest trucking area in the entire United States), so it's understandable that the CB airwaves are alive with chatter. Some of it's pretty glum. Truckers with handles such as ''Widow Maker,'' ''Bad News,'' or ''Devil's Advocate'' have a ot to gripe about, ranging from the amount of time they have to spend away from home to the police's latest drug sting operation.

Suddenly another voice cuts in–a helpful, caring one. The old pros can tell hat this CB radio isn't a deluxe model; hey refer to him as ''the guy with the oy,'' but he does have an official handle–''Seed Sower.'' We're not alking about wild oats. We're talking Matthew 13:1-23, and the fellow who hopes that the seed of his ministry falls on receptive ears and hearts is Donald Mason, the Truckstop Chaplain.

The Truckstop Ministry was initiated as an outreach program of the Pennsylvania Council of Churches' Leisure Ministries Committee, which for a number of years was chaired by Warren Eshbach, district executive of Southern Pennsylvania District of the Church of the Brethren. Southern Pennsylvania has joined with the regional subdivisions of five other denominations to become the ecumenical sponsors of the chaplaincy serving the Carlisle/Greater West Shore Area.

It is not unusual for Don Mason, an ordained minister in the United Church of Christ, to be the guest preacher before a Brethren congregation, or for monthly Church of the Brethren offerings to be earmarked for the support of his work.

The Carlisle program is one of three truckstop chaplaincies that have been begun in the past five years by the Council of Churches. Glenn McQuown serves in the Brookville/ Strattenville area, and Fred Simmel assists truckers and travelers at the Breezewood interchange of the Pennsylvania Turnpike.

The latter ministry is supported by a six-member ecumenical coalition, including Middle Pennsylvania District of the Church of the Brethren. Funding for these programs is supplied not only by the Council of Churches and the district and congregations, but also by the trucking industry and interested individuals, including the truckers themselves.

Described by Don Mason as ''almost a mission field,'' the Truckstop Ministry is in some regards unique. Whereas most congregations are settled, stable communities of people who are such creatures of habit that they tend to sit in the same pews week after week, Don's flock is by definition an assortment of rolling stones. Since he assumed his position in January 1990, ''Chaplain Don,'' as the truckers call him, has spoken with, counseled, or otherwise served over 1,300 individuals. Perhaps five of them are persons he has seen more than once.

The focus of Pennsylvania's Truckstop Ministry also is atypical. Church groups in other states have made efforts to reach out to truckers, but these programs usually take the form of converting an 18-wheeler into a mobile chapel and presenting religious services at a different truckstop each evening. The Pennsylvania chaplains prefer to connect truckers or travelers seeking worship opportunities with area congregations; instead of emphasizing sermons, they offer what they call a ''presence-oriented'' ministry, characterized by listening, encouragement, and constructive actions.

Nobody knows the need for these services better than Ken Boyer. The genial, Texas-sized trucker, who usually wears a Western shirt, cowboy boots, and jeans that are topped by a handtooled leather belt with an ornate Navajo buckle, is hard to distinguish from many other persons who share coffee breaks with Chaplain Don at the truckstops' lunch counters. But Ken is there to discuss plans more often than problems.

A deacon at the First Church of the

Chaplain Don Mason listens to the concerns of a trucker at a Carlisle, Pa., truckstop counter.

Brethren in Carlisle, Ken has been a strong backer of the Truckstop Ministry since its inception. He was a member of the original "start-up" committee, along with Warren Eshbach and First Church's former pastor, Mike Morrow. He continues to work with the current Carlisle pastor, Ed Poling, on the committee that provides supportive services for the chaplain's personal and professional growth.

Trucking dominates Ken's life—even in church on Sunday mornings. When the Carlisle congregation erected a new sanctuary several years ago, it became clear that air-conditioning would be a necessity rather than a luxury. The church property is located so close to Interstate 81 that the windows can never be opened during services: The roar of tractor-trailers would drown out the voices of the preacher and choir.

While the constant presence of the trucking industry may provide minor inconveniences for some Cumberland Valley residents, it puts food on Ken Boyer's dinner table. It also keeps him away from that table to an extent that can be painful.

In "An Understanding Friend Away from Home," a videotape about the Truckstop Ministry produced for the Council of Churches by the Church of the Brethren's ubiquitous Dave Sollenberger, Ken sums up the truckers' dilemma poignantly: "It's our job to move the freight. The more you work, the more money you make. And the more you work, the more you're away from home. Your wife and family need you at home, but at the same time you can't spend too much time at home with them, or you're not going to be able to give them what they need financially."

Being in such a bind throughout one's entire working life can be rough, and it's not surprising that a psychologist who studied truckers concluded that trucking is the most stressful career in the world. It follows, then, that a large portion of Don Mason's work consists of counseling persons tormented with loneliness, a sense of separation from their families, and assorted job-related tensions.

The chaplain, who makes good use of his bachelor's degree in psychology, currently is bolstering his skills by taking courses in clinical pastoral education at the Milton S. Hershey Medical Center. "So much loneliness, pain, and anger to relieve," he writes in his newsletter, *Seeds of the Sower*. "So much to share about God's love and Christ's redemption."

As he moves from truckstop to truckstop, Don finds many people desperate for help and healing. One day it's a trucker having difficulty determining the line between disciplining his stepchildren and abusing them. The next day it's a female hitchhiker in need of food and medicine. The plague of homelessness afflicting the United States also infects the truckstops, and at times the chaplain has found himself driving a stranded individual or family to a shelter in the early morning hours of the night.

Nonetheless, Don Mason seems to thrive on what he calls "the best job I've ever had." When his eight-year-old son Harris visited him at work and observed him conversing with the truckers in the TV lounge and video game room, the boy asked, "Dad, is this what you do for a living—drink coffee, watch TV, and play video games?"

"Well, you might say that's a part of it," Don answered.

"Dad," said Harris, "how can *I* get a job like that?"

For the Truckstop Ministry chaplain, each day has its share of camaraderie and catastrophes—and also challenges. High on Don's agenda is the need for better funding and for volunteers to provide even more services to truckers and travelers who need to feel God's love in their lives. Having already been accepted warmly by the truckstop owners and staff, the chaplain is working hard to establish better rapport with the trucking industry, to let them know, as Charles Dorsey of the Pennsylvania Council of Churches puts it, that when their "relationship with God, and within their own heart, and with their family is good, that's going to make a driver a better driver for the company."

What some individuals might find to be a burden is for Don Mason the most rewarding part of his work—the "assured presence of needy people; the fact that there's always someone here who needs to know Christ cares for them." And when they have met the truckstop chaplain, the truckers know and experience that caring.

"Friendship: That's what the love of God is," one trucker remarked after talking with Don.

The chaplain simply responds, "I share the load." M.

Freelance writer Jackie Rollfinke is a member of the Carlisle (Pa.) Church of the Brethren.

Nigeria's Rural Health Program comes of age

by Carol and Ralph Mason

A milestone has been quietly passed in the ongoing story of the work begun in Nigeria 68 years ago this month by the Church of the Brethren.

In 1990 the Rural Health Program that the Church of the Brethren Mission began in 1973 was handed over to Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria). It completed a process, begun in 1985, of the US-based Church of the Brethren putting its Nigeria mission work in the hands of EYN.

The Rural Health Program (RHP) is one of seven programs of EYN that once were operated by the Church of the Brethren Mission and its partner church, the Switzerland-based Basel Mission. The other six are the Self-help Well-drilling Project, Garkida Technical Shop

A Rural Health worker-in-training learns how to conduct a diagnosis.

A health-care worker leads a clinic for under-five children and their mothers. Early childhood diseases and malnutrition are among the threats to life and good health in this area of the world.

and Training School, Rural Development Program, Adult Literacy Project, Kulp Bible College, and Theological Education by Extension.

Last year was also a historic year within RHP itself. For the first time it had a *Nigerian* medical consultant to oversee the treatment of diseases carried out at RHP's health posts and dispensaries and to teach at the RHP Training School. Dr. Isaiah Tari was born and grew up in Micika, in the eastern area of EYN. He got his medical training at Ahmadu Bello University, in Zaria, Nigeria.

What do the changes mean? For one thing, while the Church of the Brethren USA is no longer initiating health, education, and welfare programs in Nigeria, the ones that took root in the past 68 years are stronger and more vital than ever, reaching a greater number of people each year.

RHP, serving six tribes in two states and 10 local-government areas, sees an estimated 182,000 patients a year (1987 figures). It maintains 70 health posts covering all 14 EYN church districts, and 12 dispensaries.

RHP also trains 100 village health workers annually, in a 3-month health course taught by the medical consultant. RHP touches the lives of countless other people with its each-one-teach-one policy of home visits, social gatherings, and informal meetings where stories and dramas about health-care procedures are presented.

For another thing, EYN officials who have long been given direction and funding by the Church of the Brethren USA's General Board, are finding their footing in administering and budgeting the essential programs they have chosen to continue.

''Effective supervision and continuing education for its staff have been the primary reason for RHP's successful growth,'' says Bulama Birdling, RHP's Nigerian director since 1984. ''But,'' he dds, "the cost of that supervision and inding the funds to attract skilled ersonnel are two of RHP's biggest roblems at present."

Isaiah Tari concurs. He has worked for ie government as well as in the private ector and, from 1983 to 1985, was the iedical officer in charge of Garkida ieneral Hospital (founded by the iission in 1924 and turned over to the ederal government in 1976). Dr. Tari nows the material benefits of such work nd realizes that EYN cannot begin to ffer its workers incentive salaries and xtras.

"How to maintain high morale and iotivation among staff has to be 'eighed against our turnover," he says. Consider that we are trying to keep our rices as low as possible." Dr. Tari con- ludes, "Keeping a good team of dedi- ated workers comfortable on the job 'ill be one of our biggest problems."

"Comfortable" is a highly subjective 'ord, but what Dr. Tari alludes to is the omparison between attracting a iissionary doctor who comes with an xpectation of service—but who also has ie backing of relatively affluent hurches in the United States—and ttracting talented Nigerian doctors to a ıral Garkida village without incentives f a high salary, household equipment, ducational opportunities for children, nd increased medical benefits.

Director Birdling sees that the reatest advantage of having a Nigerian iedical consultant instead of a foreign ne, in addition to ease of communica- on and knowledge of the culture, is that 'the Nigerian doctor is likely to stay in ie program longer, while the US iissionary doctor has a limited time of ervice."

How to draw up guidelines to make iat possibility reality is one of the tasks efore RHP today. "We need more killed workers to assess the impact our ealth posts and dispensaries are iaking," says director Birdling. He onsiders the American workers to be etter skilled in organization and re- earch, as well as in taking initiative and "executing a plan of action that would help RHP know how well it is doing."

Because of the reasonable prices, availability, and—most importantly—purity of their drugs, the EYN dispensaries are drawing more patients every day. Regular clinic hours and skilled paramedics continually attract new patients to the RHP health posts. Explains director Birdling, "In Wandali (a village on the western edge of the EYN area), for instance, more people come to the dispensary for advice and treatment than go to the local hospital."

A major difficulty for RHP is meeting transportation costs. "Vehicles are the backbone of this program," noted Dr. Lois Wise, a recent short-term worker from the USA. All the dispensaries are reached by car or Land Rover, and most could easily be reached for much of the year by motorcycle. But a motorcycle that cost 6,000 naira three years ago cost between 12,000 and 15,000 in 1990. (A good monthly salary in Garkida is 200 naira, where a chicken costs 30 naira.) The present RHP vehicles are not sufficient and are under frequent repair for damage caused by bad roads. A pick-up truck was recently repaired for 14,000 naira, even with the low-cost labor charges in the EYN shop.

RHP's 12 dispensers usually live close to their dispensaries, but the health posts must be visited regularly by the supervisors to maintain efficiency of these prime preventive centers of health education. The 70 health posts are divided into four quadrants, each under the direction of a supervisor who goes to the villages each working day to give immunizations, on-site training to village health-care workers, advice and consultations to patients, and who implements the health-care strategies outlined by the director.

These strategies often include sanitation and clean water supply plans. In carrying out these plans, the whole community may participate, under the supervision of the health post. The EYN Self-help Well Project, under the management of Owen Shankster (a missionary in Nigeria for 41 years), has been responsible for 2,508 wells. A clean water source is the first priority in preventing disease.

In addition to the dispensary and health post activities, RHP maintains a training school for village health workers, dispensers, supervisors, and all other RHP staff. The school's courses are popular for both men and women seeking to upgrade their village life. They return home to share their training in symptoms of common diseases, use of simple medicines, physical exams, and the knowledge of how diseases are contracted and can be prevented.

The RHP medical stores in Garkida house the largest supply of inexpensive, pure drugs in Gongola and Borno states. As a nonprofit organization, RHP is able to charge more than 50 percent less for drugs that are guaranteed fresher and purer than anything available on the market. With the high cost of hospital care (to say nothing of the conditions in many hospitals), treatment at home with the advice of the RHP medical consultant or village health worker is often preferable or really the only choice. RHP gets most of its supplies from agencies that import directly from Europe and are well aware of the importance of expiration dates and sealed packaging.

In spite of all the difficulties that it faces in operating its program, the RHP had steadily built a reputation for effectiveness, dependability, and caring. The goal of health care and health conditions that are on a par with those of more developed countries will not be reached in the EYN area for years to come. But the 18-year-old program has already proven that its Nigerian and American founders were on the right track, and it has become a role-model for health programs in other developing countries in Africa and elsewhere.

Carol and Ralph Mason are workers in EYN from the Church of the Brethren USA.

Beyond the grieving

When our weeping for a loss is over, we find there is something being offered—beyond the grieving—if only we can receive it. It's a gift called resurrection . . . and the giver is God.

by Kenneth L. Gibble

What do you do when someone you love dies? You grieve. At least that's what you do if you can.

Frederick Buechner, in *The Sacred Journey*, writes of his father's death, which took place when Frederick was 10 years old. Looking back on that event, Buechner understands now that for many years he was unable to deal with the fact that his father had taken his own life. He explained the death by telling people that it had resulted from "heart trouble," as, in a sense, it had.

Buechner says he did not feel real grief over his father's suicide until more than 30 years later. "The grief was postponed," he writes, "until only in middle age did it become real enough for me to weep real tears at last and to see better than I ever had earlier who it was that I was weeping for and who I was that was weeping."

What is it, who is it, that we grieve over when someone we love dies? We say it is loss that causes us to grieve, and that is true enough. But usually it is *our* loss we mean. What we grieve over is ourselves and the sense of lostness and helplessness and loneliness that we feel. In a way, it is our own death we are mourning, that ultimate separation from everything and everyone we have loved.

What about our Lord's disciples? How did they react when the one they loved had died? There is but one brief mention of their grief recorded in Mark 16:10. But this was not the normal kind of grieving. Jewish custom of the time called for ritual mourning immediately after the death, on the way to the burial, at the place of entombment, and for at least seven days afterwards. Such rituals were not possible for those who loved Jesus. He had died as a criminal, and his tomb was surrounded by a Roman guard.

The Gospels of Mark and Matthew record that angels instructed the women who found the empty tomb to tell the disciples that the risen Lord would appear to them in Galilee. Why did the disciples go to Galilee? Perhaps they were so numb from all that had happened in the previous few days that they simply obeyed the message without thinking. It's also possible the disciples were so filled with joy at the women's words that they left for Galilee in a burs of excitement. But I rather doubt it.

Most likely they dismissed the women's story as wishful thinking. Luk tells us that the men regarded what the women told them as "an idle tale." Mark gives us the disciples' response to the women's report with the succinct comment: "They did not believe it." Still, there was nothing better to do. Why *not* leave this wretched Jerusalem, this hellhole of a city that had swallowe up their master and all their dreams along with him? Go back to Galilee. Go back home. And try to forget.

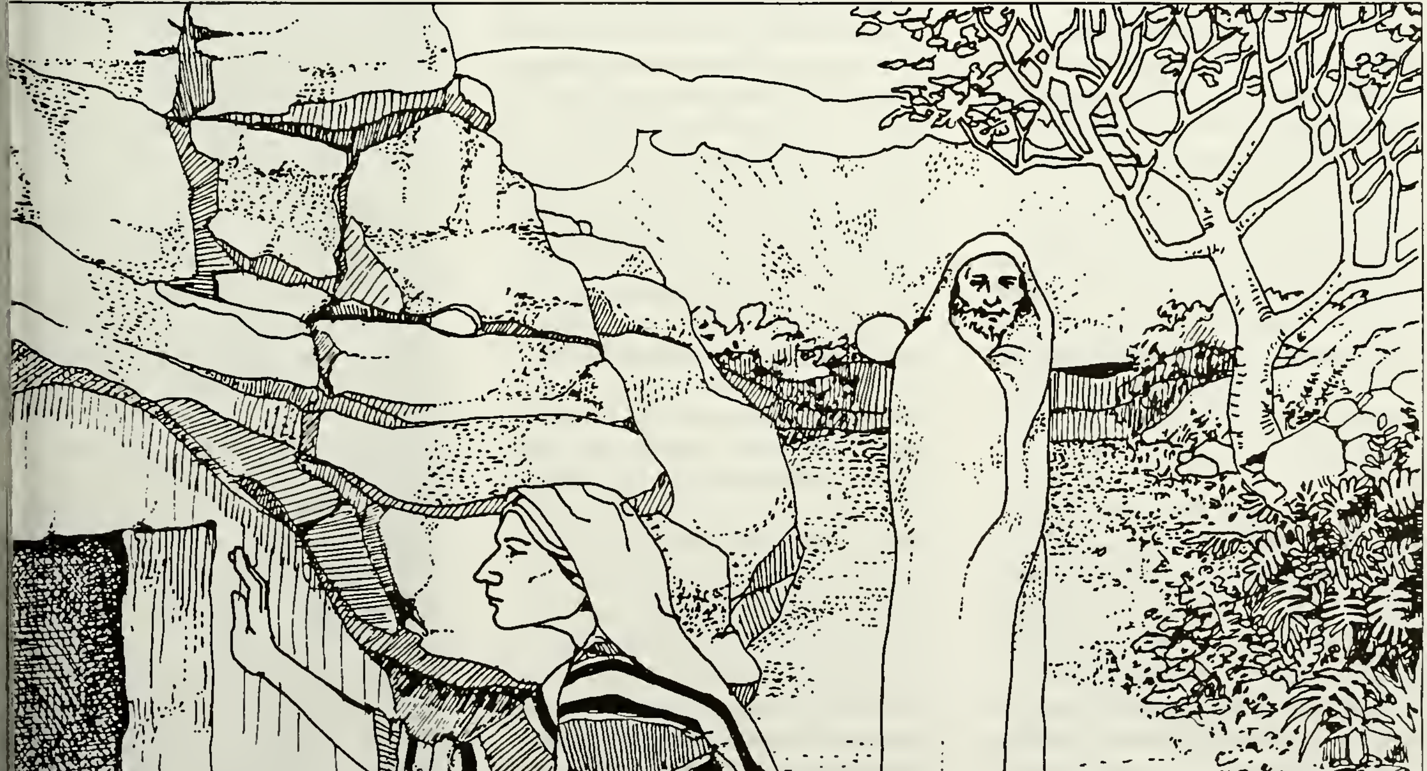
So they went. And if in their going they carried deep in their hearts the see of an incredible hope, there was something else they carried with them—fear. For, as Edmund Steimle has noted in *Preaching the Story*, when the disciples buried their Lord's body in the tomb, "they buried not only their hopes and dreams and all the promises he had hel out to them, all the love and care he ha shown, all his concern for the unlovely and downtrodden; they also buried "their shoddy faith, their shabby quarrels as to who was greatest in the kingdom, all the petty jealousies . . . th gly scenes of denial and betrayal—all his was buried with him too. . . .''

If Jesus was alive, then all their ailings were alive as well! And if the lisciples went to Galilee in hope of neeting their risen Lord, they went also vith the opposite hope that the whole hing would just go away—the broken lreams, the vivid memories, the haunting awareness of their own failures. Let hem all die as he had died.

It's easy for us to fault such a lack of courage in the disciples. Easy, but dishonest. For the truth is that you and I resist the resurrection much the same as they did. We prefer selective amnesia over resurrection. We'd rather pretend that the pain of past disappointments and betrayals and failures never happened. We don't want to relive all that, thank you just the same. If the Lord is really risen, Peter must look into the face of the one he had denied three times. If the resurrection really did happen, then you and I must face the truth of our own denials and cowardice, we must deal with the painful reality of judgment.

Maybe it isn't mostly doubt that makes so many people resist the resurrection; maybe it's mostly fear. Few of us like to be reminded of our mistakes, our faulty judgment, our sin. We prefer to say, ''What's done is done,'' ''Let

Mary at the Tomb,'' by Paul Grout



sleeping dogs lie," "That's water over the dam." Resurrection means we can't say that anymore. A risen Lord means we must meet him again with all the dark places of our living exposed to his relentless light.

And so Simon Peter said, "I am going fishing." Can we blame him? Going fishing, for Peter, was a way of going back to the way life had been before the man from Nazareth had said, "Follow me." Back to the way life was before he believed Jesus was the promised messiah . . . and before his promise to Jesus, "I will die with you," had been revealed as pathetically empty boasting.

"I am going fishing," said Peter. And we say it with him whenever the flimsy structure of our own lives threatens to come crashing down around our ears. It's what we say whenever we want to make ourselves forget that every precious thing we've ever known has been shattered, one way or the other. We say, "I am going shopping," or "I am going to the office," or "I am going out to mow the lawn," in the hope that the old routines will absorb our sorrow, our fear, our memories of failure.

So Peter goes fishing, and the others go with him. They fish all night and catch nothing. Not that it matters. It isn't fish they want, it is the fishing. But then, just as dawn is about to break, they see a man standing on the beach. It is the Lord, and after they struggle to shore, he gives them bread and fish to eat. And he is restored to them.

Then he turns to face Peter, and the disciple learns what resurrection means. Three times Jesus asks him, "Do you love me?" Three times Peter says, "Yes, Lord, you know that I love you." Three times, as many times as Peter had denied his Lord. Peter learns that resurrection means confronting his failures and fears. But he learns that it also means those failures and fears need not be the last word. The last word is forgiveness, new life. Resurrection means that grief and fear give way to joy.

That is what Easter is all about. And it is even the barest hint of this joy that brings out the crowds on Easter. Many who find themselves in church aren't sure themselves why they are there. They may think they've come because somebody in the family wanted them to. Maybe they come because it seems like a nice thing to do. But underneath it all, I think what gets them there is an unarticulated yearning to believe that Easter is more than just a nice story with a happy ending, more than a rite of spring.

A few years ago I found myself driving to a retirement home for a visit I dreaded. My mother, whose mental state had been gradually declining because of Alzheimer's disease, had suddenly begun to slip rapidly. I knew she would be in a different building now, one designed for people whose physical and mental states made it impossible for them to care for themselves. For some reason, I decided to swing by the house where I had spent most of my youth. It was a crisp morning, with one of those achingly bright blue skies one knows will soon enough give way to the chilling rains of November.

I got out of the car and walked around. The feed mill where my father had worked for 25 years of his life was doing a booming business. The sycamore tree he had planted 10 years before his death had grown tall and thick-trunked. I wanted to look at more, but I couldn't see because the tears I thought had all been shed years before now flooded my eyes. Why was I crying? For all the reasons people cry, I guess. And because I knew somehow that in a few months, Mother would no longer be able to recognize any of us anymore. I wept because I was beginning to know what it's like to be the last generation. I wept because . . . when someone you love dies, you grieve.

But out of such a time, and others like it, there is something being offered—beyond the grieving—if only we can receive it. It's a gift called resurrection, and the giver is God.

You may tell me I'm kidding myself to say I look forward to a time, beyond time, when my mother will know us again, when I will once again see and hear her laugh the way she used to, when I will feel again the scrape of my father's five-o'clock-shadow whiskers on my cheek. You might call it self-delusion, or religious sentimentality, or wishful thinking. And you could be right about that.

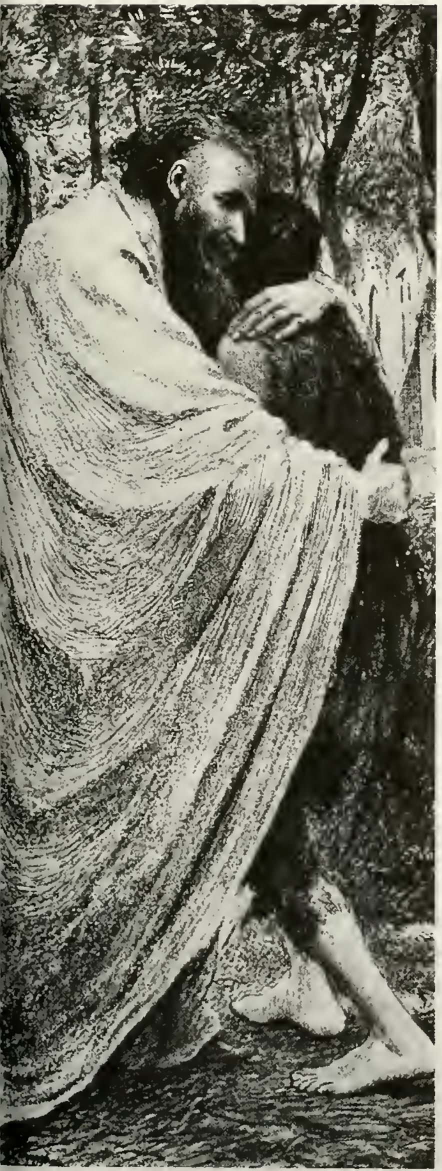
And you might object that things such as laughter and the touch of one cheek on another are too earthly, not spiritual enough for sound theology. And this too may be so. But I take comfort in the Gospel's account of the risen Jesus doing earthy things, such as having a fish fry on the seashore for his friends. And I remember with joy how Jesus enabled Peter to deal redemptively with the betrayal that could have destroyed that disciple.

Resurrection faith isn't something we get because we are good or smart or deserving. It's a gift given for no earthly reason, no reason at all, except that which abides in the heart of the God who loves us. And that's reason enough.

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren and promotion consultant for MESSENGER.

Chasing after sinners

by James Benedict



I'll never forget the day I found out my father was once a cheerleader.

I was a teenager in my family in Iowa when I made my discovery. Somehow a conversation about school cheers got started. It was not a topic I figured my father would even be interested in. My brothers and I were taking turns reciting our favorite cheers, when Dad, who was on the edge of the conversation, chimed in, "How about this one?

One, two, three, four, five, six, seven.
All good players go to heaven.
When they get there, they scream and yell,
'All bad players go to . . . .'

Rickety-rackety russ.
We're not allowed to cuss.
But, nevertheless, we must confess.
There's no one better than MHS."

My brothers and I looked at each other in stunned silence. Finally somebody asked, "Dad, how do you remember that cheer after so many years?"

"Well, I *was* a cheerleader," he said, as if it were obvious.

My mouth dropped open. I hadn't ever considered even the possibility that a *male* could be a cheerleader. My image of a cheerleader was a pretty, bouncy young female in a bright sweater, a short pleated skirt and saddle oxford shoes. I can't describe the pictures that flashed through my mind—*my father* a cheerleader?

Every once in a while you find out something about someone that makes you re-evaluate everything you thought you knew about that person. Jesus, as he is presented in the Gospels, seemed to have a way of saying things that struck the religious leaders of his day in just about the same way that I was struck by finding out my dad was once a cheerleader.

Jesus described God in ways that *dumbfounded* the scribes and Pharisees. In fact, I imagine that Jesus' ways of describing God dumbfounded just about everybody. Jesus seemed to turn the universe upside down. People could not take Jesus seriously without needing to re-evaluate everything they thought they knew about God.

Jesus did this best with his parables. Take the parable of the prodigal son, in which (everyone realized) the father represented God. The story is full of elements that shocked the audience.

The first is that the younger son would dare to ask for his inheritance. Such a request was *unthinkable* in that culture. (For that matter, try to imagine it in ours!) It was like saying, "Dad, I wish you were dead. All I really want is your money."

The second element that shocked the audience was that the father said, "Yes." What kind of a father would go for a deal like that? Why give anything to such a disrespectful child?

But the element that absolutely floored the audience comes near the end of the story, when the boy has come to his senses after wasting his inheritance on riotous living and is on his way home. The audience probably thought this story finally was turning out right. This no-good boy has suffered and learned his lesson. Now, if he's lucky, his father will give him a good stern lecture and allow him to work as a day laborer on the family farm. A day laborer was lower than a slave in many respects, and that is what the boy deserved.

Yet, just as everything seemed to be beginning to make sense, Jesus' story took a turn that flabbergasted everybody. The father, seeing this no-good son coming up the lane, gets up, *runs* to meet him and smothers him with kisses.

He runs! Mature gentlemen did not run in those days. Running was considered highly undignified. And to run to embrace a bad person—unthinkable! And to top it all off, this old man represented God! This was God making a fool of himself to go embrace a sinner! Shocking indeed!

The two parables that come before the prodigal son were shocking in a similar way. Jesus was accused by the religious folks, the good people, of spending too much time with bad people—tax collectors and other kinds of sinners. Hearing the complaints, Jesus responded with two brief stories. The first is about a shepherd whose flock numbers 100. If one is lost, Jesus asked, won't the shepherd leave the 99 to find the one? And won't he and all his friends rejoice when that one is found?

The good people knew what he meant. God as a shepherd of the people was a traditional image (Psalm 23, Ezekiel 34). The lost sheep was a sinner and the shepherd was God.

Then Jesus told a parable about a woman who lost one of 10 coins. Most likely these coins were those arranged on a chain that were the equivalent of a modern woman's wedding ring. The woman would search and search for it. And how she would celebrate—she and all her friends—when she found it. It is obviously the same story and Jesus' audience got the point.

But they were scandalized. The story suggests that God goes out *searching* for sinners. They ought to look for God! They know where to find God. Anyone can point them to the temple. They can find out what the Scriptures say if they want. Why should God go out looking for them? If they're interested, let them do the looking.

That was the attitude of Jesus' audience. As they saw it, it didn't suit God's dignity or glory or holiness to be out looking for sinners, especially not in order to forgive and bless them.

That is too often our attitude, too. Frederick Buechner has said, "One of the blunders religious people are particularly fond of making is the attempt to be more spiritual than God." What he means is that we have this high and holy image of God and it is hard for us to imagine that God wants to be involved in the world in the way that God apparently *does* want to be.

George MacCleod offers a good thought when he reminds us, "Jesus was not crucified in a cathedral between two candles, but on a cross between two thieves; on the town garbage heap; on a crossroad so cosmopolitan that they had to write his title in Hebrew and Latin and in Greek (or shall we say in English, in Bantu, and in Afrikaans?); at the kind of place where cynics talk smut and thieves curse and soldiers gamble. That is where he died and that is what he died about. And that is where churchmen should be and what churchmen should be about."

But if the truth were told, it would be that as often as not we religious folks would like to keep God out of certain kinds of neighborhoods and away from certain kinds of people. We would like to get God to move out of the wrong pa of town, away from sinners, into a resplendent temple, or into a fine cathedral, or a fine new suburban Brethren church where all we *good* people could come and worship.

But God will not be moved. As shocking as it may be to us, God has decided to chase after sinners in the wrong part of town. God has decided to go looking for people who don't deserv to find God. As the author of the letter c 1 Timothy puts it, God is even intereste in "the worst of sinners."

So the decision is up to us. We will have to re-evaluate some of the things we thought we knew about God. And if we discover, to our surprise, that God really is interested in folks we might cal "sinners," we will have to decide if *we* are going to be interested in those "sinners." If God wants to be over ther on the wrong side of the tracks, we will have to decide if we are going over ther on the wrong side of the tracks. Do we want to be with God?

This is what it means to be truly "in mission"—to be among the people that Jesus showed us God was interested in. To reach out, beyond the safety of our own circle, to others who need God. It means further involvement in prison ministries, among the urban poor, and in the developing world. It also means more intentional outreach to the "sinners" in our own neighborhoods.

It's frightening and it's risky. But it is our calling.

James Benedict is pastor of the New Enterprise (Pa.) Church of the Brethren.

the church ALIVE

by Paul E. R. Mundey

Staying put

In the late 1950s the digital watch was presented to the leaders of the Swiss watch industry. They rejected it because they knew that they had the best watch already. The man who offered them the watch sold the idea to Seiko.

In 1940 the Swiss watch industry employed 80,000 people. Today they employ 18,000. In 1940, 80 percent of the watches sold in the world came from Switzerland. Today, 80 percent of the watches are digital.

This is a parable of what is happening in many congregations—a tendency to grasp too tightly what worked at one time in history, but does not work today.

For "turn-around" to occur, congregations need to abandon some of the old—reaching for the new, which is yet to be. The future is bright for congregations "in touch with the times"—eager for the new thing that God longs to bring forth.

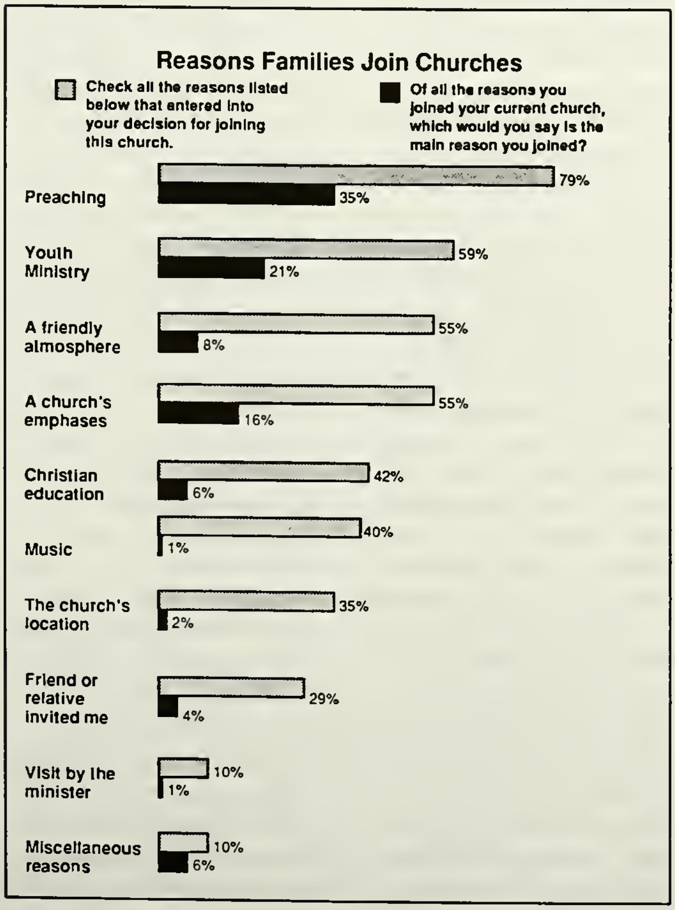
'Bright Spots'

On your local radio station, air 60-second spot announcements that are friendly, positive, and directed toward "everyday living" themes.

Sign up for Radio Bright Spots by contacting the Net Resources Center at 1 (800) 638-3463. You will receive 260 different scripts a year—enough for five days a week, 52 weeks a year.

Congregations have reported these benefits from using the 60-second spots:

- They attract visitors.
- They raise the visibility of the congregation in the community.
- They provide an identity in the community for the pastor.
- They multiply the number of ministry opportunities for the congregation, as unchurched people approach Bright Spots churches for assistance.



Why visitors stay

A widely circulated research finding reveals that between 80 and 85 percent of all new people come to a church because of being invited by a friend, relative, or loved one. But why do they stay . . . and eventually join?

A research study done recently by *Group* magazine sheds light on this question —at least for families with children. The top three reasons cited were preaching, youth ministry, and a friendly atmosphere.

"The Church Alive" is an evangelism column that appears three times a year.

Paul E. R. Mundey is the General Board's staff for evangelism.

stepping STONES

by Robin Wentworth App

I hate volleyball.

And it has nothing to do with not being good at it. I'm a lousy bowler, for example, but I always have fun bowling. When it comes to running I'm more tortoise than hare, but jogging is an activity I have appreciated and practiced for many years now. So I'm persuaded there is no correlation between my level of skill and my enjoyment barometer. With volleyball there is an intervening variable.

In volleyball I am inevitably assigned to a team that has at least one member who *really* likes to win. And it doesn't take this person long to figure out that I'm not good at volleying. Before you know it, this teammate is sticking to me like Velcro.

Then my assertiveness skills exit, my reason evaporates, my feet turn to cement, my arms become lead, and my brain is like cotton. In no time my "rescuer" and I are into an ineffective, dysfunctional relationship characterized by dependency, resentment, and lop-sided responsibility.

And you know what? Our team nearly always loses: One person cannot consistently be in two places at once, and one player cannot indefinitely carry the weight of two. Sooner or later the rescuer slips up, or wears out, or breaks down. Then we not only have lost the game; we're angry, resentful, and blaming as well.

The same situation has been observed repeatedly in families, and defined by the addictions treatment field as "enabling." In a family system, the role of "enabler" is the one who helps (*enables*) a sick person to stay sick. Or to lift it out of the disease model and describe in operational terms, an "enabler" neutralizes all motivation for a person with a problem to change by constantly rescuing that person from the natural, if unpleasant, consequences of his behavior.

In a chemically dependent family the "enabler" is the person who repeatedly "calls in sick" for a spouse who is experiencing physical illness as a result of excessive drinking. Or the parent who intervenes on behalf of offspring who are suffering the logical consequences of substance abuse—by bailing them out of jail, or loaning them money when they have repeatedly mismanaged their finances. In such situations the relationships become progressively dysfunctional and mutually dependent.

Although these roles are more glaring and rigid in chemically dependent, biological families, similar dynamics have been observed in many organizations including the workplace and the church. Dysfunction comes in many shapes and sizes, and unfortunately has many aliases. Especially in the church context, where we diligently strive to "do unto others" and to "turn the other cheek," it is all too easy for "enabling" to masquerade as virtues . . . virtues such as:

Support: However, *true* support will uphold constructive behaviors while allowing destructive behaviors to collapse. In contrast, enabling cultivates the sickness at the expense of the health.

Help: The difference here is that *genuine* help encourages one to outgrow the helper. "Help" that is enabling fosters dependence.

Forgiveness: In order for forgiveness to be forgiveness it must never diminish the damage. We make a mockery of Christ's sacrifice and atonement if we do not acknowledge the magnitude of our transgression. Enabling has no common ground with forgiveness, for enabling pretends no harm has been done and refuses to admit, let alone address, the problem. Enabling overlooks the problem, lets it slide, shrugs it off.

Are you wondering whether or not you are "enabling" someone? Here are some checkpoints:

If your person-with-a-problem is aware of it, working on it, and showing improvement, it is unlikely that you are enabling.

Are *you* talking about it? If you are covering up and keeping secrets, consider it a sign of enabling.

If your actions help your person-with-a-problem accept responsibility for his behavior, then it is not enabling. An enabler's "help" provides infinite excuses to blame others.

My volleyball illustration is not a perfect parallel because in a game like that the problem is obvious and easily corrected (comparatively speaking). In people systems, however, enabling is more subtle, enmeshed, and debilitating. But one similarity that *does* hold true: As long as enabling continues, everyone loses.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

Omegatrends

by Terry Hatfield

We Brethren can no longer think in provincial terms. From Lititz to La Verne, from Flint to Falfurrias, from Seattle to San Juan, we have become part of the global community.

"The year 2000 is not just a new century but a religious experience. . . ." According to John Naisbitt, in *Megatrends 2000*, "the 1990s present a new world view. It will be a decade like none that has come before. . . ."

Naisbitt goes on: "The year 2000 is operating like a powerful magnet on humanity, reaching down into the 1990s and intensifying the decade."

I have identified, with Naisbitt's counsel, some "Omegatrends" related to the Church of the Brethren that might mark the path to "The End" and usher in the Alpha of the 21st century or signal the reign of God.

***Omegatrend*: Life will get better for most of us.**

The ability to care for ourselves and our families will improve in the 1990s. We will have more disposable income. We will be able to choose, vote, and invest with our money in more of what we consider is important. Stewardship will have its greatest potential for human good in history. We will give to Christ and the church in unprecedented ways or succumb to the poverty of secular materialism.

***Omegatrend*: The poor will be with us.**

However, economic justice will have its greatest opportunity in human history. Capitalism and socialism both have shown their shortcomings. The world arena for economic justice in this decade will be an emerging democratic capitalism. Perhaps the church's most effective response to the world's poor will be to educate and train persons to find a place in the first truly global economy. Traditional welfare approaches will create dependencies and increase the gap between the rich and the poor.

On the US domestic scene, poverty and the erosion of the family are directly related. Ninety-four percent of married couples are not in poverty. Single parents and their children represent the largest impoverished group.

The church's greatest contribution will be to help create healthy families, teach values that honor covenant, and provide an atmosphere of support and healing to hurting marriages and dysfunctional families.

***Omegatrend*: Our identity as a historic peace church will become less important.**

The message of the futility of war has been heard and experienced. Superpower governments know it, and most major denominations have incorporated "a peace position" into their global perspective. Despite the current situation in the Persian Gulf, I believe that the last world war has already been fought, save the unpredictable and ever-present possibility of Armageddon.

War on a regional scale will continue. Our vigilance for peace will need to be keen. But the world will look for a "restoric" peace church, a church that will help restore God's intended peace for the soul, the person, and the family. It will look to a church that is not historic in its peace position, but rather one that in the present visibly lives peace out in its congregational life and in the daily walk of its disciples.

Omegatrend: **Our foreign missionary activity will follow the trade routes.**

Just as Corinth became a key port for distributing goods and the gospel, so will the rise of Asia and Eastern European economies become a trade route to missionary activity. We can ill afford traditional imperialistic missionary efforts–neither their moral or cultural destructiveness nor their bottomline dollar cost.

In Asia, indigenous Church of the Brethren congregations in South Korea will provide an opportunity to carry the gospel to Japan, Indonesia, Thailand, Malaysia, and Singapore. These national churches will provide the training and financial base for churches in China, North Korea, Manchuria, Vietnam, and the Philippines.

Omegatrend: **The simple "gospel truth" will become more appealing.**

The glut of information continues to overload computers, billions of reams of paper, and the human mind. The complexity of choices that stifles decision-making and discourages commitment is creating a hunger for a clear, simple (but not simplistic) understanding of the purpose and meaning of life.

Omegatrend: **The church's aging and leadership concerns will be relieved by ethnics and women.**

The "melting pot" may be an American myth, but its results are not. The influx of ethnic groups and immigrants into a culture (and the church) decreases the average age of the culture and brings in that ethnic group's "brightest and best."

Just over 39 percent of the 14.2 million executive, administrative, and management jobs are held by women. Women may, in fact, be better socialized for the relational teamwork and self-management skills needed by leadership in the '90s. The church has vast leadership resources in women and new ethnic Brethren.

Omegatrend: **The focus on the individual versus the collective will increase.**

From the dismantling of the collective farm system in China and the Soviet Union to the blossoming of personal freedoms in Eastern Europe, individualism will continue to rise. The individual's need will become the focus of successful marketing in business and compassionate response in religion.

However, true community will be embraced as a necessary part of the individual faith journey. Churches must recognize that the personal relationship of their individual members with Jesus Christ as Savior and Lord is paramount to their corporate life and mission.

Omegatrend: **Worship will become more visual.**

The renaissance in the arts and the emergence of the first adult generation that does not remember life without television, computers, sophisticated stereo sound, and a culturally indigenous rock music will change the ways the church expresses its adoration to an awesome and wonderful God. Contemporary music, drama, video clips, dance, symbols, and works of art will mark the worship services of alive missional churches.

Omegatrend: **A great new revival will occur.**

The signs of revival are all around us. The interest in spirituality is growing in most cultures and in most religions. Revival will renew the church where the Spirit of God is not thwarted by human resistance.

The Church of the Brethren and other mainline churches need to acknowledge the huge moderate evangelical core in their membership calling for a return to the centrality of Jesus Christ as the only biblically offered basis for salvation, the teaching of the Scriptures, the preeminence of evangelism in the purposes of the church, and the proclamation of the gospel as central to social action and service. Likewise, individual spirituality and human emotion must be celebrated as a part of the Christian experience.

So much for the "Omegatrends." What does all of this have to do with the Church of the Brethren? Most of it seems so global.

That is absolutely right. We can no longer think in provincial terms. From Lititz to La Verne, from Flint to Falfurrias, from Seattle to San Juan, we have become a part of the global community. We are no longer able to hang on to a single cultural norm to make decisions, define mission, and risk internal change. Jesus Christ is presenting himself in proportions we cannot ignore–King of Kings, Lord of Lords, Master of the Millennium. Let us respond in proportions that bring honor to his name.

Terry Hatfield, of South Bend, Ind., is executive for Northern Indiana District of the Church of the Brethren.

A canvas of suffering

by William Haldeman-Scarr

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith.

For the past 25 years, Chaim Potok has written insightful and provocative novels of Jewish life in America. Though his stories are diverse in subject matter, there is an integrating theme that unites his work: the tension between the distinctiveness of being Jewish and the intrusions that a pluralistic society brings upon it.

This is particularly evident in Potok's recent novel, *The Gift of Asher Lev*, a sequel to his critically acclaimed *My Name is Asher Lev*, first published in 1972. Reading them in order will help you understand the allusions, character development, and story line in the sequel.

In *The Gift of Asher Lev*, this tension is portrayed in the life of Asher Lev, an observant Hasidic Jew who is a remarkably gifted and controversial world-famous artist. Early in the story, this tension is poignantly expressed in a comment Asher makes to his wife, Devorah: "When I paint, I think of the truth of the painting, I try never to think of the consequences." It is this world view and passion that creates and sustains the interweaving conflicts in Asher's Ladover Hasidic community, his family, the secular art world, and, most painfully, himself.

The Gift of Asher Lev begins with Asher's return home to Brooklyn for the funeral of his Uncle Yitzchok Lev. There the Rebbe (a spiritual leader), while praising the dead man, offers Asher this riddle: "Three will save us, the third is our future." The riddle resonates throughout the story to its conclusion, when Asher comes to understand what his gift as an artist really is.

The story of Yitzchok (who has a puzzling art collection) is interwoven into Asher's so that the issues regarding secular art, its value and purpose, and the obligations of the individual to one's personal integrity, family, and the faith community are drawn out in a matrix of theological, ethical, and existential struggles.

As in his other novels, Potok creates a thoughtful story based on the particular experience of Jewish life in order to raise questions of universal significance. In this story, these questions are painted on a canvas of suffering: To whom is one ultimately obligated–self, family, or community? What is the relationship between good and evil? Do good and evil exist dualistically, or do they co-exist in some mysterious way? Can humans simultaneously possess these qualities? Is the world chaotic, ambiguous, or ordered? Can anyone really leave the faith community that formed them? Should one submit one's unique self for the sake of family or the faith community?

Potok does not provide any easy answers to such questions. But he does provide the anguish. Indeed, there is a painful logic in the tension between distinction and plurality, community and individual that drives the story to its heart-rending conclusion. And the answers one may derive from this story may be just as haunting as the questions raised.

This is a story for all people who value their faith communities for their life and hope, including us who practice our faith in the Church of the Brethren. *The Gift of Asher Lev* deserves careful reading and reflection because it resonates with our values of community, discipleship, inclusion, and conscience.

Potok provides creative insight into the mores and theology of Hasidism and the philosophy and business of art. The story also helps us to understand the artists' world view in light of such recent issues as the obscenity trial in Cincinnati over pornographic art and the political wrangling over funding for the National Endowment for the Arts.

This is a deeply moving, carefully crafted story, written in hope for those who may not know where they are going and especially for those who are so sure where they are headed. M.

William Haldeman-Scarr is co-pastor, with his wife, Sara, of the Moxham Church of the Brethren, in Johnstown, Pa.

Letters

Bring the jubilee

The December MESSENGER cover was especially good. The texture of the paper fitted well with Rosanna Eller McFadden's calligraphy.

I also liked Wendy McFadden's editorial, "It's Time for a Jubilee." I will be interested in hearing if such a thing as a Brethren "jubilee" Conference comes about.

Marianne Michael
Iowa City, Iowa

An issue with feeling

I appreciated the December MESSENGER being a "feeling" issue–not so much "business."

There were four articles that spoke so much to me that I have filed them away for future reference–"Christmas Means We'll Get Picked up," "Brown-eyed Angels," "The Irrational Season," and "Friendship."

Glee Yoder
Willow Street, Pa.

Thanks for Stepping Stones

Thanks for the brand-new column in MESSENGER, "Stepping Stones," by Robin Wentworth App (see January, page 26; February, page 26; and this issue, page 28). It's the best thing you have printed in years. I can live with it for a long time.

That last paragraph in the January column says it all for me: "So remember, when it comes to managing life's difficulties, *we* don't need to walk on water. We just need to learn where the stepping stones are."

Dorothy S. Williams
Goshen, Ind.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Some spirited responses

The Brethren Revival Fellowship Committee affirms the direction evident in the "Call to Spiritual Renewal" initiated at last October's General Board meeting (see December, pages 6, 10).

At the same time, it is deeply concerned about the heresies in some of T. Wayne Rieman's columns in the 1990 MESSENGERS. The November installment says, "God cannot know what has not happened or what may happen. If God already knows the future or what we will do, then we are not free." This is not a minor deviation from truth, but a major heresy. The committee is saddened by such theological nonsense.

When people are serious and earnest about spiritual renewal, they will have a strong desire not to grieve the Holy Spirit. It is inconsistent to make pious calls for Bible study, prayer, and worship and then publish material that demeans the omniscience of God.

MESSENGER and the signers of "A Call to Spiritual Renewal" should diligently maintain doctrinal integrity along with the spiritual disciplines called for in the document.

BRF Committee
York, Pa.

The Church of the Brethren is declining in numbers (see December, page 7), but what gets numbers?

Do added numbers indicate more spirituality (see December, pages 6, 10)? Does it prove great skill and dedication in reaching more people? Could we do better?

Also, what is "spiritual"? In counseling, I pray, "May your will be done, and the Holy Spirit guide." Then I check the counselee's godliness in personal relations. Would we be more spiritual if we shook or fell on the floor? Would we be better to see flashes and hear bells?

Do growing groups grow without taking to the streets and going on the air? If the Church of the Brethren does that, what is to be our message? Must w first get it? Would a modern Jonah know where a message is needed today?

I know what he might say.

Roy Whit
Citronelle, Ala

The movement of God's spirit amid the statistics in the General Board report (see December, page 6), is an inspiration.

The need for church renewal is critical. The responsive chord struck in the General Board could mark a turning point in Church of the Brethren history. The board is to be commended for stopping its meeting for this focus.

The idea of a denominationwide focus on prayer, Bible study, fasting, and worship returns us to our Brethren roots. As our history reflects, these disciplines are in our origin.

David S. Youn
West Chester, Pa

The nub of the matter

Why do Church of the Brethren pastors leave? (See January, page 12.) Many pastors leave because they are not filled with the Holy Spirit or do not have a personal relationship with our Lord, Jesus Christ. They go searching for something they think will be more fruitful.

For years the Church of the Brethren has been declining in interest, service, and membership. How much attention is given nowadays to the Peace Corps, volunteer service, and the Holy Spirit Conference? There is little motivation for young people to stay with the work of the Lord.

Why is the larger body of the Church of the Brethren so apathetic about and aloof from the Holy Spirit Conference (*a Brethren special-interest group now known as Brethren Renewal Services–Ed.*)? At our conferences we are lifted up and inspired to work for our Lord.

et I never see anything about our work MESSENGER.

I used to read MESSENGER from cover cover. Now I just scan it, only reading e letters and editorials. We need ticles of more interest to readers.

Rosella Miller
New Lebanon, Ohio

eneral Board not trusted

'endy McFadden's editorial in the ovember 1990 MESSENGER made sense me. Annual Conference more and ore has been taking it upon itself to do ings that the General Board should be ping.

But the question not addressed in the litorial is "Why?"

Annual Conference delegates are ving such *specific* instructions to the eneral Board because they don't trust e board to carry out *broader* Conferice directives.

Some groups in the denomination gue that the General Board is selective which Conference directives it picks on. Others have gone so far as to say at the General Board actually works ainst the will of Annual Conference on me issues, such as homosexuality.

So the trend toward "management by iery" is just a symptom of the deeper oblem of mistrust. When that mistrust allayed, management by query will ase.

Don Fitzkee
Elizabethtown, Pa.

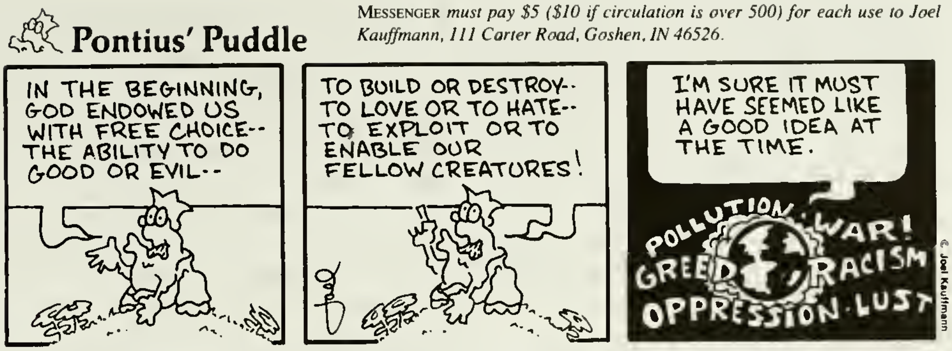
elebrate true war heroes

took personal courage and conviction r Civilian Public Service (CPS) orkers to refuse to fight in World War , the most popular war in US history ee October 1990, 10-21).

But in reading the article "War eroes" (page 15), I could not equate PSers' hardships with the supreme crifice of those who gave their lives to eserve our democratic system and the ght of choice.

For each conscientious objector (CO),

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


Pontius' Puddle
IN THE BEGINNING, GOD ENDOWED US WITH FREE CHOICE-- THE ABILITY TO DO GOOD OR EVIL--
TO BUILD OR DESTROY-- TO LOVE OR TO HATE-- TO EXPLOIT OR TO ENABLE OUR FELLOW CREATURES!
I'M SURE IT MUST HAVE SEEMED LIKE A GOOD IDEA AT THE TIME.
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WAR!
GREED
RACISM
OPPRESSION
LUST
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... One Step at a Time.

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Pictured is Tahnee Carlson, McPherson College freshman, with her parents, John and Neva Carlson.

"McPherson College offers a positive transition from home to profession. The small campus promotes responsibility and growth. We support McPherson because of its commitment to positive values. Intentional values in education are critical."

— Neva and John Carlson, Ft. Collins, Colorado

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** Awards are renewable for up to four years provided that students remain eligible for the grants. Some awards are based on financial need and availability of funds.*

✂

Yes, I want to take the next step and find out more about McPherson College.

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McPherson College does not discriminate on the basis of race, religion, sex, color, national origin, or physical/emotional stability.

there were counterparts in the armed forces who fought and died to preserve that CO's right to be a CO and, 50 years later, to "celebrate" the CPS experience.

I hope that the CPS celebrants appreciate what was done for them.

J. A. Kruppenbach
Lancaster, Texas

From the
Office of Human Resources

EXECUTIVE, WORLD MINISTRIES COMMISSION & COMMITTEE ON INTERCHURCH RELATIONS

QUALIFICATIONS:
—overseas experience
—management skills & experience
—at least a Bachelor's degree w/graduate training desired
—demonstrated communication skills
—willingness to travel
—commitment to the ecumenical church

APPLICATION DEADLINE: March 28, 1991
For further information contact: Dale E. Minnich, 1451 Dundee Ave., Elgin, IL 60120.

EXECUTIVE, WEST MARVA DISTRICT

QUALIFICATIONS:
—management skills & administrative experience
—pastoral experience/theological training desired

APPLICATION DEADLINE: March 15, 1991
For further information contact: Donald Rowe, Box 188, New Windsor, MD 21776.

Sell seminary and forget it

I have a better idea for what to do with Bethany Theological Seminary (see 1990 articles on Bethany's future—January, page 5; February, page 19; April, pages 7, 14, 17; May, page 35; June, page 9; August/September, page 16; October, page 34): Sell the seminary and give the money to a mission program that proclaims the gospel to save souls.

My congregation interviewed a pastoral candidate who graduated from Bethany Seminary and did not believe in the virgin birth of Jesus! Another candidate said that Bethany doesn't even teach belief in the virgin birth! Neither does it teach the inerrancy of scripture!

These two failings of Bethany faculty, along with the seminary's position on homosexuality, are abominations in the Lord's sight.

We should send our ministerial students to a seminary that teaches the whole Bible as truth . . . from cover to cover.

Ron Teubner
Cando, N.D.

MESSENGER as connection

A member of the Onekama (Mich.) Church of the Brethren, I moved to Nev Mexico to teach for the winter. I underestimated how much I would miss my church.

The only Church of the Brethren congregations in New Mexico are Clovi and Tokahooka'adi—both hours of driving from here.

So when the first MESSENGER arrived I grabbed it and read it from cover to cover. And I have done the same with the others as they have arrived.

Although I feel God's presence daily, I have come to appreciate more than before my Brethren heritage and the par the church has played in my spiritual growth. MESSENGER connects me with home—1,700 miles away.

I appreciated seeing in the November issue (page 3) mention of Richard Ward my late pastor. He and his wife, Mary, were instrumental in bringing me into the Church of the Brethren.

I would appreciate hearing from Brethren in New Mexico.

Nan Nielse
Angel Fire, N.M

CLASSIFIED ADS

WANTED–Looking for ways to put your faith into action? Join Brethren Volunteer Service. Challenging service opportunities in 16 countries, 35 US states, territories need you. Call BVS office at (708) 742-5100 or (800) 323-8039 or for more info. write us at 1451 Dundee Ave., Elgin, IL 60120.

FOR SALE–Commemorative and customized church plates, mugs, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fund-raisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

FOR SALE–Our Family Books by Mason: *Ziegler Family Record* (revised), 1990; Va. residents, $33.50; others $32.50. *John Mason and Mary Ann Miller*, 1986; Va. residents, $32.50; others $31.50. *Michael Miller of 1692* (in process). (Miller m. 1 Susanna Agnes Bechtol; m. 2 Elizabeth Garber, widow of Nicholas Garber.) For information SASE. Write: Floyd R. Mason, 4409 Park Rd., Alexandria, VA 22312.

SCHOLARSHIP–Baker Peace Scholarship. Competitive scholarship available to students interested in pursuing concentration in Peace and Conflict Studies, Juniata College. $1,000 p/year for four years. Inquire immediately at: Baker Peace Institute, Juniata College, Huntingdon, PA 16652. Tel. (814) 643-4310 ext. 361.

TRAVEL–Greece, 1991. Join tour host Richard J. Hall (pastor, Newport Church, Shen. district) and Dr. Donald B. Strobe in tour of Greece. Focus on ministry of Paul. Some points of interest: Thessalonika, Kavalla, Philippi, Meteora, Delphi, Mycenae, Corinth, Athens. Dr. Strobe (professor, Jerusalem Center for Biblical Studies) will present seven lectures on biblical events and background. Departure: Oct. 16, 1991, fr. JFK. Return: Oct. 25. $1798 plus $125 for fees. Early registration discounts available. Inclds. round trip airfare, first-class accommodations, much more. For brochure, contact: Pastor Hall, 421 Fourth Street, Shenandoah, VA 22849. Tel. (703) 652-8029.

TRAVEL–Annual Conference. A/C coach tour to Annual Conference, Portland. Visit Bethany Sem., Elgin hdqtrs. Hear Mormon Tabernacle Choir in Salt Lake City. Return rte. via Victoria, Canadian Rockies, Lake Louise. Write J. Kenneth Kreider, 1300 Sheaffer Rd, Elizabethtown, PA 17022.

TRAVEL–With a purpose with Wendell and Joan Bohrer to Alaska following Annual Conference this year. Beginning July 9 in Portland. For information concerning this cruise/tour write: Wendell and Joan Bohrer, 8520 Royal Meadow Drive, Indianapolis, IN 46217. Tel. (317) 882-5067.

TRAVEL–You are invited to join Host Wayne F. Geisert, President, Bridgewater College, on tour to exotic orient. Tour includes Bangkok, Kuala Lumpur, Singapore, Hong Kong (Jul. 8-22, 1991). Departure via San Francisco immediately following 1991 Annual Conference, Portland. Inclusive price $3,290 per person (dbl. occupancy) 15-day adventure includes American breakfast each day, and one special dinner and cultural performance as well as local tours in four major cities. Economical air connections to San Francisco fr. Portland, Ore.; Washington, D.C.; other points can be arranged. For additional info. contact Dr. W. Geisert, Bridgewater College, Bridgewater, VA 22812. T (703) 828-3362; Fax (703) 828-2160; or Ms. Jacque Wo Halpern, Turner Travel, (800) 542-2029.

SINGLES–Are you lonely? Maybe Crossroads can help y too. Some of the couples who have met their mat through us include a nurse and a minister, a teacher and carpenter, and a widow and a farmer. Other clients a meeting friends who share their interests. Some are s waiting to meet the right one. Perhaps they are looki for you. How will you find out if you don't join? F information write to Crossroads, Box 32, N. Tonawand NY 14120.

INVITATION–If you or someone you love moves to or visi Los Angeles, tour Crystal Cathedral and Disneyland b worship in exciting church–the Panorama City Church the Brethren, 14517 Osborne, near Van Nuys and Nordo Panorama City Church has congregations in 4 language In English-language congregation (9:30 a.m.) are Korea Hispanic, Indian, White and African Americans. Truly urb church with strong Brethren values. Small and growin Contact Wayne Zunkel, 15843 Blackhawk, Granada Hill CA 91344. Tel. (818) 891-2231.

INVITATION–In Atlanta, Ga., join Faithful Servant Chur of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Trail a I-85 North, exit 38, Norcross. Contact John and Debb Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (40 448-9092.

urning Points

lew lembers

› help us compile this feature, ›riodically send us a list of new embers of your congregation. ıst give names of new members ıd the congregation. Send to ESSENGER, *Turning Points, 1451 ındee Ave., Elgin, IL 60120.*

rcadia, S/C Ind.: Mildred Deaver
:achdale, W. Pa.: Timothy Sanner, Diana Sanner, Tina Knopsnyder, Harry G. Watkins
'adford, S. Ohio: Mike & Debbie Erbaugh, Larry & Diana Beck, Samuel Christophel, Steve & Debbie Ganger, Susan Ganger, Mary Jane Sargent
ısh Creek, Mid-Atl.: Joseph Jardine, Michelle Jardine, Kevin Brunner, Larry, Chris, and Mickey Greene, Larry Summers, Janeice Summers, Gary Weller, Lou Gloyd
ındo, N. Plains: Tanya Raddohl, Travis Shock
:dar Lake, N. Ind.: Karen Farlow, Jim Farlow, Curry Harding, Jack Harding, Roland Harding, Amanda Wells, Jaime Wells, Jim Wells, Rozzy Wells
ırist Our Shepherd, S/C Ind.: Marsha Anderson, David Anderson, Donald, Connie, Donald Jr., Jason, Steven, & Thomas McQueen
'erett, M. Pa.: Christopher Barley, Fern Rose, Duane Bowman, Tiffany Defibaugh, Amy England, Barry Hartman, Alicia Hunt, Jessica Hunt, Brenda Kay Claycomb, Richard Morgart, Judy Morgart, Mary Ellen Morral
irview, Mid-Atl.: Terri Lynn Gadow
irview, Virlina: Alvin & Dorothy Mitchell
llowship, Mid-Atl.: Lesley Mason, Jesse Ruppenthal, G. W. Stocker, Crystal, Tanya, James Sr., & Doris Shade
rst–Rockford, Ill./Wis.: Mark Beesley, Sharon Shipp Beesley, Edwin Okeson, Debbie Ritchey
'een Tree, Atl. N.E.: Damon Grier, Michael & Lori Lantzy, Patricia May, Charles & Cynthia Mordan, Stephen Washko, Sara Stiles
'eenmount, Shen.: Karen & Robby Burke, Linda Buston, Ricky Dove, Polly Frye, Lois Hisey, Jeremy Houts, Shannon Mongold, Jeanette & Jennifer Morris
ınover, S. Pa.: Peggy Fiorello, Michael Hippensteel, Theresa Hippensteel, Maciah Bair, Keri Yinger, Mary Wilson, Carl Elliott, Nettie Elliott
y Farms, Virlina: Michael Nelson, Elizabeth Nelson, Tamra Jones, Jerry Furr, Rita Furr, Lenora Richardson
nnersville, Atl. N.E.: Ronald Mullins, Brooke Mullins
Leamersville, M. Pa.: Agnes Sell Smith, Debbie Regets
Lima, N. Ohio: Diane Crider, Renee Looker
Loon Creek, S/C Ind.: Stacy Fouts, Jan Smith
Midland, Mid-Atl.: Adam Coffman, Kyle Wilkison, Barbara Wilkison
Mohler, Atl. N.E.: David Sprenkle, Dory Sprenkle
Nappanee, N. Ind.: Tim Wentz, Dan Widmoyer
New Carlisle, S. Ohio: Dan Sprinkle, Wava Davidson, Mary Mantel, Doug Shroyer, Evelyn Shroyer
Nokesville, Mid-Atl.: Edwin Neff, Kathleen Neff, Deborah Edenhart, Rebecca Earhart, Saffan Andolsun, Janet Graham, Patricia Hall, Kimberly Kenner, Keith Long, Catherine Long
Northview, S/C Ind.: John Leininger, Delia Gonzalez-Huffman
Paradise, N. Ohio: Hilda Kauffman, Adam Wengerd, Bethany Hochstetler, Jessica Snyder, Alice Evans, Stephanie Evans, Edna Lopez, Doyle Rudy
Pasadena, Pac. S.W.: Jennifer Passamano, Sarah Passamano
Peace Valley, S. Mo./Ark.: Louis Jackson, Roger Jackson, Jr., Bronwen Madden, Bertha Miller, Matthew Norsworthy, Jane Reno, Jennipher Simmons
Rummel, W. Pa.: Richard Wirick, James, Beverly, and Julia Huskins, Randy Statler, Connie Statler
Scalp Level, W. Pa.: Christopher Fuska, Sabrina Gladis, Raymond Crawford, Marcie Thomas, Kelly Gordon, Todd Shaffer, James Weaver, Charlene Weaver, Melissa Deyarmin, David Patterson
Uniontown, W. Pa.: Les & Lois Shallenberger
Wakarusa, N. Ind.: Brandon Tom, Melody Cunningham, Lulu Hoffer
Wakemans Grove, Shen.: Jennifer Baker, Dina Fix, David Robbins, Valerie Robbins, Lisa Wells, Chris Lutz, Angela Haycock, Phyllis Smith, Kristi Miller
West Goshen, N. Ind.: Jennifer Sherman, Bridget Keil, Abby Whirledge, Carol & Jonathon Millard, Erma Searls, Nancy Elliott, Donald & Emma Mae Bates, Lester & Rebecca Fike, Kenneth & Leona Holderread, Joseph Lidy
White Oak, Atl. N.E.: Amy Becker, Laura Hershey, John Stauffer
Woodbury, M. Pa.: Jessica Lyn Appleman, Jason Barton, Deliah Kennedy

Licensing/ Ordination

Bustillo, Luis M., ordained Nov. 10, 1990, La Misión de Jesús, Pac. S.W.
Crain, Keith, ordained Sep. 8, 1990, Mill Creek, S.E.
Firestone, Reid A., licensed Nov. 10, 1990, Medina, N. Ohio
Flecke, John B., licensed Nov. 10, 1990, Good Shepherd, Mid-Atl.
Hironimus, Bertha, ordained Sep. 22, 1990, Ligonier, W. Pa.
Kingsbury, Tommy D., licensed Nov. 17, 1990, Mount Airy, S.E.
Liggett, Julie, ordained Nov. 3, 1990, Northern Colorado, W. Plains
Wiltschek, Walter J. Jr., licensed Oct. 18, 1990, York First, S. Pa.

Pastoral Placements

Drumeller, Dick, from other denomination to Independence, W. Plains
Herbert, Donna, from other denomination to Good Shepherd-Bradenton, Atl. S.E.
Kingsbury, Tommy, from secular to Mount Airy, S.E.
Tijerina, Jacob, from seminary to Iglesia Evangelica, N. Ind.
Wine, Doug, from secular to McPherson, W. Plains

Wedding Anniversaries

Brubaker, Wayne and Betty, Van Buren, Ind., 50
Fusselman, Luther and Louise, Huntington, Ind., 50
Heinbaugh, Ray and Ferne, Sommerset, Pa., 74
Hochstetler, Richard and Irene, Orrville, Ohio, 50
Kalp, William and Olive, Rockwood, Pa., 50
Power, Leo and Florence, Ollie, Iowa, 65
Reid, Dale and Anna, Danville, Va., 60
Schrader, Dale and Sylvia, Waterloo, Iowa, 65
Shever, Darrell and Elda, Moville, Iowa, 50
Spradling, Ralph and Pauline, Floyd, Va., 50
Stutzman, Verda and Vernon, Johnstown, Pa., 50
Worthen, George and Agnes, Rockford, Ill., 60

Deaths

Alexander, Rose, 83, Hagerstown, Md., Mar. 7, 1990
Andrew, Barbara, 42, Brush Valley, Pa., Nov. 25, 1990
Athey, Mae, 95, Boonesboro, Md., Mar. 6, 1990
Bastin, Orpha, 91, West Plains, Mo., Oct. 12, 1990
Blackwell, Leonard W., 84, Christiansburg, Va., Nov. 2, 1990
Bond, Everett A., 83, Kansas City, Kan., Aug. 9, 1990
Bowers, John, 73, Hagerstown, Md., Jan. 3, 1990
Bowman, Rhea W., 89, Bridgewater, Va., Dec. 7, 1990
Broadwater, Clair, 70, Preston, Minn., Dec. 20, 1990
Brooks, Nelson, 65, Roanoke, Va., Dec. 24, 1990
Brubaker, Ethel, 77, Virden, Ill., Apr. 2, 1990
Buchanan, Ruth, 95, Boonesboro, Md., Feb. 20, 1990
Burger, Ruth, 66, Perryton, Tex., Nov. 23, 1990
Burkett, Almeda, 100, Windber, Pa., Jan. 29, 1990
Burkhart, Hannah, 84, Cando, N. D., Dec. 3, 1990
Campbell, Ella, 67, Hagerstown, Md., Dec. 13, 1990
Cartwright, Veva, 88, Cando, N. D., May 23, 1990
Coy, Catherine, 75, York, Pa., Dec. 12, 1990
Crider, Marguerite, 89, Hagerstown, Md., Mar. 13, 1990
Deaver, John, 73, Riverview, Fla., Sep. 18, 1990
Deibert, Walter, 89, Williamsport, Md., Jun. 5, 1990
Dell, Miriam, 88, McPherson, Kan., Jan. 4, 1991
Detter, Rachel, 88, La Verne, Calif., Dec. 1, 1990
Dietz, Galen, 96, Harper Woods, Mich., Nov. 21, 1990
Ecklund, Robert O., 62, Windber, Pa., Aug. 26, 1990
English, Doris, 78, Newport News, Va., Nov. 15, 1990
Faust, Sadie, 93, Windber, Pa., Apr. 3, 1990
Fenstermacher, Cora, 85, Pine Grove, Pa., Sep. 20, 1990
Fitz, Robert J., 91, New Oxford, Pa., Oct. 7, 1990
Flory, Lola M., 94, Lawrence, Kan., Nov. 24, 1990
Francis, John, 50, Elton, Pa., Dec. 16, 1990
Garvick, Ruth, 71, East Berlin, Pa., Aug. 18, 1990
Gatton, Thomas, 74, Virden, Ill., May 4, 1990
Gearhart, Carole, 28, Hagerstown, Md., Sep. 28, 1990
Gibson, Lois, 79, Keota, Iowa, May 8, 1990
Gilbert, William H., 93, Spindale, N. C., Nov. 12, 1990
Gilland, Kate, 93, Williamsport, Md., May 3, 1990
Glenn, Hazel, 81, Virden, Ill., Sep. 15, 1990
Gnagey, Vicie, 96, Greenville, Ohio, Oct. 11, 1990
Godfrey, May, 65, York, Pa., Dec. 11, 1990
Grove, Nora, 91, North English, Iowa, Jun. 8, 1990
Haller, Arbutus, 91, Hagerstown, Md., Jan. 3, 1990
Heid, Eldon, 68, Rockford, Ill., Nov. 6, 1990
Hershberger, J. Edward, 82, Dayton, Ohio, Nov. 13, 1990
Hess, Chester B., 93, Strasburg, Pa., Oct. 31, 1990
Hinegardner, Jack, 73, Cando, N. D., Nov. 15, 1990
Hochstetler, Richard, 71, Orrville, Ohio, Dec. 18, 1990
Hogle, Mae M., 82, Conrad, Iowa, Nov. 17, 1990
Huff, Edna, 74, Middletown, Md., Nov. 20, 1990
Huston, Phyllis, 53, Covina, Calif., Nov. 25, 1990
Hutzell, Austine, 66, Hagerstown, Md., Jul. 31, 1990
Hykes, Minnie, 103, Boonesboro, Md., Feb. 24, 1990
James, Woodrow, 78, Pyrmont, Ind., Nov. 20, 1990
Johnston, Marie, 74, McPherson, Kan., Dec. 25, 1990
Kintzel, Alma, 74, Pine Grove, Pa., Nov. 15, 1990
Lahr, Ernest, 87, Huntington, Ind., Jul. 8, 1990
Lawyer, Ferres, 62, Hanover, Pa., Oct. 31, 1990
Lo Prinzi, Charles, 76, Whiting, N. J., Sep. 28, 1990
Long, Erma, 75, Virden, Ill., Oct. 20, 1990
McAninch, Harold, 58, Uniontown, Pa., Dec. 18, 1990
McCary, Joseph, 79, Hanover, Pa., Dec. 5, 1990
Mikesell, Irene, 86, Greenville, Ohio, Oct. 22, 1990
Myers, Alvin P., 86, Clemmons, N. C., Sep. 2, 1990
Neher, Edna, 89, Topeka, Kan., Jan. 3, 1991
Nelson, Virgil, 85, Newport News, Va., Aug. 3, 1990
Nieder, Mabel, 93, Lawrence, Kan., Dec. 6, 1990
Petry, Ann, 70, Akron, Ohio, Dec. 9, 1990
Phibbs, Paul V., 70, Bridgewater, Va., Dec. 22, 1990
Phillips, William H., 76, Windber, Pa., Dec. 14, 1990
Rhinehart, Kenneth, 82, Greensfork, Ind., Nov. 19, 1990
Rhoades, Chalmer, 84, Greenville, Ohio, Nov. 29, 1990
Rosato, Chester, 71, Virden, Ill., Sep. 19, 1990
Sawyers, Thelma, 83, Hazel Park, Mich. Oct. 11, 1990
Sexton, John, 70, Yorktown, Ind., Nov. 22, 1990
Shankster, Owen S., 86, Pioneer, Ohio, Dec. 3, 1990
Shever, Darrell, 74, Moville, Iowa, Oct. 12, 1990
Smith, Isabel B. 96, Martinsburg, Pa., Nov. 26, 1990
Sollenberger, Elizabeth, 95, Martinsburg, Pa., Dec. 21, 1990
Stanley, Lena, 75, Virden, Ill., Aug. 28, 1990
Stouffer, Margaret, 87, Williamsport, Md., May 24, 1990
Swesky, Virgie, 80, Dayton, Ohio, Nov. 27, 1990
Taylor, Ruth H., 76, McGaheysville, Va., Nov. 23, 1990
Thomas, Frances, 93, Hagerstown, Md., Jan. 1, 1990
Troutman, Ray, 64, St. Clair, Mich., Oct. 8, 1990
Walter, Effie, 81, Hanover, Pa., Oct. 24, 1990
Wambaugh, Harold, 83, Pine Grove, Pa., Oct. 7, 1990
Weagley, Jessie, 95, New Oxford, Pa., Oct. 29, 1990
Wentz, Carrie, 96, Johnstown, Pa., Sep. 1, 1990
Weyant, Bertha M., 91, Windber, Pa., Dec. 25, 1990
White, Jane, 68, Hagerstown, Md., Oct. 29, 1990
Wilt, Chalma, 56, Norwick, N.Y., Dec. 15, 1990
Wirth, Pauline, 80, Doylestown, Ohio, Dec. 23, 1990
Wright, H. Verl, 94, Greenville, Ohio, Oct. 6, 1990
Wrightsman, Estell, 93, Virden, Ill., Apr. 24, 1990

The day the war intruded

The week the war erupted in the Middle East began for us here as it did for many other Brethren across the denomination. On the night of January 15 Elgin's Highland Avenue Church of the Brethren was filled for a solemn candlelight service, open to the community. Even back in December the church had held early-morning prayer vigils while peace groups were visiting the Middle East.

On Wednesday evening, with the war just a couple of hours old, we got our first calls from Brethren out in the congregations, wanting to know what response the General Board staff had to the US invasion of Iraq.

Thursday was a long day for the Communication Team as we set aside our usual deadlines and concentrated on the war. The day began with the General Offices staff and all employees meeting in the chapel for a prayer service. Immediately following that, the Communication Team met and set things in motion to respond to the press and the Brethren constituency.

Quickly we gathered with general secretary Donald Miller, World Ministries executive Roger Schrock, and peace consultant David Radcliff. We decided on a threefold strategy—a news release; a letter from Don Miller; and a two-page piece that would tell Brethren how to get news, summarize various Brethren responses to the war, and offer suggestions for individual and congregational response.

Everyone then scurried to work stations. Material must be gathered, the pieces written, the printers notified of our need, and address labels requested from the computer room.

Don Miller, in his letter to congregations, called on Brethren to "witness again to our conviction that war is not the answer to this (the war with Iraq) or any international dispute." He had visited the Middle East in December with 18 other top church leaders in efforts to pursue peace. In recent days and weeks, he had signed several ecumenical appeals to President Bush that urged continued dialog and other nonviolent efforts to resolve the crisis.

We hastily assembled news developments (see page 7): On the day the war began, Brethren Cooperative Disaster Child Care had agreed to a State Department request to provide volunteers for a center in Fort Lewis, Wash., to care for children of military personnel recovering from war injuries.

For persons from the Middle East displaced by war, the US government had made plans for "mass service centers" offering transitional care for up to a million people. On January 15, Donna Derr, director of Brethren Refugee/Disaster Services, had arranged with the State Department and the Red Cross to render such services as transportation and immigration counseling at two of the centers.

To get up-to-date information on the war and the Brethren response, Brethren were instructed to call Church of the Brethren "Newsline"—(301) 635-8738—for a three-minute recorded news message prepared by our Communication Team. Already in place was the Church of the Brethren "computer bulletin board" (Cobweb), carrying transcriptions of the "Newsline" telephone messages, information on conscientious objection, updates on Brethren responses to the war, and other material related to the Middle East crisis.

Brethren youth and young adults wanting information on conscientious objection to war were asked to contact the Church of the Brethren peace consultant, David Radcliff.

Brethren Volunteer Service had applied to Selective Service to be designated as an employing agency for persons doing alternative service in lieu of military induction, should the draft resume.

Other information that we sent to congregations included a call to interfaith dialog among Muslims, Jews, and Christians; a caution to seek alternative news sources to the media usually turned to, in order to get a balanced view of the Middle East situation; to pray for peace; and to find effective ways to publicize the Church of the Brethren peace stance (one church already has run a half-page newspaper ad, stating a peace message).

By the end of the working day on Thursday, our news release had been faxed, and our printer had run the other pieces. Volunteers would stuff all the material into envelopes the next day for mailing.

On Friday we returned to our neglected deadlines. But our minds were still on the war and our hearts were heavy for those with family members in the armed forces and for our brothers and sisters in the Middle East caught up in a conflict beyond their control. Our hope was that we had adequately done our part to support Brethren peacemakers who need to know what their denomination was doing in response to the war.—K.T.

1991 Youth Workcamps

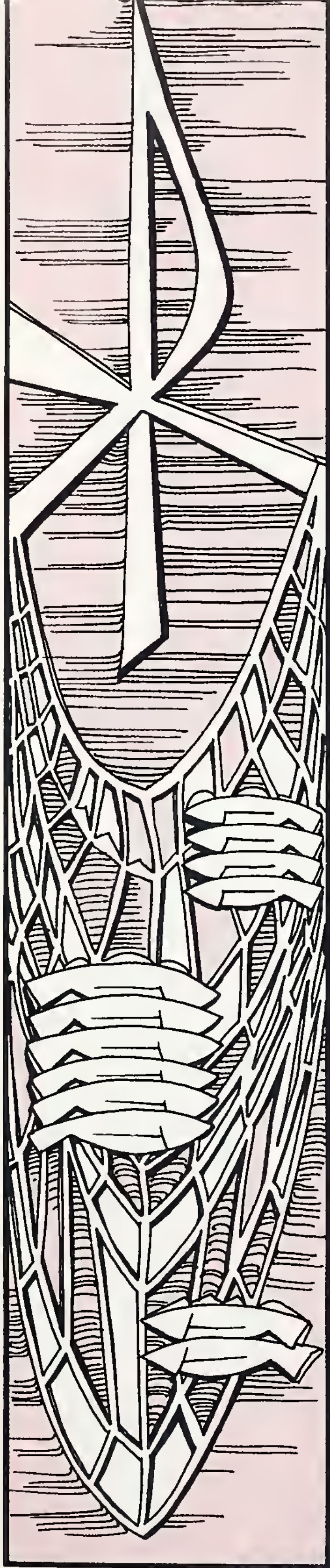
e 1991 youth theme is "Committed for Life, eady to Serve." Jesus commanded us to serve e another as part of our faith when he washed e disciples' feet at the Last Supper. orkcamps give youth an opportunity to plore timely issues from a Christian perspective d put their faith into action.

e National Youth Office is sponsoring seven workcamps for high school aged youth during the mmer of 1991:

Reynosa, Mexico	June 8-15
Brooklyn, New York	June 17-23
Tijuana, Mexico	June 22-29
Manchester, Kentucky	July 14-20
Putney, Vermont	July 22-28
Miami, Florida	July 29-August 4
Moorefield, West Virginia	August 5-11

For more information contact:
Rhonda K. Pittman
1991 Youth Workcamp Coordinator
1451 Dundee Avenue
Elgin, IL 60120
708-742-5100

Plan now to attend a youth workcamp this summer.



THE CALL:

- ○ To Christian Ministry
- ○ To Congregational Leadership
- ○ To Peacemaking & Service
- ○ To Provide Financial Support
- ○ To Study Scripture
- ○ To Encourage Others
- ○ To Upbuild the Church of the Brethren

Dear Friends,

John J. Cassel
Dean of Students
Bethany Theological Seminary

Bethany has taken a bold new initiative in response to the leadership needs of our denomination. Beginning with 1991-92, all Church of the Brethren M.Div., M.A.Th. and TRIM students will be eligible for a **full tuition scholarship.** We trust the new program will:

a) make a seminary education accessible to all;
b) encourage persons who have not thought of ministry;
c) keep educational debt manageable.

We need the support of the church. We need you to call quality persons to ministry. We need you to financially underwrite this program. Please write or call for details regarding this new partnership in ministry training.

BETHANY THEOLOGICAL SEMINARY

In God's Love,

John J. Cassel

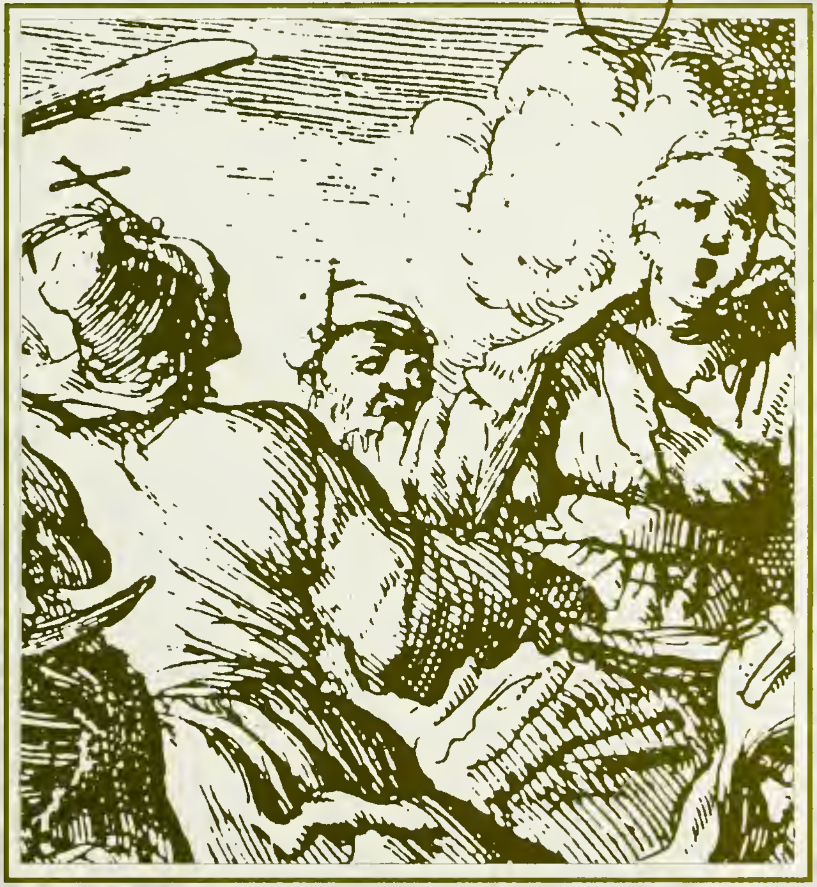
Bethany Theological Seminary

MEYERS AND BUTTERFIELD ROADS
OAKBROOK, ILLINOIS 60521

708/620-2200

Church of the Brethren April 1991

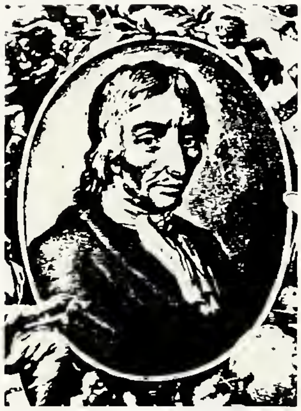
Messenger



'An hour is coming when those who kill you will think that by doing so they are offering worship to God.'
–John 16:2

From the Editor

For this history aficionado, putting together the cluster of articles (pages 20-33) on Brethren and their faith was a lot of fun. I love to run downstairs to the Brethren Historical Library and Archives and root through old magazines and books in search of source material and graphics to illustrate the stories.



Artist Jan Luyken

On this assignment, however, some of the graphics were more "graphic" than I care to see. *Martyrs Mirror* illustrations leave little to the imagination. In fact, as I selected those to use in MESSENGER, I was careful to spare the readers the more gruesome scenes.

Who was the artist who etched the 104 martyrdom scenes that appeared in the 1685 edition of *Martyrs Mirror*?

Jan Luyken (1649-1712) was an important Dutch printmaker, much in the tradition of Rembrandt, who preceded him. He designed over 3,000 copper plates to illustrate histories, Bibles, and his 11 books of religious verse. The fifth child of a humble, devout Amsterdam couple, Luyken experienced conversion at age 26 and his art thereafter reflected his new faith.

Luyken illustrated more than 500 books in his lifetime and spent his final years quietly working in his printmaker's studio, living simply, helping the poor, and providing spiritual aid to friends and strangers. Of his art, he remarked humbly, "It serves me only as a staff to sojourn in the present country."

As I explain in my foreword for the cluster, on page 20, the "Brethren and Their Faith" articles are presented in the hope that they will help readers more readily answer those who ask, "So, what's different about the Brethren?"

Kermon Thomasson

COMING NEXT MONTH: Annual Conference preview, photos of Portland, and articles on New Church Development.

Vol. 140, No. 4 April 19

Messenger

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Kermon Thomasson
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Wendy Chamberlain McFadden
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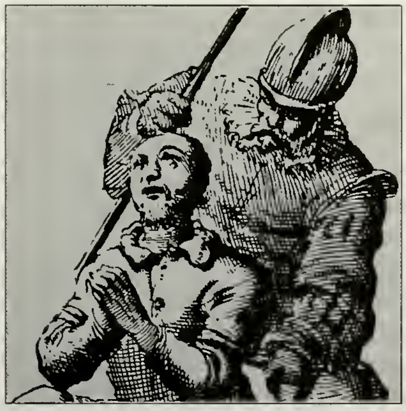
No creed but the New Testament? 24
Richard B. Gardner says that our popular Brethren slogan "No creed but the New Testament" has much to teach us about the faith we confess and the way we confess it.

Truths not so self-evident 26
Paul W. Keller uses the story of Michael Wohlfahrt and Benjamin Franklin to encourage us to hold on to our Brethren tradition as "dissenters from certainty."

Remembering our martyrs 30
Hated by Protestants and Catholics alike, and bent on reforming the church, many early Anabaptists paid for their faith the price of martyrdom. Kermon Thomasson reviews a perilous chapter in the story of our spiritual forebears.



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2 art: Christopher Raschka
3 top: Richard Gwin
4 top: Alan Brown
5 right: McPherson College
6: Karen S. Carter
7: R. Jan Thompson
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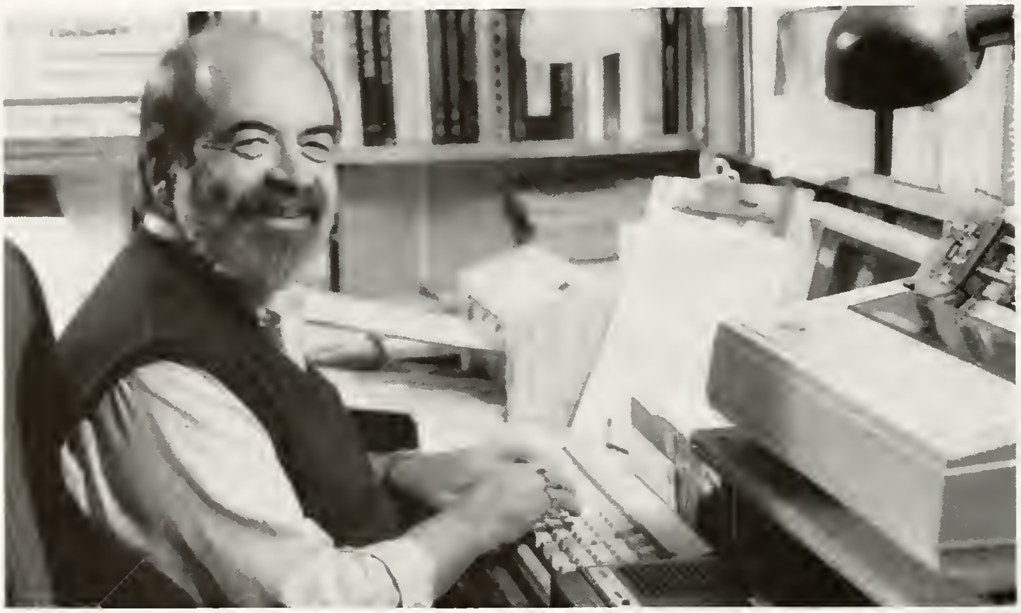
9: Roger Schrock
10: Photographer's Corner and Framery
11 bottom, 28, 32: Brethren Historical Library and Archives
12-13: Pablo Stone
14-17, 19: Phil Grout

In Touch

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

Consider this ant



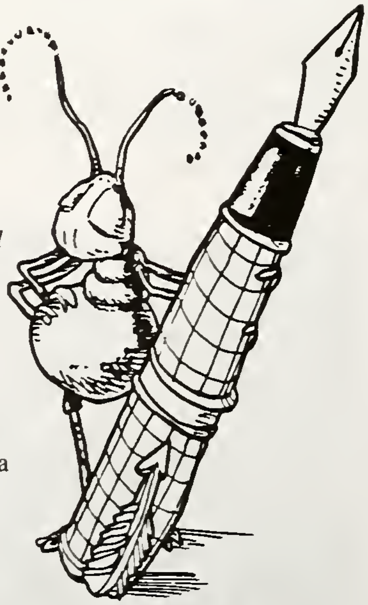
James H. Lehman, a member of Highland Avenue Church of the Brethren, in Elgin, Ill., has been known more than 15 years for his scholarly works such as *The Old Brethren*, church school curriculum, audiovisuals on denominational program, and studies on higher education and evangelism. Sober and serious stuff, and Jim is obviously no sluggard.

But now he's wised up, having gone to an ant and considered its ways. He's come out with a children's book, called *The Saga of Shakespeare Pintlewood and the Great Silver Fountain Pen*.

"Shaky" is no ordinary ant. He sees things the way little girls and boys do. He wants to write stories about what he sees. There follows a heroic struggle to use a huge fountain pen, resulting in Shakespeare Pintlewood becoming a literary giant.

Artist Christopher Raschka plays A. B. Frost to Jim's Joel Chandler Harris, providing clever illustrations that make the reader say, "Yes, that's just the way 'Shaky' must have looked."

Why a children's book from this author? "I felt the children's book industry was expanding and would be a good place to break in," explains Jim, who is his own publisher—Brotherstone Press. Proof that he's serious about his new venture, Jim is soon to publish a second children's book, *The Owl and the Tuba*, also illustrated by Christopher Raschka.



Ants and owls are symbols of wisdom. Was it mere serendipity that they are the heroes of Jim's first two books in his children's series? Perhaps, but there just may be something going on here.

Coming out in the wash

In our January story on **Earl Heckman** ("Not all Washed up"), we erred in saying that he had worked through Brethren Volunteer Service. Points out Eleanor Rowe, director of personnel at the New Windsor Service Center, "In fact Earl did not come to New Windsor through BVS but by direct negotiation."

Our apologies. Meanwhile Earl is on a new project, doing remodeling work at the General Offices of the denomination, in Elgin, Ill.

What earthly good is it?

Carine Ullom is committed to minimizing her impact on the earth. While in Germany as a Fulbright scholar, this member of the Wiley (Colo.) Church of the Brethren joined Robin Wood, a European awareness group working to save trees. "I strove to understand environmental issues," says Carine. "But the more I learned, the more frustrated I felt."

Last fall Carine (now a student at the University of Kansas) joined three other concerned persons who had decided on Earth Day, April 22, 1990, to organize a store selling environmentally

Carine Ullom (right) and a partner, Sue Dalton, stock their shop shelves with environmentally responsible items.

responsible items. In December the Simple Goods General Store opened in Lawrence.

The store offers such products as "100 percent post-consumer" recycled paper, "Earth Lights"—energy-saving light bulbs, and "transparent cellulose food bags" to replace plastic freezer storage bags—made of plant fiber and 100 percent biodegradable. Other "simple goods" are cotton shower curtains, reclaimed motor oil, insulated window coverings, reflector shades, and items sold in bulk to avoid unnecessary packaging. But the "hottest" item of Simple Goods is its solar-powered battery charger. Just put your old batteries in the unit, set it in sunlight, and the photovoltaic cells in the unit generate the electricity to recharge the batteries.

Community education is one of the store's goals. A rocking chair in the resource center encourages customers to sit and read up on environmental issues.

The goods are simple and so is the concept: Use only those things that aren't injurious to the environment. Let's hope Carine and her kind have a maximum impact on humanity if not on the earth.—IRENE S. REYNOLDS

Centenarian cowboy

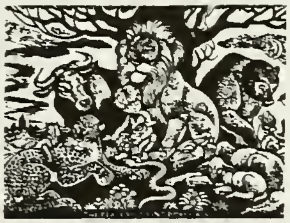
Milton Lohr, of the Hooversville (Pa.) Church of the Brethren, turns 100 April 20. His congregation will celebrate the event, as it did his 99th birthday, when the Pennsylvania Senate presented him with a citation as one who "exemplifies the finest virtues of American life."

Milton Lohr dandles a great-great grandson.

Milton's most memorable experience occurred shortly after World War II, when he served as a "sea-going cowboy" with Brethren Service, caring for heifers being shipped to Poland to replace animals destroyed in the war. The Brethren Service workers served through UNRRA (United Nations Relief and Rehabilitation Administration).

Remembered

Fritz Eichenberg, printmaker and illustrator of 19th-century classics, has died at age 89. The gentle Quaker artist, who emigrated from Germany to the USA in 1933, illustrated such works as Dostoevski's *The Brothers Karamazov*. Brethren appreciated him for his prints carrying the theme of peace.



Eichenberg's "Peaceable Kingdom"

Names in the news

Katie Yelinek, an 11-year-old member of the Waynesboro (Pa.) Church of the Brethren, had a poem, "Birds of Prey," published in the February issue of *Wildbird* magazine. It was her first published work.

Sarah Kinsel, a 12-year-old member of the Beavercreek (Ohio) Church of the Brethren, sent MESSENGER a poem she wrote out of concern for the killing going on in the Middle East War. One verse of her poem reads

"You say this land
is worth fighting
for,
But I care about the
people more."

Harlan Brooks, of Herndon, Va., has written an autobiographical work, *Call to India*. He and his wife, Ruth, were Church of the Brethren missionaries to India, 1924-1960.

Harry Coffman, a member of the Uniontown (Pa.) Church of the Brethren, was named 1990-1991 "Educator of the Year" by the Uniontown Area Chamber of Commerce Education Council. Harry has been a school principal in Uniontown for 21 years.

Lowell Zuck, of St. Louis, Mo., has been installed as the first United Church professor of theology and history at Eden Theological Seminary, in St. Louis. He has taught at Eden since 1955.

Eloise and **Eugene Lichty**, members of the McPherson (Kan.) Church of the Brethren, have begun a two-year stint of Brethren Volunteer Service as directors of the World Friendship Center in Hiroshima, Japan. The center, established in 1965, is committed to building lasting peace based on international friendship and to supporting the atomic bomb survivors in Hiroshima. Starting with Brethren Service in Italy in 1946-1947, the Lichtys have been active through the years in peace, community, church, and social justice organizations.

Close to Home

Kids breaking up stuff

These kids break up everything they get their hands on!

The "King's Kids" Sunday school class at **Parker Ford** (Pa.) Church of the Brethren collected and sold 20 tons of glass over the past two years, learning the recycling habit and earning $750 from its work.

Are the "King's Kids" resting on their laurels now? No! They are resting, instead, on new velour-covered pew cushions bought for their church with their earnings.

Over the years, the class had used the recycling earnings to buy Christmas gifts and food baskets for the needy, to hold socials for senior citizens, and to provide blankets for disaster relief. This time around, the kids decided they would do something closer to home. So the Parker Ford congregation is now sitting pretty and the "King's Kids" fundraisers are r'aring to go on a new project.

Above: The "King's Kids." ***Front:*** *Teacher Rose Ella Latshaw, David Weaver, Nevin Kramer, Tammy Yeager, Becky Romig, Christina Ewing.* ***Back:*** *Joel Romig, Laurel Kramer, Kristi Gehris, Michele Ewing, Tim Doering.*

Freedom singing

The third annual "Sing Out Against Apartheid" was sponsored by the Church of the Brethren South African Network and Synapses, a Chicago-based justice and spirituality organization. The event is held each year on Martin Luther King Jr.'s birthday and staged outside the South Africa Consulate in Chicago.

Among the participants were the youth choir from **Chicago First** Church of the Brethren, **Douglas Park** Church of the Brethren members, Chicago-based **Brethren Volunteer Service** workers, several **Bethany Seminary** students, and the 195th **Brethren Volunteer Service orientation unit.**

Below: Apartheid protesters from Douglas Park Church of the Brethren Steve Aldridge, pastor Jack Fairweather, Emily Harris, and Carol Aldridge.

Remember KING
Fight Apartheid

Dismantling a wall

The third annual service marking Martin Luther King Jr.'s birthday was held at **Woodberry** Church of the Brethren, in Baltimore, Md. Noteworthy in the gathering was the integrated character of the participants, which would have gladdened the heart of the civil rights leader. Many people came from two largely black Catholic churches, and others came from several largely white United Methodist churches.

"Things like this take down some of the walls," reflected Helen Downs, a Woodberry member.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Who's got the quilts?

Rachel Weybright, of the **Association for the Arts in the Church of the Brethren** (AACB), is in a bind. AACB is celebrating its 20th anniversary this summer at Annual Conference and wants to display quilts from each Conference since its first quilting bee in 1974. Problem is, AACB doesn't have a record of who bought the quilts for 1975 and 1976, and those quilts are needed to complete the exhibit.

The quilts didn't have the date embroidered on them, but can be identified by the Conference logo–1975: "All Creation Awaits" and 1976: "Set Free to Serve." The owners of those quilts should contact Rachel Weybright, 13394 County Road 48, Syracuse, IN 46567. Tel. (219) 642-4675.

Land of the rising sun

J. Calvin Bright, pastor of the **East Dayton** (Ohio) Church of the Brethren, is chairman of the board and senior board member of Sun Rise Multipurpose Center, a 22-year-old agency he helped found to aid the needy of Dayton.

Sun Rise works to "move folks from dependency to independence, from lack of self-esteem to a sense of self-worth, from exploitation to power," according to Calvin.

Some 3,000 people are coming through the Sun Rise doors to get help from the whole gamut of social services provided by the several agencies under Sun Rise's umbrella.

One secret to Sun Rise's success: The center is funded by the county and city commissioners and even receives federal money.

Signing the pledge

In December 1989, 142 people in the **Mount Pleasant** Church of the Brethren, in North Canton, Ohio, signed a pledge to read the Bible during the coming year.

This past January, 54 certificates and ribbons were awarded to those who plowed through the entire Bible. Special recognition was given to Amanda Workinger and Jessica Toth, 13-year-olds–the youngest members among the finishers.

Bible literates Amanda Workinger and Jessica Toth.

Home, sweet home

Ralph Carujo and Madeline Diaz and their seven children had a home this past winter, thanks to 35 volunteers from the **Hempfield** Church of the Brethren, East Petersburg, Pa.

The Hempfield folks renovated a badly run-down house in Lancaster owned by the Water Street Rescue Mission, which leased the house to the needy Carujo and Diaz family for 25 percent of its net income. Hempfield also donated $4,000 worth of materials.

Campus comments

The business newspaper *Investor's Daily* highlighted the University of **La Verne** as a school whose "comeback has a lesson for managers." The school's centennial fundraising campaign had collected $11.3 million at the time the article was published and was way ahead of its goal.

Mubarak E. Awad, founder and director-in-exile of the Jerusalem-based Palestinian Center for the Study of Nonviolence, was **Bridgewater** College's Glen Weimer Lecturer in December.

"Amish Culture in Transition" was the topic of a lecture series at **Elizabethtown** College February 19-March 26. Complementary to the series is an exhibit of Old Order Amish art at the Bucher Meetinghouse.

An exhibit of memorabilia, "Martin Luther King Jr., Peacemaker," was on display at **Manchester** College throughout February. Manchester's "Church as Peacemaker" conference is being held April 6-8. A report on it will be in the July MESSENGER.

Elizabethtown College held a "teach-in" in January on the Persian Gulf crisis and options for response and action. A prayer vigil followed. The college also issued a statement on the Gulf crisis, reaffirming Elizabethtown's peace heritage through its Church of the Brethren founding.

A chapter of Habitat for Humanity has been formed at **McPherson** College. Each Saturday, student volunteers for Habitat work on construction projects in the town to help persons who otherwise could not afford adequate living quarters.

McPherson campus minister David Valeta and students Tahnee Carlson and Bret Bowman install insulation.

Milestones

Jones Chapel congregation, near Martinsville, Va., celebrates its 50th anniversary April 7, with Western Pennsylvania district executive Ron Beachley (former Jones Chapel pastor) as the main speaker.

West York congregation, York, Pa., will celebrate its 25th anniversary May 2-5. Speakers include Southern Pennsylvania district executive Warren Eshbach and former Annual Conference moderator William A. Hayes.

Brethren campuses respond to war

From Bridgewater College to the University of La Verne, students and faculty are finding a variety of ways to both protest US involvement in the Gulf and to show support for the troops in action, recognizing mixed feelings on campus.

Bloody War!
U.S. TROOPS OUT NOW
NO BLOOD FOR OIL
SUPPORT OUR TROOPS BRING THEM

Elizabethtown and Juniata College students and professors joined Brethren from Pennsylvania, Virginia, and other areas at a January 26 march for peace in Washington, D.C. Press reports said 75,000 were there; organizers counted up to 250,000.

At Bridgewater (Va.) College on January 23 a peace fellowship committee held a morning peace demonstration. That afternoon, students held a ''pro-America'' rally and made a video to send to troops stationed in Saudi Arabia.

On the Elizabethtown (Pa.) College campus, weekly informal ''gulf talks'' are held in dormitories. On Thursday nights, a support group meets for those with family and friends in the US armed forces in the Middle East.

David Valeta, campus minister at McPherson (Kan.) College where students vigil for peace regularly in the community, said the college itself has not issued an official position but is ''trying to allow freedoms of expression for all sides.''

At Manchester College in North Manchester, Ind., president William Robinson expressed opposition to the war while appealing for listening skills and mutual understanding. A student peace group struggled with how to respond to a planned ''victory rally,'' choosing a silent witness to express a difference of opinion while preserving others' freedom of speech.

University of La Verne (Calif.) vigils have included participants on both sides of the war debate. A number of faculty panel assemblies held on campus have aimed to open dialog on the war and related issues, as has a political ethics class devoted to looking at cultural, political, and historical aspects of the war.

At Bethany Seminary in Oak Brook, Ill., a seminar exploring different faith perspectives on peace was opened to the larger community. Chimes sound across campus to remind students to stop and pray.

David Satterlee, campus minister at Juniata College in Huntingdon, Pa., said discussion on campus has been ongoing. Before the war, there were ''positive feelings that peace would come,'' said Satterlee. ''Now there is more silence . . . . more prayers for mercy and forgiveness, and for people caught in the cross-fire.''—KARLA BOYERS

Pamphlet tells how to help children cope with war

The Cooperative Disaster Child Care Program is providing advice on how to understand children's wartime fears.

''When Children Ask About War''—a pamphlet by director Lydia Walker—gives ways to respond to children's questions, pain, and confusion resulting from war, including the separation from or death of a family member. Order from Cooperative Disaster Child Care, New Windsor Service Center, Box 188, New Windsor, MD 21776; (301) 635-8734.

Church gives $20,000 in aid for war-displaced people

An Emergency Disaster Fund grant of $20,000 will help meet needs of Middle Easterners affected by the Gulf war.

Reports estimate that 1.4 million people may flee to Jordan, Syria, Turkey, Iran, Lebanon, and Bahrain, among other areas. The Ecumenical Relief Service of the Middle East Council of Churches (which handles funds donated through Church World Service) anticipates heavy costs in food distribution, medical supplies, and material aid. Plans include transforming family centers currently giving preventive health care into emergency clinics. It is anticipated that grants or loans of about $400 per displaced family will be given for transportation and provisional settlement.

Historic peace churches, FOR make declaration

A statement by the ''historic peace churches'' and the Fellowship of Reconciliation (FOR) has been pubshed as a book, *A Declaration on eace: In God's People the World's enewal Has Begun.* A group of ennonites, Friends, and Brethren aveled to Geneva, Switzerland, to resent the book to World Council of hurches head Emilio Castro and to egin a dialog on the statement.

"Is loyalty to Jesus Christ compatible ith participation in war? We believe at it is not," state authors Douglas wyn, George Hunsinger, Eugene F. oop, and John Howard Yoder. The ook focuses on the people of God as "a ving parable of the new creation" and cludes a short history of peace church-OR cooperation. Contact Herald Press, cottdale, PA 15683.

Discernment committee' amed for Korea work

committee has been named to help iscern "what the shape of the Church f the Brethren mission will be in orea," reported David Radcliff, eneral Board staff for Korea.

The group has taken as its mandate the nnual Conference directives to stablish a relationship with the Korean vangelical Church and to plant the hurch of the Brethren in Korea, adcliff said. Serving with him on the ommittee are Joan Hershey, General oard chairwoman; Irven Stern, Pacific outhwest District co-executive; John ark, pastor of the Central Evangelical hurch of the Brethren, a Korean ongregation in Los Angeles; Abe Park, Korean Brethren pastor from Laguna iguel, Calif.; and Shin Il Jo, pastor of e new Korean Brethren fellowship in hiladelphia.

"We can't map out in advance how is will shape up," Radcliff said. "My wn concern is that we be open to God's eading" and to the possibility that some doors may be closed to us," he said.

The committee will decide who to ontact in Korea and will consider ifferent models for establishing the hurch, Radcliff said. The group hopes make a trip to Korea by mid-June and will sponsor an insight session at Annual Conference in July. A recommendation on how to proceed in Korea may be made to the General Board in the fall.

Refugees *get water jugs, drinking cups, and charcoal at a camp set up after authorities destroyed a camp near Khartoum, Sudan. Brethren staff R. Jan Thompson says the Sudan Council of Churches has no food to give there because donors do not want to encourage displacing other camps.*

Global warming is topic of church consultation

Representatives of North American and European churches met in Gwatt, Switzerland, in January to discuss measures pushing for international efforts to reduce "greenhouse gas" emissions.

The International Ecumenical Consultation on the Responsibility of the Churches for the Protection of the Earth's Atmosphere gathered 80 persons from 18 northern industrialized nations. Shantilal Bhagat, General Board staff for eco-justice and rural concerns, was one of nine US delegates.

The meeting proposed that industrialized nations reduce carbon dioxide emissions by three percent annually. The US delegates call on churches to give a high priority to climate change problems and urge the US government to support targeted reductions.

Over $90,000 given for disaster relief

A final grant of $40,000 was given through the Emergency Disaster Fund to cover costs of closing work on Hurricane Hugo rebuilding projects.

An allocation of $12,000 was given to purchase food and medicine for children and disabled persons in Romania.

A grant of $10,000 was given in response to food needs in the Soviet Union.

To help provide food in an airlift to 250,000 Sudanese trapped in the government-held garrison town of Juba, surrounded by rebel-held territory, an EDF grant of $10,000 was given.

In response to November's severe flooding in Washington state, $10,000 was given for Snohomish county—one of three counties hardest hit by the disaster.

A total of $3,279.47 went to cover training costs of Brethren coordinators and workers in the Cooperative Disaster Child Care program.

The church also gave $3,000 to defray the cost of medical supplies taken to Iraq by the Christian Peacemaker Team delegation that visited last November.

In response to severe crop loss due to flooding in Honduras, a grant of $2,000 went toward the purchase of medical supplies, clothing, food, and tools.

District executives endorse call to spiritual renewal

In a January 7 meeting, the Council of District Executives adopted a statement endorsing the "Call to Spiritual Renewal" issued by denominational leaders in December (see December 1990, page 10).

"We believe spiritual renewal in our districts is the key to effective ministry and denominational growth," the statement said. The executives pledged commitment to spiritual disciplines leading up to Annual Conference, including Bible study, prayer, fasting, and "meaningful worship."

The Family Life Task Force, *appointed last March, met in February to plan Annua Conference insight sessions on parenting, marriage, and family ministry, and to discuss upcoming events and involvement. The group was appointed for an interim perio until a staff position for family ministry is created (see June 1990, page 7).*

"One of the first things we did was to review the needs assessment survey given at Annual Conference last year," said executive for Parish Ministries Joan Deeter. The survey was conducted to find out what family ministries would benefit Brethren.

The task force will continue to "struggle to form a definition of 'family' that can speak to our diversity," said Deeter, "and not just rely on the traditional understanding of a family unit." Members are: ***(front row)*** *Colleen Eastis, Tom Deal, Glen Crago;* ***(second row)*** *Joan Deeter, Anita Smith Buckwalter, Susan Sassenberg, and Donald Booz. Carroll Petry is not pictured.*

Bethany Seminary group visits church in Nigeria

A group of fifteen, including Bethany Seminary students, president Wayne Miller, and professor of church history Murray Wagner, spent a two-week "winter intensive" January term traveling through Nigeria.

The group visited congregations of Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria), exchanging greetings especially with families whose children are now attending the seminary. The group also met with EYN faculty and staff at the Theological College of Northern Nigeria, where they participated in classes. They spent a day at the Yankari Game Reserve and visited a leprosarium founded by the Church of the Brethren.

Wagner, who led the group, said the richest parts of the tour were "relationships we were able to establish in person with EYN people" and the opportunity to see what Brethren mission work has done in Nigeria.

General Board announces new Africa/Middle East rep.

Mervin B. Keeney began in March as the General Board's Africa/Middle East representative. From 1978-85 he served the board in personnel positions. He was seconded to the Sudan Council of Churches as a medical administrator in 1985-87. Recently, Keeney was employed in the US General Accounting Office.

Brethren Benefit Trust board lowers pension plan age

Some Brethren Benefit Trust Pension Plan members may be able to start annuities as early as age 55, the BBT has announced. The lowered minimum age requirement, previously age 60, was set by the board of directors in November.

Plan members can begin receiving an annuity at the earlier age, effective immediately, if the employer has chosen to go with the lower age requirement. Each Brethren institution in the plan may place its own restrictions, which cannot now go below age 55.

The Annual Conference Pastoral Compensation and Benefits Advisory Committee sets the age limit for pastors and other church and district employees.

New plans for the '90s made by On Earth Peace

The On Earth Peace Assembly is expanding its ministry with additional peace academies and new approaches to peace education.

Seventeen academies are offered in 1991—up from nine last year. Most of the academies are intended for young people, and six this year will be held for the youth in specific districts. Several special academies have also been created for the needs of other groups, such as an April session to train pastors in employing peacemaking in their congregations.

Director Tom Hurst said past academies tended to focus on war and peace issues, mostly through lectures. "While we still look at our denomination's traditional understanding and teaching o peace and war, we're also broadening our focus to peacemaking tensions within ourselves—our lives at home and school, and how we respond interraciall and in the city," he said. The academie will begin "eliciting more from the young people" in terms of activity and input.

OEPA assemblies, offered twice a year, also reflect a broader view. One held last year looked at environmental issues and an assembly in December wi emphasize how to make peace with the animal kingdom.

New this year are retreats exploring peacemaking from a cross-cultural and "contemplative" standpoint, a peace

espite the war in the Gulf, leaders of churches in the Middle ast showed strong support for continuing with the February 7-20 Vorld Council of Churches Seventh Assembly in Canberra, Australia. Now, more than ever, we need that assembly," said Andrea Cano, a VCC press officer.

The first days of meetings were dominated by the war and Aboriinal issues. Concern was voiced for refugees throughout the world–specially those displaced by the war. Said Edmond Browning, bishop f the US Episcopal Church, "I believe that if Augustine and Aquinas vere alive now, and had to contend with the Smart Bomb, they would ot have reached the just war theory that they did." Asked what side od is on, Gabriel Habib, general secretary of the Middle East Counil of Churches, said God "is on the side of those who are suffering."

The US delegation led the way in condemning the war. In a docment issued by the National Council of Churches, members opposed e war on moral grounds, calling for churches to reach out to those urt by the war–to be "havens of prayer," places for discussion, and centers for nonviolence." "The words of the gospel cannot be reconiled with what is now happening in the Gulf," the statement conluded. The document was signed by 74 US church leaders, including 0 heads of denominations and 15 Catholic bishops.

Eighty thousand European youth gathered in Prague, zechoslovakia, December 28-January 2 to recognize the discouragelent of many Eastern Europeans despite newfound freedoms. Canaian Catholic Brother Emile, a member of the French-based Taize community that orchestrated the event, said sessions stressed the responsibility of Christians to be a "leaven of reconciliation at this special time in the history of Europe." Half of the participants came from Poland and for the first time in the history of Taize's regular New Year's meetings, the Soviet Union was represented.

Lutherans and Episcopalians have reached accord in talks conducted over the past 20 years which may lead to a "full communion" of the two denominations in the receiving of sacraments, liturgical functions, and the consecration of bishops. Theologians said agreement was reached over the troublesome concept of the "historic episcopate" which would allow the churches to remain autonomous while becoming interdependent. Earliest approval of the document, which is expected to receive some stiff opposition, would come in 1994 at the Episcopal Church General Convention, and in 1995 at the Churchwide Assembly of the Evangelical Lutheran Church in America.

Former US President Jimmy Carter has been nominated for the Nobel Peace Prize by the American Friends Service Committee. Carter's achievements, as listed by the AFSC, include mediation efforts in the Middle East, Ethiopia, Sri Lanka, and Somalia, as well as work on Haitian, Nicaraguan, and Panamanian elections. AFSC executive secretary Asia A. Bennet said Carter has "used the prestige and power of his position as an ex-President–not for personal advantage or gain–but to address some of the most intractable problems that exist in various parts of the world."

amp training for Sunday school eachers and Bible school leaders, and an 'elderhostel'' program for senior itizens.

A master list of pastors, speakers, ounselors, and peace educators is also eing compiled. ''Eventually, people an call up looking for workshop leaders nd peace trainers, and we'll be able to ell them who they might contact in their rea,'' said Hurst.

Geraldine Glick, OEPA president and aughter of On Earth Peace founder 1. R. Ziegler, said OEPA's overall nission is to ''educate the person in the ew to witness to the church peace osition and to help young people learn o make decisions as adults—to help eople work at solving their problems vithout going to war.'' As the program's ndowment grows, Glick hopes it will ecome self-supporting and able to ncrease its services.

Enten Eller, a Bethany Seminary tudent and OEPA board member for even years, said he sees ''education as ctive peacemaking'' and feels it is a commitment to a diverse peace education that is the strength of the program.

As for the future, Hurst hopes OEPA will become more of a resource center, offering materials for in-depth peace study and becoming a meeting place for people with varied perspectives to resolve differences. Eller said such hoped-for expansion is really a ''recapturing of an old vision'' of the founder's.

Brethren Volunteer Service Unit 195, *an extra training unit held to handle this year's overflow number of volunteers, went through orientation in Chicago January 15-25. Members are:* ***(front row)*** *Samuel Spire, Anna Fillmore, Molly De Maret, Angie Breidenstine (orientation assistant), Debbie Eisenbise (orientation coordinator), Angela Wallick, Bill Romberger;* ***(second row)*** *Todd Tijerina, Phyllis Butt (assistant to the director), Rebekah Truemper, Jan Schrock (director), Steve Cayford.*

Pilgrim on a perilous road

by Cheryl Cayford

The prospect of meeting Barbara Bush at the White House did not seem to make Yin Ji Zeng nervous. After all, the diminutive 80-year-old had been the Bush family's pastor when George Bush served as head of the US Liaison Office in Beijing, China, in the 1970s (see January 1989, pages 1, 14-16).

Yin and three other Protestant Chinese leaders (Kan Xueping, Feng Hao, and Ge Bay Juan–a woman and the only one of the delegation fluent in English) arrived in the US at the end of January for a first visit to this country. They had heard they might visit the White House, and so brought a gift worthy to give the President–a large and splendid scroll painting of two tigers. Fortunately, a February 19 date to visit the White House was confirmed.

Yin, in life's pilgrimage, has conquered many obstacles and depended on the grace of Christ. After growing up in a Brethren family, the son of Chinese Brethren pastor Yin Han Zhang, Yin graduated from seminary in 1938. One of his first pastorates was in the town of Xiyang, Shanxi Province, occupied by the Japanese and surrounded by the Communist Eighth Route Army. The Japanese thought Yin was a spy for the Communists; the Communists thought Yin was a spy for the Japanese. Finally the Japanese accused him of being "a running dog of the American people." He was ordered to fetch his family, then living in the town of Pingding, and bring them back to serve the Japanese.

He left town very early on the second morning after the interview.

In 1941 Yin was invited to go to work with the Presbyterian church in Beijing. At the end of World War II, the Chinese Civil War began in earnest. Yin and his family joined the Church of the Brethren missionaries in Christian work in Sichuan Province. But upon completion of the Revolution in 1950, Yin returned to the Presbyterian church in Beijing.

The Communist government reorganized all the churches in China and labeled some pastors "rightists." What had been 64 churches and at least 10 denominations in Beijing were "mixed up," as Yin says, into four congrega-

Left: *Pastor Yin renewed ties with 100-year-old Mary Schaeffer during his US visit. The centenarian missionary served in China 1917-1950 and has known Pastor Yin since he was a little boy, although the two had not seen each other in over 40 years.* ***Right top:*** *A good-natured Pastor Yin ticks off the events of his life for interviewer Cheryl Cayford.* ***Right center:*** *Pastor Yin was hosted at the General Offices in Elgin, Ill., by General Board Asia representative Lamar Gibble and general secretary Don Miller.* ***Right bottom:*** *Pastor Yin found this old photo of himself and his family in the Brethren Historical Library and Archives. BHLA presented him with a copy, his family memorabilia having been lost in the turmoil of China politics and social upheaval.*

tions and one Protestant church. Fewer pastors were needed and Yin was sent to work on a large farm outside Beijing.

He returned in 1961, but the Cultural Revolution closed all churches and all pastors became laborers.

As Yin contemplated returning to his church work, the government religious affairs officials turned to him for help. In 1971, shortly before US President Nixon's 1972 visit, Yin was asked by government officials to return to Beijing. A leader of the Three-Self Movement–a movement for self-sufficiency among Chinese Christians–asked him to attend a meeting with two army officials.

They asked him to hold worship services for foreigners in Beijing. Yin chuckled as he remembered the meeting. The Christians refused. The army men became very polite. They acknowledged the harm done to the pastors by the political movement, but persuaded them to follow the Maoist "revolutionary foreign affairs way"–the policy, as Yin explained, of replying in friendship to the overtures of other countries.

The first foreigner to worship with them was a maid from Pakistan's embassy, who wanted to spend Christmas in a church. Others soon followed, including future US President George Bush and his family.

In 1979, at Easter, after the end of the Cultural Revolution and changes of power in the government, churches were allowed to reopen and Chinese Christians allowed to attend and worship. This they did. The number of reopened churches is about 6,000 and the number of practicing Christians in China has grown to 5,000,000–from 700,000 before the civil war. Other religions also are open and flourishing.

Theological seminaries were reopened in Nanjing in 1981 and 14 others have opened in various parts of the country since then. Yin now serves as president of Beijing's Yan Jing Theological Seminary, opened in 1986. He also is chairman of the city's Three-Self Movement and president of the Beijing Christian Council.

The "mix up" in the church has been beneficial, he reported. Christians believe in "one way," but through historical developments, have organized different churches, he said. Why not come together in one church?

Beijing's Chongwenmen church, where Yin serves as senior pastor, retains characteristics of the original denominations: Baptisms are performed by both immersion and sprinkling, and communion is celebrated in a variety of ways. Many different worship styles are used, including Saturday services for former Seventh Day Adventists.

The government has changed its attitude toward religion, Yin said. In 1949 the Communists were convinced that religion had no place in a socialist country. But the policy of attempting to eradicate all religion waned. When Yin took part in a "very important" 1988 meeting with an official of religious affairs, Christian leaders heard that the government had realized that religion would last for a long time.

The official said religion had the advantage of "giving happiness to the Chinese people's spirit," and announced that the government intended to encourage the seminaries to train more pastors. Christian leaders have seen no evidence of this actually happening, however.

Meanwhile, with help and financial support from the Church of the Brethren General Board, the National Council of Churches, and the Presbyterian Church (USA), the Chinese delegation has been able to visit with Christians in the US to see how churches here minister to their people. Lamar Gibble, General Board representative for Europe and Asia, was able to help Yin renew ties to the Church of the Brethren in visits to the General Offices in Elgin, Ill., the New Windsor (Md.) Service Center, Atlantic Northeast and Mid-Atlantic Districts, the Brethren Village (a retirement home in Lancaster, Pa.), and several Brethren congregations.

In addition to friendship and hospitality, the Brethren were able to give something back to Yin–family photographs preserved in the Brethren Historical Library and Archives. Much of his own memorabilia has been lost, and the photographs are priceless treasures. M.

Where there's water, there's

Food for the hungry

'Don't send us food,' the Los Toros people told the Brethren. 'What we really need is help to make our farms produce again.'

by Karla Boyers

In the village of Los Toros, in the province of Azua in the Dominican Republic—approximately one mile off the paved highway running from the capital city of Santo Domingo to the Haitian border—5,000 people live with only sporadic electricity and a water system that is inefficient at best.

They are largely an agrarian people, growing vegetables for sale to major canning companies in the area, which supply incentives for planting particular types of produce. Tomatoes, beans, corn, eggplant, squash, and okra compose the bulk of such "truck crops" raised. But two years of drought have left the harvest unmaterialized. The farmers turn their animals into the fields to graze on what little there is to eat. Children and adults are left ill with diarrhea and dehydration.

And yet, when the townspeople met to discuss their crisis and what they should do, instead of immediate food aid, they decided what they really could use was an irrigation pump. Although their need for a high school (the nearest is 15 miles away) or a health center (a doctor visits once a week) is great, they agreed their first priority was a way to secure water for their land to produce food for themselves.

Los Toros is one of 10 preaching points of the Church of the Brethren in the Dominican Republic and the largest of seven congregations in the province of Azua. Initial evangelism began seven years ago by Puerto Rican Brethren, who were joined by the US church after the 1990 Annual Conference action calling for expanded mission in the DR.

Last September, Santos Mota, pastor of the Los Toros church, and other Dominican Brethren called the General Board's Latin America/Caribbean representative, Yvonne Dilling, to ask for help in their hunger situation. Through the Global Food Crisis Fund (a Brethren program of relief for hunger and homelessness both domestic and overseas) $23,000 was given to Iglesia de los Hermanos in Los Toros for the purchase of a water storage tank, an irrigation pump, and a diesel engine.

Pablo Stone, a retired agricultural engineer, went to Los Toros last November to oversee the project purchases and initial installation. A member of the Disciples of Christ, he has a long history of missionary involvement in South and Central American countries, including eight years as director of Heifer Project International in Mexico.

During the 15 days he spent in the DR, Pablo met with church people, members of the five associations of farmers (approximately 150 laborers), a mothers club (many who are wives of the farmers and involved in nutrition and health care issues), and the Church World Service office in Santo Domingo.

"Many are getting desperate in terms of what to eat, some migrating to larger towns for work," said Pablo. "There are 300 children under the age of five whose mothers measure their arm and wrist circumference to classify them as first-, second-, or third-degree malnourished so they can get milk."

One of the first things Pablo did was to help Santos and others choose the pump and get the necessary materials—cement, sand, and reinforcing pipe—to begin work. The community had already gained approval to tap the government-controlled canal running beside their village.

While in Los Toros, Pablo also spent time working out a contract between the church and the farmers for care and maintenance of the system. A decision-making board of directors was formed from both church people and members of the five associations of farmers to

Opposite: Los Toros' dry river bed. ***Top:*** *Pablo Stone, with Danilo de Leon, vice-president of the Dominican Church of the Brethren Council.* ***Above:*** *Four men (including pastor Santos Mota, left) mark the corners for the irrigation project's pump house.* ***Below:*** *A Los Toros farmer prepares fields that will be irrigated.*

govern the future of the pump.

"While the pump stays in ownership of the church in Los Toros, the church has placed no restrictions on who can use it," said Pablo. Just who can use the pump, however, does depend on nature (how much water remains available) as well as basic physics. "Depending on the gravity, about 500 acres can be irrigated."

When it comes to making the schedule for pump use, the board of directors considers what stage each of the various crops is in (who needs water most now), and how much land is owned by each farmer. The more land, the more water is allotted, and the higher the dues the farmer pays.

As well as covering diesel fuel costs and other ongoing operation expenses, collected dues help pay the wages of the local man hired to maintain the system—the single paid position of the entire project. All other work has come from volunteer efforts of community members. And, all pump users are expected to rotate turns as nightwatchman.

According to Pablo, this system of "fair scheduling" is a characteristic of the people. "There is a unique spirit of cooperation to be found in the Dominican culture. They have a long tradition of helping each other farm. Others come to plow, plant, or harvest in turn of whose crop is at that particular stage. Their payment is lunch from the landowner."

When Pablo left Los Toros, construction had just begun on the pump house, and the people were digging the ditch to lay pipe. Everyone was working steadily, eager to have the system operational as quickly as possible.

Of the 1,000 families in Los Toros, about 150 are now actively using the pump. "Initial estimates of benefitting 1,500 people directly could easily extend to twice that *indirectly* because of economic boosts to merchants and local shop owners," said Pablo. While there is hope that the irrigation pump will turn Los Toros around economically, Pablo marks September—completion of the first major harvest cycle—as "the true indicator."

Meanwhile, the people of Los Toros wait, laboring in faith as well as in hope that water will restore productivity to a parched land.

Photography by Phil Grout:

A people hungry for the gospel

Jorge Toledo, a Puerto Rican member of the Church of the Brethren instrumental in beginning Brethren mission work in the Dominican Republic, describes his motivation simply: ''Every time I went there I saw the people hungry for the gospel, hungry for interrelationships, and I started to dream. I wanted to start churches in small villages where there are no churches.''

Now there are beginning to be churches in small villages, projects to help the Dominicans lead healthier lives, and interrelationships that are a blessing to Dominicans, Puerto Ricans, and US Brethren alike. Phil Grout captures some of the spirit of Brethren mission in the Dominican Republic in his photographs shown on these pages.—KERMON THOMASSON

Left: *Two children of Viajama are absorbed in a worship service.*

Above: *A young girl lifts her hand in praise during the dedication service for the new church in Los Toros.*

Left: *A young Haitian man worships reverently in Santo Domingo.*

Above: *Santos Mota preaches during a nighttime service in Santo Domingo, his face lit only by a kerosene lamp.*

Above: *A weary man wipes the sweat off his brow as he pauses from toil in his Los Toros garden.*

Top right: *A Los Toros farmer waters his tomato plant bed.*

Right: *A pensive little girl rests outside the Viajama church.*

***Left:** Jorge Toledo (right), a member of the Church of the Brethren in Vega Baja, P. R., and instrumental in starting the mission work in the Dominican Republic, frequently visits to encourage the church and to nurture its leaders. Here he visits Viajama pastor Vidal Geraldo in his home.*

***Below:** Gathered outside the newly dedicated Los Toros church is a group symbolic of the three-way partnership that works in the Dominican Republic—Earl Ziegler (far left) and Thom Keller (far right), US Brethren from Pennsylvania; Pedro Brull (second from left) and Jorge Toledo (second from right), Puerto Rican Brethren; and Dominican Santos Mota (center), pastor of the Los Toros congregation.*

When I am Zacchaeus

by Carol Bowman Gnagy

When I am Zacchaeus,
I, too, become small—
Shriveled in spirit and soul,
A shrunken scrap of insignificant flesh,
Reduced by alienation and pain.

When I am Zacchaeus,
I, too, become small—
Separated from the human family
By taxing wrongs I have imposed—
Harsh words spoken here or there
A lack of patience,
Stubborn pride insisting I am right,
Intolerance of the truth others see,
Actions that rob others of self-worth.

When I am Zacchaeus,
I, too, must go tree-climbing—
Out on a limb,
Risking
A fall
or being seen
or a change of view.

When I am Zacchaeus,
Christ comes to me . . .
Looks me full in the face,
And loving me for all I am,
Says, "I'm coming to your heart today."

When I am Zacchaeus,
Accepted, loved, forgiven seventy-times-seven,
I, too, grow in stature.
Full-size, I reflect the image of the Great I Am—
Accepting, forgiving, loving,
Restoring to the human family what I have stolen,
Offering to my brothers and sisters love I have received.

Then, Praise God! For I have grown!
I am whole again!
Praise God!
I have grown!

Carol Bowman Gnagy, of the Sunnyslope Church of the Brethren/United Church of Christ congregation, Wenatchee, Wash., is a member of the General Board.

A time fo

by David Radcliff

Two recent phone calls demonstrated to me something of the dual challenge facing the church in a time of war. One was from a member of a Church of the Brethren congregation that was doing what we might expect a peace church to be doing these days—speaking out for peace. The other was a reminder that the church, even a peace church, has more than one dimension to its mission during a time of international conflict. Both calls also highlighted the opportunity before us in this or any time of crisis.

The first call was from a woman in the San Diego (Calif.) congregation. She and other members had joined with fellow Christians and community people in a peaceful witness to their faith in a public setting. This expression of their convictions took an additional measure of courage, since San Diego is a major port for the US navy.

Whatever negative reaction this peace witness may have engendered, the Brethren members found another response from some of those who joined them in their peace vigil that day. Seeing the sign identifying the Church of the Brethren members, several people expressed interest in knowing more about their congregation. Notable among these were some people who expressed their dissatisfaction with their own church communities because of their home congregations' perspective on the war. "I had never felt so isolated in my congregation before," said one. "With the outbreak of war, I have come to realize just how much different my beliefs are from those of my congregation as a whole."

The San Diego members plan to return to this place of witness. They want to continue to express their disagreement with the war, but are also planning to "arm" themselves with pamphlets explaining the church's beliefs, practices, and location.

The second telephone call came from a person who, like the San Diego caller, expressed strong emotions about this

rophets and pastors

war. This man's first questions had to do with a number of hymns that he could not find in the present Brethren hymnal. Spurred on by a magazine article he had read, he had looked in vain for hymns such as " Onward Christian Soldiers" and "The Battle Hymn of the Republic." " I want to know why somebody felt that these hymns didn't belong in our hymnal anymore," he said.

We can witness against a war and still show compassion toward people caught up in it.

In talking further, it became clear that his concerns were deeper than simply the inclusion of certain hymns in the hymnal. It turned out that he was a Vietnam veteran. He had grown up in the Church of the Brethren, but had found that the church seemed to turn its back on him upon his return from southeast Asia. Out of the church for a while and now back, he found some of his old frustrations surfacing. As he listened recently to announcements in his congregation about Brethren support for conscientious objectors, he wondered what the church would do with those of its members who were either in the military or who had family members there. Would those of his generation who are caught up in the war effort feel as abandoned by the church as he had felt?

I was thankful that I could tell him what I had been hearing from around the denomination. I described how some congregations had been reaching out to hose within and beyond their fellowships whose lives were being affected by his war. I told him that our church lives n tension at times like this. We need to ift up our historic peace testimony, and yet we have a responsibility to minister o those whose lives are being grievously affected by the trauma of war.

The church has both a prophetic and a pastoral ministry in time of war. At the heart of God's call to us is a deep and all-encompassing love for human beings. This is why we abhor war—because of what it does to human life. Yet this same love also must enable us to respond to the many who find themselves caught up in the very war we oppose.

Jesus showed loving concern for those people who were caught up in things of which he may have been critical. Healing the Roman soldier's slave, visiting Zacchaeus, forgiving the woman caught in adultery—all these stories demonstrate how Jesus sought out and cared for human need wherever he encountered it.

This did not mean that Jesus curtailed his witness against violence or dishonesty or unfaithfulness in marriage. It did mean that he could align himself against those things that violate human life or relationships while showing love and compassion for the people who were caught up in these same things.

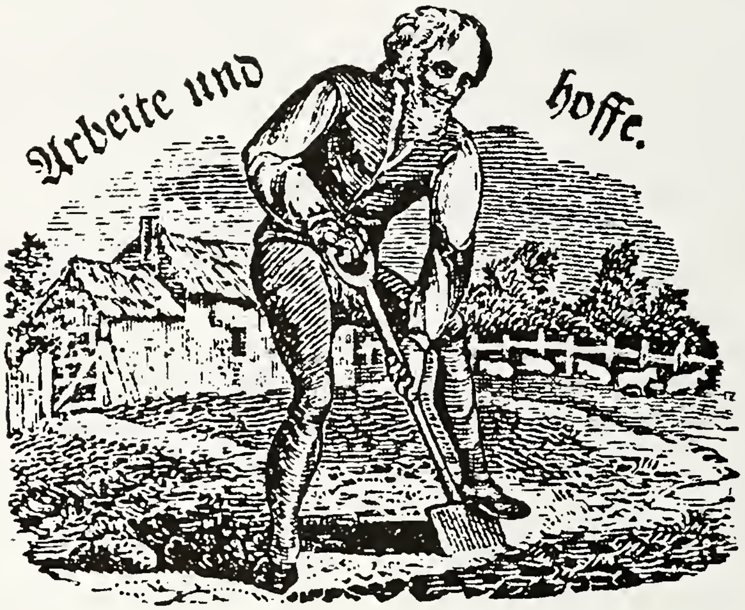
Of course, the result of Jesus' compassion for others often was that they found themselves drawn to a new way of life. So astounding was this combination of intolerance for the sin of the world with unconditional love for the people of the world, that people experienced genuine transformation upon encountering it—the miracle of the gospel.

So it can be for the church in the context of today's war afflicted world. Warfare is to be condemned as an affront to God's purposes for human life. Of this we can be sure. Yet those people who find themselves enmeshed in war and its bitter fruits are as in need of the love and care of the church as any of God's children.

If and when this prophetic witness and this pastoral compassion meet, those around us may be so surprised and delighted that they will want to know who we are. We must be ready to tell them. M.

David Radcliff is peace consultant on the General Board staff.

David Radcliff presents peace issues to a Brethren youth gathering.


Arbeite und hoffe.

"Arbeite und hoffe": "Work and hope"–from an old Pennsylvania German print.

Faith bonded by works:

The faith that saves

When people ask you, "What's different about the Brethren?" or "What do Brethren believe?" what do you tell them? What is unique about the Church of the Brethren?

With those questions in mind, we have assembled a cluster of articles that works at defining what our Brethren forebears . . . and *their* forebears, the Anabaptists . . . held to as the basis of their faith. It was a faith that withstood persecution, even martyrdom. It's a faith that we would do well to hold onto today.

by Galen R. Hackman

Read: James 2:14-26

If the Brethren have a favorite book among the epistles of the New Testament, James likely is the one. James has a concern for a practical, aggressive faith rooted in right thinking and belief. The practical nature of the book has grounded it deep in the Brethren consciousness. (See "Brother James: the First of the Brethren?" by Ronald C. Arnett, February 1989.)

Throughout this book, the issue that burns in James' heart is that of genuine faith. Authentic faith, James insists, will handle trials and temptations and it will open a person's heart to God's Word and to other people. In 2:14-26 (which perhaps was intended to be the very climax of his message), James turns to a thorough discourse on the very nature of genuine, saving, justifying faith. Genuine faith is a message that also has burned in the hearts of Brethren throughout our history. James 2:14-26 stirs our souls and our minds.

The setting of James' message

Why does James say what he does? Apparently his readers were being enticed to turn away from their commitment to a faith that was wholly integrated with works. Someone (or some group of people) was bringing to James' readers a different understanding of faith. The presence of this influence is reflected in verse 14, where James writes, ". . . *if someone says he* has faith" (NKJV) and again in verse 18, where he writes “But *someone will say. . . .*” Whether this distortion in doctrine was a result of a misunderstanding of Paul's teaching is not indicated in the passage, but clearly an influence other than James' was being felt in the Christian community.

What was the argument being presented by James' opponents? The statements that James identifies as coming from his opponents (verses 14 and 18) show that the rival doctrine was not a total repudiation of works. Instead, James' opponents presented an “either/or” alternative.

The original argument raised by the opposing teachers is implied in these verses: “What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you?” (2:14) and “But someone will say, ‘You have faith and I have works’ ” (2:18).

Rather than a total repudiation of works, what James' opponents apparently were promoting was the notion that faith and works are both vital means of expressing a commitment to God. That is, one person might have faith and another have works, and each gift should be accepted as equally efficacious. After all, they may have argued, no one has all the gifts, therefore faith is as good a gift as works, and vice versa. Either you have faith or you have works, but not both.

To this situation and way of thinking, James directs his teaching. He says, “Show me your faith apart from your works, and I by my works will show you my faith” (2:18b). James' proposition is simple, yet strong. He raises a straightforward question, “How can a claim to faith be proven if it has no visible effects?” Against this “faith alone” concept, James argues for a *working* faith. He insists on a faith bonded with works, in which both are equal aspects of a single energizing force—the faith that saves.

Genuine faith is not an empty claim

In response to the teaching of those who propose that faith alone is sufficient for salvation, James presents three stirring arguments. In the first of these (verses 14-17), he challenges his readers with the idea that genuine faith is not something barren, but rather it is dynamic, alive, and functioning in practical ways.

> *Brethren of genuine faith will, on the one hand, carry a concern for personal holiness by keeping free of immorality and the ‘sins of the flesh,’ and, on the other hand, both care about and act upon the social needs of the day.*

“What good is it, my brothers and sisters,” James challenges, “if you say you have faith but do not have works?” (2:14). Under the force of James' words we are compelled to consider what practical value a claim to faith has if there is no change in life, no outward manifestation of the new-found faith in one's conduct. Of what use and purpose would such a claim be?

James' emphasis is upon those who *claim* faith, but who cannot *demonstrate* faith. He asks very pointedly, “Can faith save you?” (2:14b). The argument (as brought out clearly by the New International Version's “Can *such* faith save him?”) is that an empty faith, unaccompanied by works, is without merit in God's eyes.

To drive home this point, James follows with an illustration right from the streets of his day: “If a brother or sister is naked and lacks daily food, and one of you says to them, ‘Go in peace; keep warm and eat your fill,’ and yet you do not supply their bodily needs, what is the good of that?” (2:15-16).

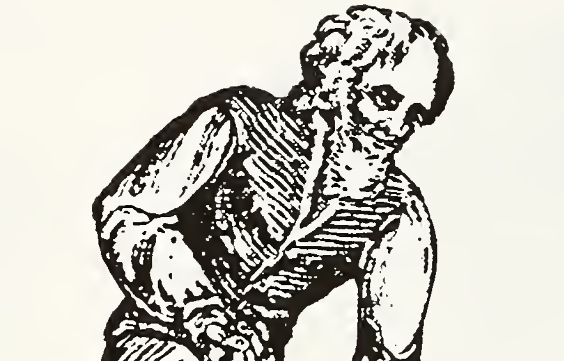
Again, James raises the question, “What *good* is it?” To wish pleasantries on someone who is suffering without also acting upon that sufferer's need accomplishes nothing except to make the well-wisher feel better. So it is with a faith void of deeds.

Genuine faith is not an empty claim. Verse 17 closes the argument: “So faith by itself, if it has no works, is dead.” This pronouncement that faith without works is dead is reminiscent of Jude's description of the apostates of his day being “twice dead” (Jude 1:12). A workless faith is dead both in its ability to produce fruit and in its saving value. The evidence of a dead faith is that it exists “by itself” (Jas. 2:17).

Genuine faith is not mere acceptance of a creed

With verses 18 and 19, James mounts his second attack against the kind of faith espoused by his opponents. James is combating the idea that faith alone is a suitable means of commitment to God. In verses 18 and 19, he rejects this teaching by building upon the idea that faith alone (that is, unaccompanied by works) cannot be proven.

People can make any kind of verbal



statement about what they believe. They may even give intellectual assent to an orthodox creed. James reminds his readers (and us) that no one holds to a more orthodox creed than the "demons." They readily proclaim the *shema* (the central proclamation of the Jewish faith, from Deuteronomy 6:4: "Hear, O Israel: The Lord is our God, the Lord alone"). The "demons" hold to the basic truth of the Judeo/Christian philosophy–monotheism. The "demons" do not question the truths of Christianity: They know them to be fact. However, the "demons" are not righteous in God's sight because their faith is not genuine. Their faith is mere intellectual assent–mere acceptance of a creed. With the "demons," what they know to be true somehow does not permeate into the heart and demonstrate itself in actions. Otherwise, they would no longer be "demons."

So it must be with us. Faith must find its way into the heart to affect one's feelings and into the will to change one's actions. Of course, belief in correct doctrine is necessary and important, for it is with hearing and believing that faith begins, as Paul puts it: "But how are they to call on one in whom they have not believed? And how are they to believe in one of whom they have never heard? And how are they to hear without someone to proclaim him? And how are they to proclaim him unless they are sent? As it is written, 'How beautiful are the feet of those who bring good news!' " (Rom. 10:14-15).

The church of today needs to be committed to orthodox, biblical truth. Belief that does not transform one's life, however, is insufficient for salvation. Not only is there no way for persons to prove the sincerity of their faith except by works, but also a faith that is powerless to produce works is completely dead and unable to provide any real spiritual benefit.

With these two concepts forming a foundation, James goes on to consider his final point about faith and works:

Genuine faith is manifested through good works

The third and final approach that James uses against this false idea of faith is drawn from Hebrew history, in which hi readers were steeped. James' goal is to show that whenever one is declared righteous by God, that declaration is God's gift in response to genuine faith on the part of the receiver. Genuine faith, James asserts once again, is a faith bonded with works–a working faith.

He begins with an invitation to be open-minded and learn from the history of God's actions with humanity. He asks, "Do you want to be shown, you senseless person, that faith apart from works is barren?" (2:20). His evidence follows:

First, it is argued that the great ancestor of the Jewish people, Abraham was indeed justified by works (2:21-24) (See Genesis 15:6, quoted by James in 2:23; and Genesis 22:1-19, especially verse 12.) The key verse in understanding James' argument is verse 22: "You see that faith was active along with his works, and faith was brought to completion by the works." James is not saying that Abraham's faith in God's promise (made in Genesis 15:6) was of no consequence. Rather, he is insisting that since Abraham believed with genuine faith, that faith went on to produce obedience in Abraham's life.

The key words in verse 22 are "activ along with" and "brought to completion." James uses noteworthy language to express his doctrine of working faith.

Primarily, he is saying that faith does not stand alone, but has another dimension. The *abstracts* of belief must be balanced with the *practicalities* of works. The two cooperate with each other.

James claims that through Abraham's work of obedience, his faith came to completion. The basic idea behind this word "completion" is that of "bringing to an end," "finishing," and "accomplishing." Although the word often is translated "perfect" in the more literal translations, in the original language of the Bible the word contains no idea of absolute perfection or impeccability. Rather, the idea is that the thing (or person) to which perfection is ascribed has fully completed the purpose for which it was created. It has reached its end. It has accomplished its goal.

This same meaning can be seen in James 1:2-4, where James delineates the purpose of trials. He insists that trials have the benevolent purpose of bringing faith to perfection.

James is explaining that genuine faith has a purpose—transforming character and developing obedience. He explains that when faith produces works, those works are the very fruit of faith and bring to full completion the purpose for which faith exists. The production of works in the life of the believer accomplishes the end (or goal) of genuine faith.

Abraham began his intimate relationship with God when he believed God's promise in Genesis 15:6: "And he believed the Lord; and the Lord reckoned it to him as righteousness." In response to Abraham's faith, God granted to him a righteous standing. But the faith flourishing in Abraham's heart was placed there for a purpose—to create good works, and to transform Abraham's life into one of obedience. Abraham's willingness to take the long journey with his son Isaac, and his ultimate submission to God's request, put his faith to the test and provided an outward manifestation of the faith that propelled him through life. The work proved, perfected, and completed the faith. James closes this illustration from Israel's history with the words, "You see that a person is justified by works and not by faith alone" (2:24).

James' second illustration also is taken from Hebrew history. He tells of Rahab the prostitute, who helped the Hebrew spies escape entrapment in Jericho on their information gathering mission for Joshua. (See Joshua 2:1-24, 6:22-23; and Hebrews 11:31.)

James makes the same claim for Rahab that he did for Abraham: Faith was completed by works, resulting in Rahab's justification. He asks, "Likewise, was not Rahab the prostitute also justified by works when she welcomed the messengers and sent them out by another road?" (2:25).

Why did James choose these two illustrations? Abraham is understandable: He is the esteemed ancestor of the Hebrews. But why choose the example of a woman of questionable character and of relative obscurity?

Perhaps James chose people from these two social extremes to prove a point: In contrast to each other, Abraham was a Jew, a man, and a noble person, while Rahab was a Gentile, a woman, and a prostitute. And yet, even with this polarization, Abraham and Rahab were saved by the same means.

Jew and Gentile, male and female, social elite and social outcast have but one hope of eternal life—salvation by grace through a working faith. Regardless of nationality, sex, character qualities, personality, or social standing, to be right with God requires believing God's promises with a faith that will transform the life into one of obedience. We cannot best James' closing remark, "For just as the body without the spirit is dead, so faith without works is also dead" (2:26).

Works is more than avoiding sin

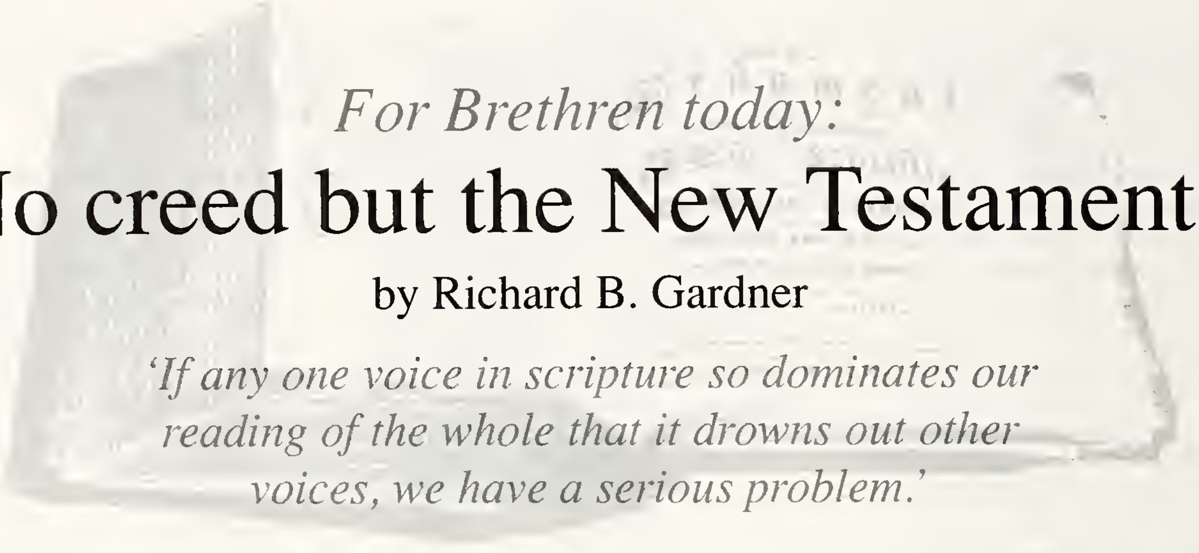
When James speaks of works, he has much more in mind than just keeping oneself free from personal sinful acts. His concept of works is dynamic, aggressive, and holistic. For James, genuine faith will produce works of a social dimension, as well as a private one. The person of faith will heed James' command to "keep oneself unstained by the world" (1:27) and also stand against showing favoritism (2:1-13), oppose materialism (4:1-2), and defend the rights of the oppressed (5:1-6)—to name a few social concerns that James addresses.

In today's world, the person of genuine faith will, on the one hand, carry a concern for personal holiness by keeping free from immorality and the "sins of the flesh," and, on the other hand, both care about and act upon the pressing social needs of the day. This may mean working to relieve world hunger, or to witness against war, or to support the victims of abortion, or to speak out for justice for minority groups, or to aid the homeless of the city streets, or to address the needs of neighbors who cannot make ends meet.

What then is genuine Christianity?

Justification comes by faith alone—the great cry of the Reformation—but *not* by the faith that is alone (void of works)—the essence of James' teaching. Genuine Christianity is both faith—right belief about the things of God—and works —right living as the people of God.

Galen R. Hackman is a Church of the Brethren missionary, teaching at Kulp Bible College, near Mubi, Nigeria.



For Brethren today:

No creed but the New Testament?

by Richard B. Gardner

'If any one voice in scripture so dominates our reading of the whole that it drowns out other voices, we have a serious problem.'

Slogans. Most of the groups or organizations I know have some slogan, some catchy phrase they use to describe themselves:

"Be prepared."

"In God we trust."

"The quality goes in before the name goes on."

"Veritas liberat."

So it is, likewise, in the Church of the Brethren. And one of the slogans we like to cite provides the title of this article: "No creed but the New Testament."

The position summed up in this slogan goes all the way back to the 18th century. According to Samuel Smith, a Quaker historian in colonial Pennsylvania, the Brethren "have a great esteem for the New Testament, valuing it higher than all other books, and if they are asked about the articles of their faith, they know of no other than what is contained in this book, and therefore can give none."

In the era of our early forebears, such a position was quite novel. It contrasted sharply with the mindset of many religious groups, who fought wars over creeds and sought to silence dissenters.

But that was then. What about today? Is the slogan "No creed but the New Testament" only a relic of history? Or does it still say something important about who we are as Brethren—and who we want to be?

Before answering that question, we need to admit up front that our cherished slogan has its dangers and limitations. Sometimes it has been abbreviated to read simply "No creed," conveying the mistaken idea that we never confess our faith or that convictions are unimportant. Sometimes the slogan is used as a basis for bashing the *Old* Testament, overlooking the fact that the New Testament constantly appeals to the Old. And sometimes, regrettably, the slogan has been *only* a slogan, mouthed by persons who know neither the creeds nor the New Testament.

So, where does that leave us? In spite of its misuse, the slogan "No creed but the New Testament" belongs with our future as well as our past. It has much to teach us about the faith we confess and the way we confess it.

The faith we confess cannot be packaged once and for all in a neat statement or system.

That particular learning did not come easily for me. Journal entries from earlier days remind me of a time when I operated with a very tight doctrinal system. I equated that system with true faith and was ready to defend it against all threats, real or imagined.

Somewhere along the line, however, the system began to crack. I came to realize that no statement of faith, no well-structured theological system, can ever nail God down. God's reality is forever overflowing our rational containers, and God's surprises are forever confounding our calculations.

This does not mean that statements of faith are wrong. To the contrary, confessing our faith is an essential part of our witness, whether in personal exchange, congregational worship, or papers of Annual Conference. Statements of faith are a means of declaring: This is how we perceive God's story at this juncture in our own story.

No matter how well we say it, however, no statement is ever the final word. No matter how well we put the pieces together, no system is ever the final system. "No creed but the New Testament" is a reminder that the mystery of God cannot be captured or exhausted in our attempts to define that mystery.

The faith we confess has a clear point of reference, a primary story from which we take our clues for interpreting all of life.

It is commonplace now to describe the world we inhabit as pluralistic. We live in a kind of cultural ''farmer's market,'' full of booths or stands displaying different texts, different traditions, different lifestyles, different ideologies. In the midst of this market, we constantly are deciding what to keep, what to sell, and what to buy. But how do we make those decisions?

The slogan ''No creed but the New Testament'' helps to define the ground rules by which we barter in the market. On the one hand, it permits us to draw from the diversity around us. Because we are not bound by a closed system, we are free to sample the wares that others offer. Who knows what God might have in store for us, from a source we least expected?

On the other hand, we are guided in this process by the New Testament story of God's agenda in Jesus Christ. We do not wander through the market as aimless consumers, but as people formed by a particular promise and vision. We are ready to explore the truth claims that come to us from other sellers. But we know that whatever is true and valid must in some way fit with our charter story, the New Testament story of God at work in the world to redeem all creation. That is our compass, our constant point of reference.

The faith we confess must be shaped by all the voices that speak in the Scriptures, not just those we know or like best.

There is a persistent tendency in the church to fasten on one element in scripture and overlook the rest. As others have put it, we establish our own ''canon within the canon.''

For some persons, this selective canon consists of a favorite section or author in the Bible—perhaps the letters of Paul, the Sermon on the Mount, or the letter of James (see page 20). For others, it may be a favorite theme or emphasis—justification by faith, liberating the oppressed, or following the way of Jesus. Whatever our preferred texts or themes, they become the lenses through which we read the rest of scripture.

To be sure, there are times when we need to focus on one particular strand of the Bible. In a culture that is obsessed with law and performance, the grace notes of Paul's letters sound a vital corrective. In a church where patriarchy still reigns, texts that challenge patriarchy deserve our special attention. In a violent society, our red-letter texts must be those that call us to peace and reconciliation.

However, if any one voice in scripture so dominates our reading of the whole that it drowns out other voices, we have a serious problem. The faith we confess will be a very distorted faith.

''No creed but the New Testament'' is a reminder to listen to all the voices of the biblical story. As in every choral concert, some of the voices and some of the numbers may appeal to us more than others. It is in the whole program, however, that we experience the fullness of God's self-disclosure.

The faith we confess springs from direct engagement with the biblical writings, not from positions taken by those who went before us.

The issue is well-stated in a query that came to our Annual Meeting in 1857: ''Would it not be better in deciding upon all subjects . . . to refer first to the Word of God, instead of first referring to the old minutes?'' With brevity and wisdom, the delegates gave the answer: ''We think it always safest to refer first to the Word of God!''

The 19th century Brethren who debated this query were free enough from the creeds of other churches. At the same time, they had become captive to a century's worth of traditions of their own making, covering every facet of life. In confronting this situation, the instincts of those who brought the query were sound. They realized that it is not sufficient to live out of traditions derived *from* the New Testament. It is essential in every generation to return to our biblical wellsprings and discover anew what is there for faith.

How easily we forget that, however. Activists can become content with the stale visions of yesterday's movements. Theologians can become mired in the language and methods of yesterday's thought systems. Church boards can become stuck in programs that respond to yesterday's problems.

The slogan ''No creed but the New Testament'' points us in a different direction. It summons us to turn afresh to the primary sources of our faith, and to let ourselves be changed by what we discover.

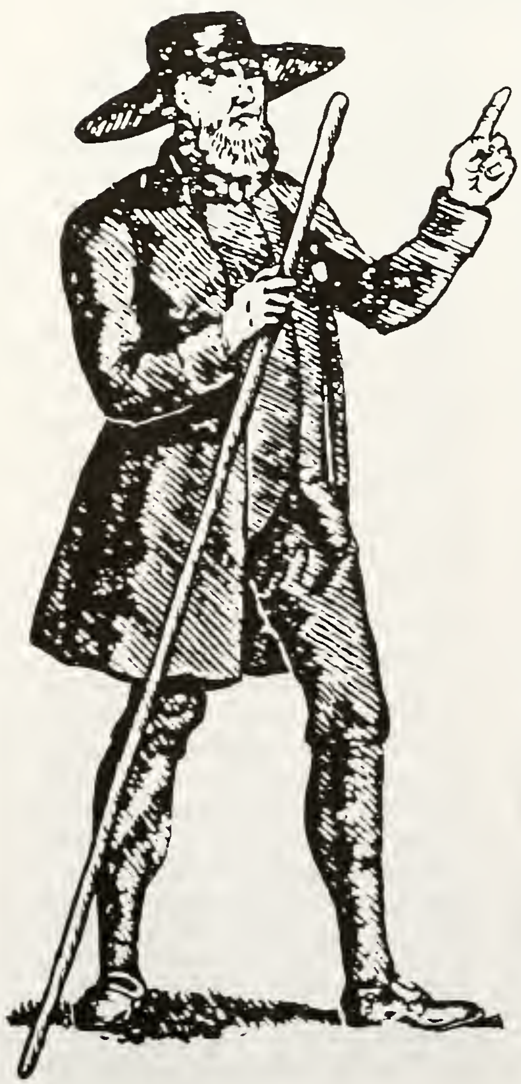
A Brethren tract from the 18th century describes this process of discovery and transformation rather well: ''The necessity of Christendom requires that all the words of Christ and his Spirit be so read, considered, and believed . . . that the entire New Testament is written into the hearts of its readers, until their lives become living letters of God in which one can read all the commandments of Jesus Christ.''

When and where this happens, ''No creed but the New Testament'' is more than a mere slogan for us to recite. The word has become flesh, text incarnate in life.

Richard B. Gardner is assistant professor of New Testament at Bethany Theological Seminary, Oak Brook, Ill. He also serves as director of ministry training on the General Board staff.

Truths no

by Paul W. Keller



In Philadelphia of the late 1720s, Benjamin Franklin was just a young buck, at least 50 years away from becoming the gentle philosopher, scientist, and statesman of our history books. The German immigrants who would become today's Church of the Brethren had been in town scarcely a decade. Yet, the Dunkers, as they already were called, were getting a bad press in the City of Brotherly Love. So were other sects that espoused peace, particularly the Quakers, who had gone on record with their principle that no kind of war was lawful.

One day, Dunker Michael Wohlfarht fell into conversation with young Franklin. The future publisher of *The Pennsylvania Gazette* and *Poor Richard's Almanac* was still working for other printers at the time. Wohlfahrt was out of sorts. The Dunkers, he groused, were being "grievously calumniated ("bad-mouthed," we'd say today) by the zealots of other persuasions, and were being charged with abominable principles and practices to which they were utter strangers."

Franklin listened sympathetically, and responded, in effect, "Hey! New sects often get this kind of treatment. It's par for the course." He suggested for the Dunkers ". . . it might be well to publish the articles of their belief and the rules of their discipline."

Wohlfahrt had heard that line before. He told the printer that the idea had been proposed and discussed among the Dunkers and they had decided against it, for these reasons:

> "When we were first drawn together as a society, it had pleased God to enlighten our minds so far as to see that some doctrines which were esteemed truths, were errors, and that others which we had esteemed errors were real truths. From time to time he has been pleased to afford us further light, and our principles have been improving and our errors

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Michael Wohlfahrt: 'Denouncing vengeance'

The Michael Wohlfahrt who modestly told Benjamin Franklin of being unsure that he had arrived "at the perfection of spiritual or theological knowledge" was no longer assailed by uncertainty once he joined Conrad Beissel's Ephrata society. Franklin affords this vignette of "Brother Angonius" as gadfly at best and prophet of doom at worst, in the September 24, 1734, issue of *The Pennsylvania Gazette*:

"Yesterday morning Michael Wohlfahrt, one of the Christian Philosophers of Conestoga, appeared in full Market in the Habit of a Pilgrim, his Hat of Linnen, his Beard at full Length, and a long Staff in his Hand. He declared himself sent by Almighty God to denounce Vengeance against the Iniquity and Wickedness of the Inhabitants of this City and Province, without speedy Repentance. The Earnestness of his Discourse, which continu'd near a quarter of an Hour, the Vehemence of his Action, and the Importance of what he delivered, commanded the Attention of a Multitude of People. And when he had finished, he went away unmolested."

so self-evident

> diminishing. Now we are not sure that we have arrived at the end of this progression and at the perfection of spiritual or theological knowledge, and we fear that if we should once print our confession of faith, we should feel ourselves as if bound and confined by it, and perhaps be unwilling to receive further improvement, and our successors still more so, as conceiving what their elders and founders had done to be something sacred—never to be departed from.''

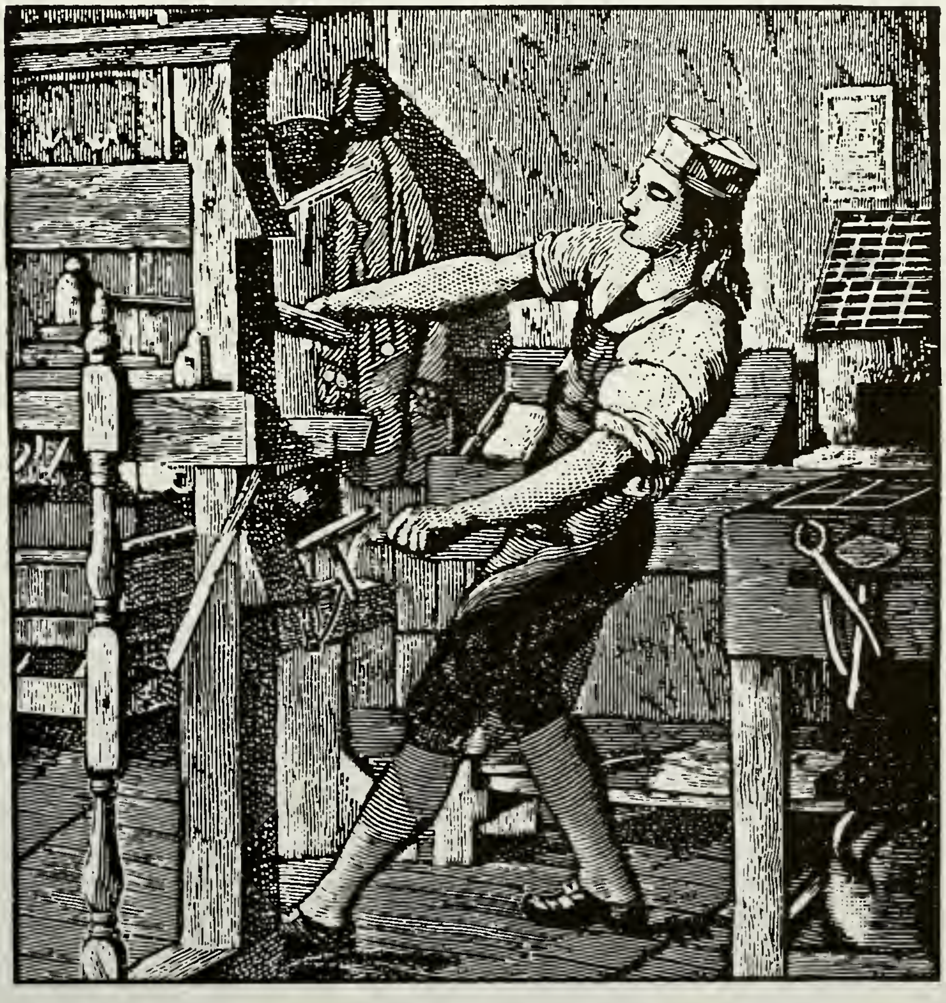
Ben Franklin was mightily impressed. This modesty in a sect,'' he wrote ears later in his autobiography, ''is erhaps a singular instance in the history f mankind, every other sect supposing self in possession of all truth and iat those who differ are so far in the rong. . . .''

Pretty heady stuff, that kind of praise. 'oo bad that Michael Wohlfahrt did not ve up to the image projected to enjamin Franklin. Prominent in the onestoga congregation of the Dunkers, e came under the sway of maverick onrad Beissel and locked horns with ne Dunkers' leader, Alexander Mack. Vhen Beissel split off and began orming the Ephrata society, Wohlfahrt ollowed him and became his faithful Brother Angonius.'' He became nathema to Mack's followers, appearng in their meetings and, claiming to peak by direct revelation from God, enouncing those who refused to submit Conrad Beissel's teaching and adership.

In spite of Wohlfahrt not living up to ranklin's billing, the truth is that the rethren are part of a remarkable

The 'first' Brethren gathered together because they were not satisfied to accept the state church catechism as a final word. They saw that human beings . . . and their institutions . . . were too faulted for finality. We were, at our beginning, dissenters from certainty.

Benjamin Franklin wasn't a big name yet when he met Michael Wohlfahrt.



tradition, whose unusual roots we often overlook. We marvel at the insight and wisdom of the founders of this nation—Franklin, Thomas Jefferson, James Madison, and the others. They had a vision of checks and balances in government that proved durable and produced a model that has served other nations.

For similar reasons we should appreciate the insights of our Church of the Brethren founders. They sensed two truths not so self-evident to members of other religious groups: 1) Understanding is never complete, and 2) written authority can be injurious to your mental and spiritual health.

Understanding (religious and otherwise) is never complete; it is a process.

The Brethren founders knew that what looked like enlightenment needed more enlightenment. As Wohlfahrt explained, "Doctrines which were esteemed truths were errors, and . . . others which we had esteemed errors were real truths." Then the founders came to a conclusion that is the very essence of all learning: "Now we are not sure that we are arrived at the end of this progression."

There is profound humility in that statement. It acknowledges that human beings are limited, that their knowledge is incomplete, and they have personal needs and wants that color anything they think or believe.

Michael Wohlfahrt's statement represents a shining moment in our history, consistent with how our whole fellowship had its beginning. That little cluster of "first" Brethren gathered together because they were not satisfied to accept the state church catechism as a final word. They saw that human beings . . . and their institutions . . . were too faulted for finality. We were, at our beginning, dissenters from certainty.

Written authority can be injurious to your mental and spiritual health.

Consider Wohlfahrt's words: ". . . [W]e fear that . . . we should feel ourselves as if bound and confined by (a printed confession of faith) . . . and our successors still more so, as conceiving what their elders and founders had done to be something sacred—never to be departed from."

People are seduced by two temptations—the desire for certainty and the wish to control the thinking of others. Early Brethren sensed a need to resist

J. H. Moore: 'Spoiling a little history'

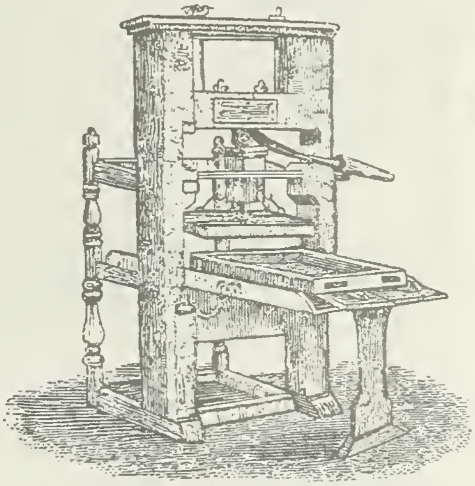
Editor J. H. Moore wrote in the May 2, 1931, *Gospel Messenger*, "We must spoil a little history for some of our writers and public speakers. It has been frequently asserted that the Brethren of colonial days refused to formulate and publish a statement of the faith and practice of the church for the reason given by Michael Wohlfahrt (in his conversation with Benjamin Franklin)." Moore's speculation was that Franklin ". . . seems not to have known that there were two separate bodies of people then known as Dunkers or German Baptists; one with headquarters at Germantown and the other at Ephrata. . . ." Wohlfahrt, claimed Moore, ". . . was not a member of the Church of the Brethren."

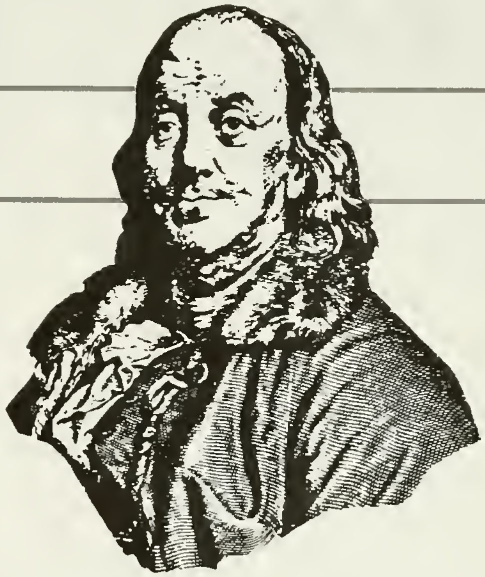
Moore, who called Conrad Beissel and his followers "dreamers, theological speculators and mystical in the extreme," had as his main point the contention that Mack's followers, on the other hand, ". . . had some understanding about their tenets, faith and practice, their doctrinal claims. . . ."

He countered other writers' claims that Wohlfahrt was speaking to Franklin about Alexander Mack's followers by citing Mack's publications *Grundforschende Fragen (Basic Questions)* and *Rechte und Ordnungen (Rights and Ordinances).*

Michael Wohlfahrt was born in 1687 in Memel (now in Lithuania). He migrated to Pennsylvania in the 1720s and was baptised by Conrad Beissel in the Conestoga congregation in 1725. Devoted to Beissel, Wohlfahrt followed him when he broke with the Brethren in 1728. He remained an active member of the Ephrata society until his death in 1741.

J. H. Moore wrote off Michael Wohlfahrt as one who ". . . probably did some good, but as a proselyter, a great deal of mischief, and would doubtless have passed into the realms of unknown history had it not been for the interview with Benjamin Franklin. . . ."—Kermon Thomasson





Benj. Franklin

Ben Franklin: 'Traveling in fog'

Benjamin Franklin contrasted the Brethren with those who suppose themselves in possession of all truth, who are ". . . like a man traveling in foggy weather: Those at some distance before him on the road he sees wrapped up in the fog, as well as those behind him, and also the people in the fields on each side. But near him all appears clear, though in truth he is as much in the fog as any of them."

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oth temptations. They refused to ssume they had some final word and hey refused to saddle future generaions with the weight of their authority. larshall McLuhan was right: The nedium *is* the message. Something put nto print looks more certain than it is. nyone who questions it is threatened vith the "sin" of nonconformity.

The person who wants things written lown, once and for all, is like the man in Villiam Saroyan's fable who had a cello vith only one string on it. He would sit or hours, drawing his bow over the one tring, all the while holding his finger in ne place. The man's wife put up with his awful noise for a long time, but inally she got the courage to speak to im about it. "I've noticed," she said ery quietly, "that when others play the ello, they have four strings over which hey draw the bow and they move their ingers around constantly." Her husband topped playing for a moment, looked ard at her, and responded: "You just lon't understand. Of course the others nove their fingers around constantly. They are looking for the place. I have *ound* it!"

That is a state of mind the early Brethren were determined to avoid. Hence the noncreedal church we have always been—"No creed but the New Testament."

But a new breeze is blowing across the and. The fastest growing denominations offer a menu of theological *certainties* that seems irresistible to millions of people. By comparison, the Brethren's simple fare seems pallid and insipid.

Maybe that accounts for recent calls among the Brethren for more reliance on the authority of Annual Conference, for more disciplined membership, and for dynamic certainties to reverse the slippage in membership. We yearn for unanimity and the single voice. We flagellate ourselves because we don't all hold the same theology. And we take it as a given that we are losing members because we have diluted our message.

A friend tells me of a religious sect in which dissent is quieted with the simple statement "The thinking's been done on that." There is, I fear, an increasing number of members of the Church of the Brethren who wish for a voice that speaks with that authority.

We need the message of Michael Wohlfahrt to help us stay the course. His message came at a time when the Dunkers felt threatened and put upon. Its power was in holding fast to a founding principle on the ground that it was *true*, not on the ground that it *worked*.

The Church of the Brethren has a tradition its members should appreciate. William P. Robinson reminds us in "The Unique Challenge of the Faith We Have to Share" (*Brethren Life and Thought*, Summer 1990) that we continue to make unique contributions in peace and social justice, in modeling the simple life, in service at home and abroad, and in *noncreedalism*. Now is no time for a loss of nerve. It is a time, rather, for reaffirming our beginnings: *We are a learning, questing, searching church.*

Our base is far wider than a rigid authoritarianism and, for the long run, far stronger. If it is true (and I believe it is) that we always will need "new vision" to revitalize us, the soil of openness that has been with us from our beginning is ideal for planting and nurturing that vision.

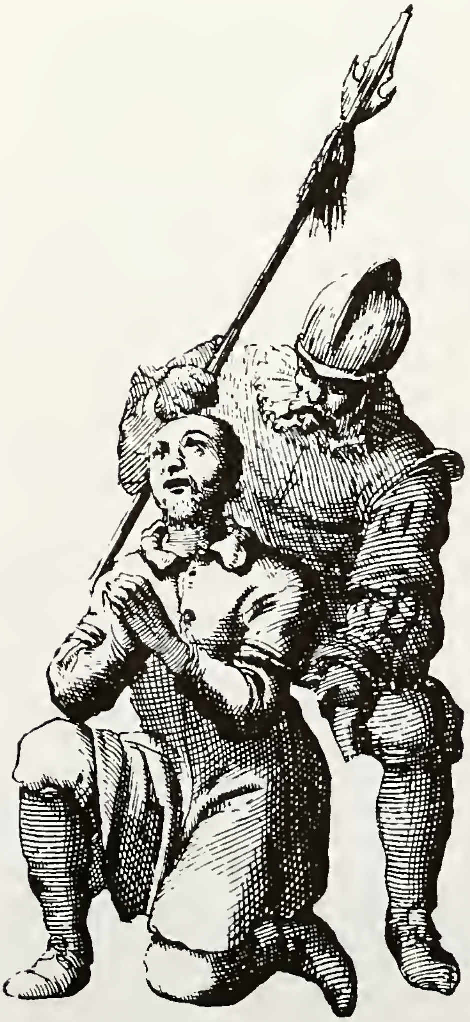
The Church of the Brethren stands as a living reminder that there *can* be commitment *without* domination, conviction *without* dogma, and action *without* intimidation.

Paul W. Keller is professor emeritus of speech communication at Manchester College and a member of the Manchester Church of the Brethren, North Manchester, Ind. In the middle 1940s he served as an assistant to MESSENGER *editor Desmond W. Bittinger.*

Brethren and Their Faith

Remembering our martyr

Hated by Protestants and Catholics alike, the Anabaptist 'radical reformers' not only were bent on reforming the church but on restoring it. The price for many was martyrdom.



by Kermon Thomasson

In today's world of religious pluralism, it's hard to imagine people in the 16th century being tortured, burned at the stake, or drowned over the issue of how one is to be baptized.

Even after the Protestant Reformation, infant baptism—the accepted mode for most of Christian history—remained in practice. Baptizing only adults—those who *chose* to be baptized—was a far-out notion that cut at the heart of both church and state.

Yet it was just one of many revolutionary ideas of the Anabaptists (''rebaptizers'')—the ''radical reformers.'' The issue of civil government was another factor in the creation of Anabaptism. Some of the Anabaptists wanted a totall self-governing church, free of government meddling. And these radicals didn't want merely to reform the church they wanted to restore it wholly to what they perceived to be its initial purity an simplicity.

Elaborate church bureaucracies rankled the Anabaptists. Decisions, they

Dirk Willems rescues his pursuer

Dirk Willems, of Asperen (in today's Netherlands), as an Anabaptist, was being held i a castle turned into a prison. He let himself out of a window with a rope made of knotted rags, dropping onto the ice that covered the castle moat.

Seeing Dirk escape, a guard pursued him as he fled. Running across a pond covered with thin ice, the emaciated Dirk did not break through. His heavier pursuer, however, did not make it. Dirk heard his cries, turned back, and rescued him. The ungrateful guard seized Dirk and returned him to captivity.

Tradition holds that Dirk's execution by burning was bungled, with a high wind blowing the flames away from him, delaying his death. The town's present-day citizens consider Dirk a folk hero and have named an Asperen street in his honor.

declared, should be made not by a hierarchical leader but by the entire congregation.

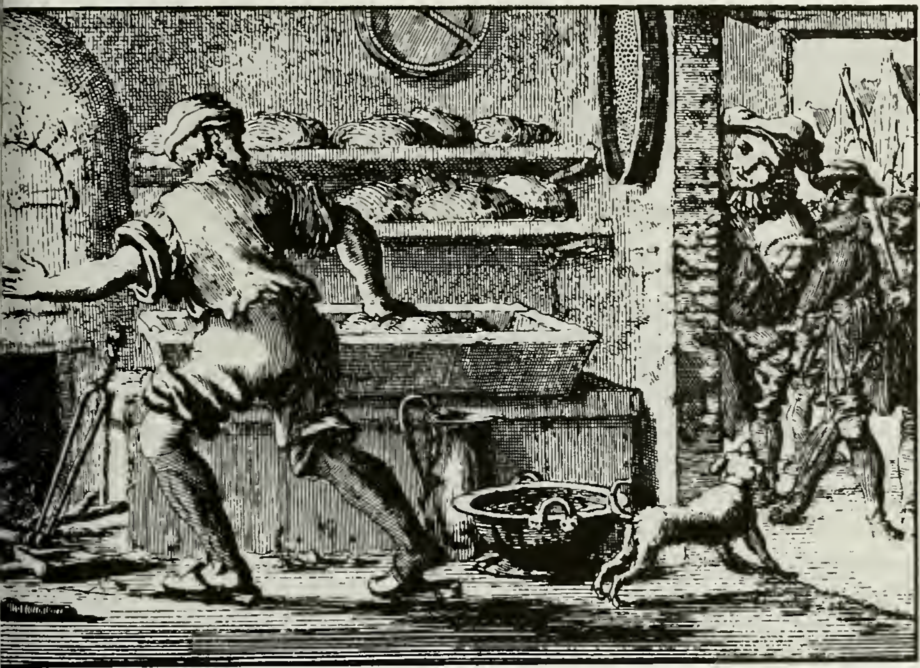
Separation of church and state was another central Anabaptist tenet. The church, they said, is to be composed of free, "uncompelled" people. One's conscience should not be coerced by the state.

The Anabaptists saw nonviolence as central to Jesus' teaching, so pacifism was another important feature of their lives. Jesus' followers should be distinct from society, even a society that called itself "Christian."

Anabaptism was too much for both the traditional Catholic church and the new Protestant followers of Martin Luther and the other great reformers. For them, Anabaptist extremism justified their being persecuted, executed by fire, sword, garrote, gallows, or drowning. Thousands of Anabaptists paid for their convictions with their lives.

A Dutch writer, Thieleman Jansz. van Braght, wrote and published in 1660 a massive book on the persecutions because he thought the Anabaptists of his time needed the witness of their forerunners who had so courageously died for their faith. The book is known today as *Martyrs Mirror*.

To illustrate a 1685 edition of the book, a premier Dutch printmaker, Jan Luyken, produced 104 copper plates that captured scenes of public torture and



Augustijn, an Anabaptist baker in Beverwijk, thought he was safe, having the town police officer as his protector. But while the friend was out of town, Augustijn's enemies seized him and took him away to trial and execution.

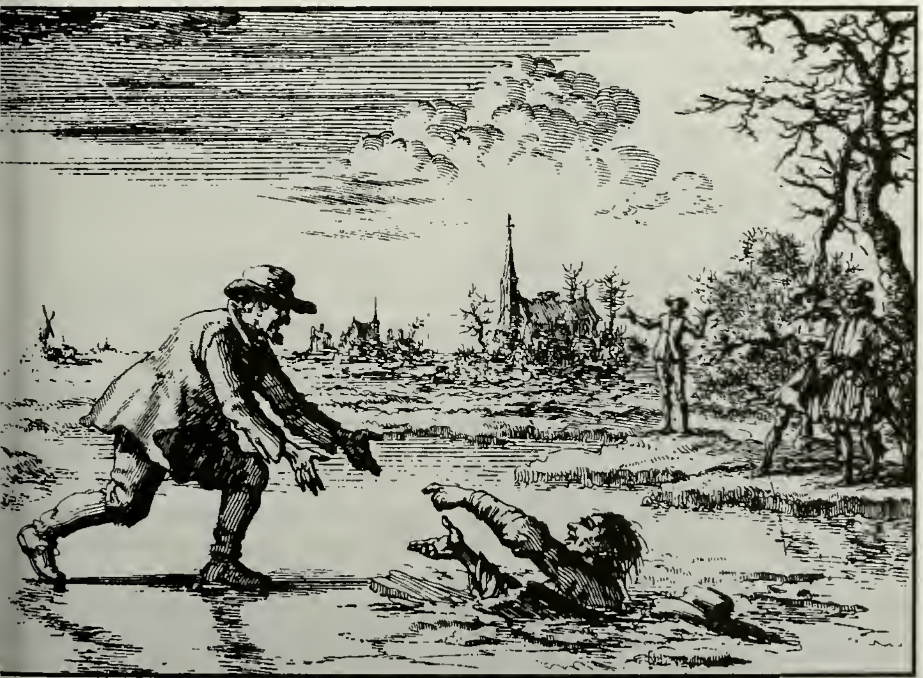
An Anabaptist loses his cover

ugustijn, a baker of Beverwijk (in today's Netherlands) was an Anabaptist who had he protection of the town's police officer. But one day the mayor, a fanatic of the aditional faith, had Augustijn arrested while his friend was out of town. Surprised at is breadmaking, Augustijn had no time to escape. He was hastily tried, sentenced to eath, and rushed off to a bed of hot coals.

The taunting mayor assured Augustijn that he was destined for hell. The doomed an turned on his persecutor, sharply commanding him to appear for judgment before od within three days.

Immediately after the execution, the mayor fell ill. Deranged in mind, he cried ut over and over, "Peat and wood," and died within the prescribed three days.

irk Willems rushes back to save his pursuer, only to be returned to captivity.



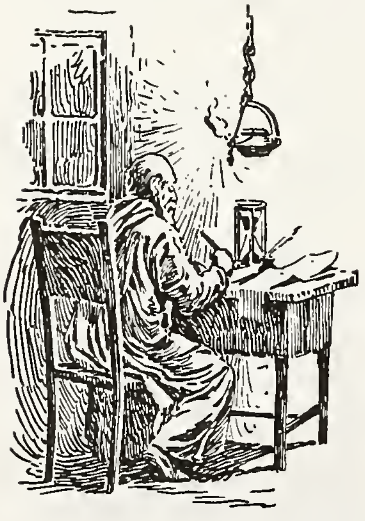
death. Until recent years the original plates were thought to have been lost in the destruction caused by World War II. But 30 of them were discovered in 1975—straggling survivors of a 300-year odyssey.

Seven of these plates were purchased in 1977 by an Old Order Mennonite historian, Amos Hoover, of Lancaster County, Pa. The other 23 plates disappeared into the hands of a Rhineland art collector by the name of Lamberts. Hoover retained two plates and sold his other five to interested persons and institutions. The Brethren Historical Library and Archives acquired one, and Bethany Theological Seminary another. (See sidebar, page 33.)

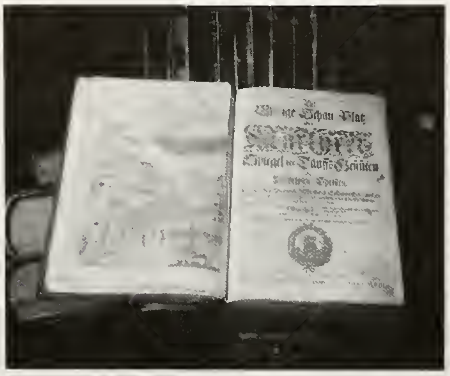
In 1988 Hoover got word that the art collector had died and the remaining plates were up for sale. After a tedious round of negotiations the plates were purchased on behalf of various Mennonite patrons.

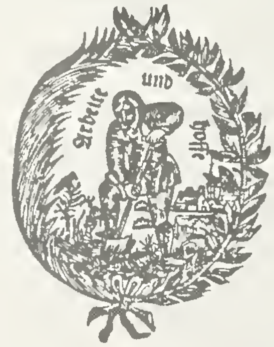
Good Books, of Intercourse, Pa., recently has published *Mirror of the Martyrs*, in which is reproduced the 30 etchings matching the copper plates now known to exist. Brief versions of the stories that the etchings illustrate are told by the book's authors—John S. Oyer and Robert S. Kreider. Oyer teaches at Goshen (Ind.) College and Kreider has taught at Bluffton (Ohio) College and Bethel College, North Newton, Kan.

Write Oyer and Kreider, "These artistic works should . . . be received gratefully as a conduit of a collective memory. Encompassed by the caring wings of story, a people nurtures and passes on its faith. These ancient plates offer an opportunity to tell in fresh ways



Ephrata prior Peter Miller spent three years translating Martyrs Mirror. *The result was a huge 1,500-page, leather-bound tome (below). The Ephrata logo (above, right) says, "Work and hope."*





Ephrata prints a Martyrs Mirror

At the request of Pennsylvania Mennonites, the Ephrata society, a group that broke from Alexander Mack's followers in 1728, printed a new edition of *Martyrs Mirror* in 1751 that ran to more than 1,500 pages. Jan Luyken's illustrations are not carried in this edition. It did feature, however, a frontispiece depicting the immersion baptism of Jesus. This was left out of copies sold to Mennonites, who did not baptize by immersion. Brethren buyers, who held to trine immersion, got copies with the baptism scene intact.

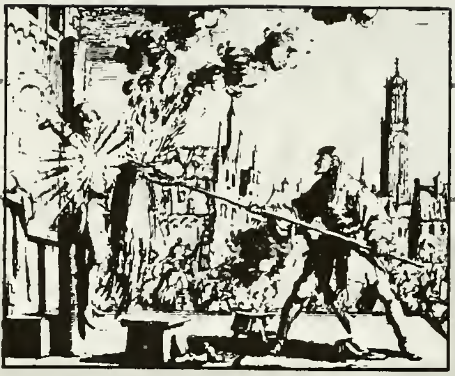
Peter Miller, prior at the Ephrata Cloister, had the task of translating the book. A visitor to the cloister in 1753 recorded his conversation with Miller: "He showed me the *History of the Persecutions of the Anabaptists*, a large and thick folio volume, which he himself had translated from the Holland into the German language, and had afterwards had it printed there in Ephrata, saying that it was the largest book that had been printed in Pennsylvania, as also that he had labored for three years upon the translation, and was at the same time so burthened with work that he did not sleep more than four hours during the night. . . ."

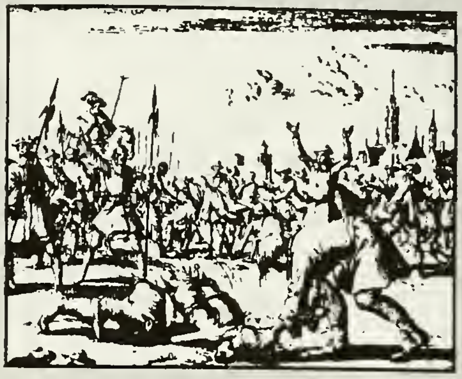
When the Revolutionary War broke out in the 1770s the American army seized from the Ephrata Cloister the remaining stock of the book, using the paper for cartridge wadding . . . to the consternation of the pacifist community. As recorded in the society's official record, *Chronicon Ephratense*, "This gave great offence in the country, and many thought that the war would not end favorably because the memorial of the holy martyrs had been thus maltreated."—KERMON THOMASSON

3rethren own *Martyrs Mirror* plates

wo of the 30 Jan Luyken copper plates, from the seven acquired in 1977 by Amos oover, were purchased by Brethren institutions. The Brethren Historical Library and rchives, in Elgin, Ill., now owns the plate depicting the execution of Hendrik emkens. Eemkens, an illiterate tailor from East Frisia (islands off the coast of ermany), used his vast store of memorized scripture to counter the arguments of the ergy who tried to make him recant. At Eemkens' execution a bag of gunpowder was ing around his neck and fired before his body was burned. His executioners consid-ed killing with gunpowder more humane than the slower burning to death.

Bethany Theological Seminary, in Oak Brook, Ill., owns the plate depicting the ecapitation of Wolfgang Binder, of Scharding, Bavaria.





endrik Eemkens (above, right) was executed "humanely" by the exploding of a bag gunpowder tied around his neck. Wolfgang Binder (right) was killed by ecapitation, a more common means of execution practiced in the 16th century.

ow in perilous times the faithful llowed Christ with joyful abandon."

The plates carry a universal story, the ithors point out. "Although denying e practice publicly, many governments ill carry out evil acts of torture. More isoners of conscience languish now in nely cells than in the 1500s. In the)th century more people have been lled for conscience sake than in any her century in history. The Anabaptist artyrs have kinship with a host of artyrs past and present."

The Brethren, whose movement was unded in Schwarzenau, Germany, in 708, were latter-day Anabaptists who perienced persecution in Europe that id nothing of the dimensions of the orrors depicted in *Mirror of the 'artyrs.* Yet those martyrs writhing in gony in Jan Luyken's etchings are the iritual ancestors of us Brethren of day. Separated from us by four enturies, still they are our sisters and others in the faith. Struggling to live it our Anabaptist beliefs in today's uralistic and materialistic world, we ive much to learn from the iges of this book.

* * *

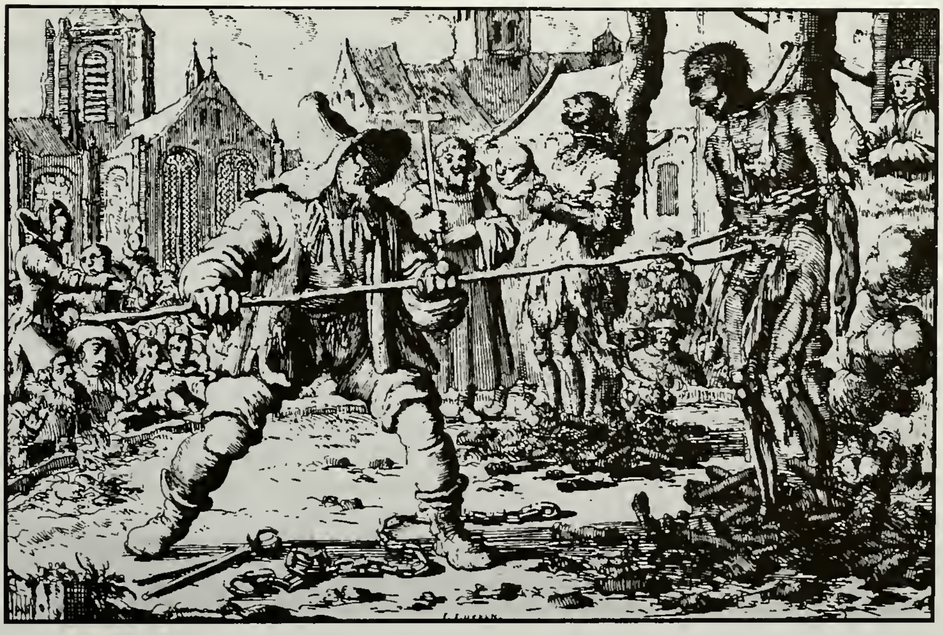
Mirror of the Martyrs is available om Good Books, Main St., Intercourse, A 17534. Tel. (717) 768-7171.

The horror of it all

Even we who can remember Ku Klux Klan lynchings of blacks and Jews not so long ago and all of us who are jaded by the violence we see on television (including the killings in the Middle East) are horrified by the carnage of the Anabaptist persecutions portrayed in *Mirror of the Martyrs.* Executioners frequently bungled their gory work and were derided in turn by spectators in the carnival atmosphere of the event.

The executioner strangled, then burned David van der Leyens of Ghent (in today's Belgium). After the coals had died down around David's supposedly lifeless corpse, spectators cried out that he still lived. Goaded by their jeers, the executioner plunged a large iron fork into David's breast.

The executioner makes sure that David van der Leyens is no longer alive.



EVANGELISM LEADERS ACADEMY

1991

July 22-25
Manchester College
N. Manchester, Indiana

August 5-8
Bridgewater College
Bridgewater, Virginia

Cynthia Hale
Pastor, Ray of Hope Christian Church, Decatur, GA.

Herb Miller
Executive Director, National Evangelistic Association; National Leadership Institute.

July 29-August 1
University of LaVerne
LaVerne, California

August 12-15
Warner Pacific College
Portland, Oregon

Gary Demarest
Associate Director of Evangelism and Church Development, Presbyterian Church USA.

Jeremiah Wright
Pastor, Trinity United Church of Christ, Chicago, IL.

July 15-18
McPherson College
McPherson, Kansas

August 19-22
Life Enrichment Center
Leesburg, Florida

Frank Harrington
Pastor, Peachtree Presbyterian Church, Atlanta, GA.

Eddie Gibbs
Professor of Evangelism, Fuller Theological Seminary, Pasadena, CA.

Brochures and an interpretative video are available.

Contact: Evangelism Leaders Academy
1451 Dundee Avenue Elgin, IL 60120 1-800-323-8039

stepping STONES

by Robin Wentworth App

Horror movies scare the daylights out of me.

Whenever I watched one as a kid it was weeks before I could make it through the night without a trip to my parents' bed. Even now, if I accidentally glimpse a scene during a preview I have an irrational urge to cross myself and recite the rosary . . . except that I don't know the rosary.

So while I don't make a habit of watching them, it seems to me that the "horror" component of typical horror movies revolves around dead things that won't stay dead—zombies, vampires, mummies, ghosts—dangerous creatures that are *supposed* to have died but who continue to terrorize the living because they are not *really* dead.

On the psychological level, the same scenario repeats itself in our lives. Often we are most terrorized and immobilized by some past occurrence that's supposed to be a dead issue, but instead keeps reaching out from its grave. It may be a guilty secret, an honest mistake, a destructive habit, an old grudge, or the silent shame borne by an assault victim. But what inevitably happens in many a person's life is that one mistakenly assumes that such things are dead when they're only dormant . . . buried alive.

Among the most frequently voiced misconceptions concerning the therapeutic process is the idea that "all the therapists do is dwell on the past and blame the parents for everything. Why dredge all that stuff up. . . . Aren't we supposed to forgive and forget and just get on with life?" Yeeesss, but . . .

Haven't you placed carefully wrapped leftovers in your refrigerator, forgotten about them, and then found them spoiled? In spite of the cool temperature, in spite of being sealed off from other perishables, eventually the stench of the spoiled food permeates the whole compartment and if you don't act fast the good stuff is contaminated by the rotten.

And haven't you seen cuts and abrasions that on the surface seemed to be healing over, but underneath were teeming with infection? Everyone knows that in such cases you can't cure the infection unless you reopen the wound.

Ignoring something does not make it go away. Denial is not death. In order for a painful part of our past to die, it has to be killed. In order to kill it, we must do battle. And in order to do battle, we must confront it. Then and only then can we bury it and expect it to stay buried.

In his letter to the Corinthian church, Paul stresses how that which is sown does not come to life *unless it dies* (Cor. 15:36). If the seed does not die, it will not produce fruit. Newness then can only happen after a death and a burial. On a spiritual level, we symbolize this through baptism. However, we run into problems when attempting to apply this principle in our day-to-day lives and personal histories, because "dying" hurts and "burial" is hard work. Which is why most people avoid doing either.

Consequently, the therapeutic process often necessitates a confrontation battling the "psychological zombies" and "emotional mummies" so they can be killed and buried. Which in turn sets us free to newness—new options, new possibilities, and new depth in relationships without the icy fingers of not-yet-dead issues clawing at us from incontinent "graves."

In horror movies, the story reaches a resolution only after the protagonist successfully kills the frightening creature. In real life the death of old fears, memories, and resentments also brings a successful resolution. But left to themselves they usually don't die; they only fester. Confronting them releases us from their grip, neutralizes their power, and allows "forgetting what lies behind and straining forward to what lies ahead" (Phil. 3:13).

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

Close to Home

Have you noticed? MESSENGER has gotten closer to home.

We've expanded our local news into two sections–In Touch and Close to Home. In Touch profiles people we'd like you to meet. Close to Home highlights news of congregations, districts, colleges, and other local and regional life.

But that's not all. Mixed Reviews offers you a Brethren critique of various media. Turning Points lists new members of the church. And the informal Stepping Stones column is designed to help you through life's ups and downs.

Take a closer look. We're closer to you.

MESSENGER. We're bringing you home.

Letters

Encouraging disciple makers

As pastor of the Elkins congregation, I am extremely grateful for the gift of February MESSENGERS to our members. Many of these Brethren will really enjoy reading MESSENGER . . . most of them for the very first time.

I really like the new format of the magazine. And it's uplifting to see new members listed. That encourages our congregations to work hard at making disciples.

D. Arnold Naff Sr
Elkins, W. Va

Stirred by February issue

The February MESSENGER was great. I liked the cover and other pictures, the print, the church news, the mission news, and all the other informative articles. Continue on!

Erma Petr
North Manchester, Ind

A few years ago I wouldn't have bothered to read MESSENGER. But I have been deeply moved by recent issues, such as December 1990 and February.

I was particularly stirred by the February issue, which I read in Colorado, while at a district stewardship commission meeting. Joyce McFadden's piece on spiritual renewal, Bob Bowman's ''A Lawyer With Convictions'' (which makes me want to know our moderator and brother Phil Stone), and ''Cain Lackey: A Mountain Legend''

The opinions expressed here are not necessarily those of the magazine. Readers should receive the in the same spirit with which differing opinions ar expressed in face-to-face conversations.

Letters should be brief, concise, and respectful o the opinions of others. Preference is given to lette that respond directly to items read in the magazin

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

e some of the most moving reading yone could find.

These articles are spiritually uplifting d upholding to one who affirms that e Church of the Brethren needs new rection . . . in the midst of more than a ndful of Brethren who hold a pharisai- l view that the Church of the Brethren n do no wrong.

Larry L. Ditmars
Lincoln, Neb.

auding the legend

ne Cain Lackey "legend" was much preciated. It provided insight into our rlier Brethren–how they lived and w they influenced our church of day.

Tucked away among the hills and lleys of Pennsylvania, Maryland, rginia, and West Virginia, there must many more stories like this one. I sh our Brethren historians would write em up for us.

Glenn Klahre
Everett, Pa.

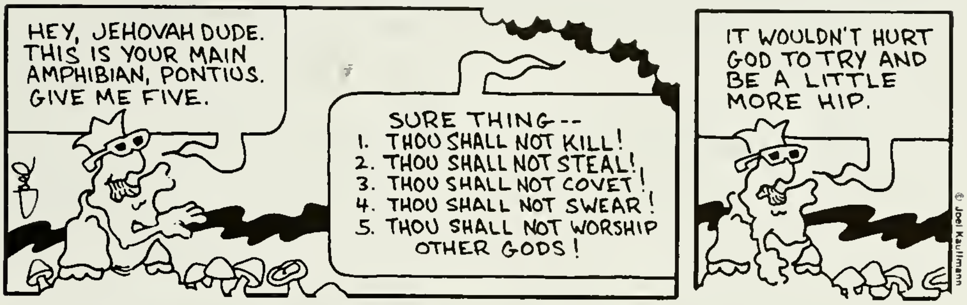
ou know the type

ne "typewatching" that Cheryl Martin scribes in "Mixed Reviews" (Janu- y, page 29) also is dealt with in the ok *Please Understand Me*, available at ost bookstores. A 75-question test veals your type. The rest of the book plains the various types in easily derstood language.

Here in Idaho District we used the pewatching with our district board and scovered that we were typical. Ninety- e percent of ministers are "intuitive elers" (IF), which means their first ncern is people and feelings. Seventy- e percent of congregations are sensation judging" (SJ), which means eir first concern is tradition and duty. ith this knowledge we can understand e conflict between ministers and ngregations: The minister asks, "How ill this program affect people?" The urch board asks, "How will this ogram affect the budget (or change

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


HEY, JEHOVAH DUDE. THIS IS YOUR MAIN AMPHIBIAN, PONTIUS. GIVE ME FIVE.
SURE THING-- 1. THOU SHALL NOT KILL! 2. THOU SHALL NOT STEAL! 3. THOU SHALL NOT COVET! 4. THOU SHALL NOT SWEAR! 5. THOU SHALL NOT WORSHIP OTHER GODS!
IT WOULDN'T HURT GOD TO TRY AND BE A LITTLE MORE HIP.
© Joel Kauffmann

Take Hold of Your Future ...

... One Step at a Time.

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Pictured with Denise (at right), a senior at McPherson College, are her parents Velva Wagner Butler and Donald Butler.

"McPherson College offers a good ratio of students to professors and a variety of opportunities to be involved in — church, academic programs, and extracurricular activities."

— Donald '55 and Velva Wagner Butler '54

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Church of the Brethren Awards — *Up to $1,000 per year*
Brethren Volunteer Service Grants — *Up to $500 per year*
Children of Alumni Grants — *Up to $500 per year*
Church-Matching Grants — *Up to $500 per year*
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** Awards are renewable for up to four years provided that students remain eligible for the grants. Some awards are based on financial need and availability of funds.*

Yes, I want to take the next step and find out more about McPherson College.

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Address ____________________
City ____________ State ______ Zip ______
Phone (   ) ____________ Year of Graduation ______

Clip and send to: Admissions Office, McPherson College, P.O. Box 1402, McPherson, KS 67460 or call collect (316) 241-0731.

McPherson College does not discriminate on the basis of race, religion, sex, color, national origin, or physical/emotional stability.

tradition)?" When you understand what is important to the other person, it is easier to be tolerant—and easier to find solutions to problems.

The book is a great resource for a board retreat, making board members better able to understand each other. Its use might make it possible for a pastor to stay in a congregation longer (see January, pages 12-18). It's also good for marriage counseling: Expectations of marriage partners become more realistic.

Public schools in Idaho use the concept to match students and teachers. An SJ (duty) teacher becomes impatient with an SP (freedom) student, who feels that few things are worth giving up personal freedom.

Dorris Murdo
Boise, Idai

From the
Office of Human Resources

NEEDED REGULARLY:
PART-TIME PASTORS

More than half of the Church of the Brethren congregations call part-time pastors to serve them! Have you considered re-locating to serve? Or in retirement, have you considered serving one of these congregations?

For further conversations, contact your District Executive or Robert Faus, Consultant for Ministry, 1451 Dundee Avenue, Elgin, IL 60120.

1991 WOMEN'S EVENT

Gifts and Giving

August 1 - 4, 1991
Elizabethtown College
Elizabethtown, Pa.

featuring

Celia Allison Hahn
Editor-in-Chief
Alban Institute Publications

$140 postmarked by June 10, 1991
$160 postmarked **after** June 10, 1991

Commuters: $100 by June 10
$115 **after** June 10

DEADLINE: July 8, 1991

For brochures and scholarship information contact
Program for Women, 1451 Dundee Ave., Elgin, IL 60120
(708) 742-5100, ext. 279

CLASSIFIED ADS

WANTED–Young adults, ages 18-35, are invited to unique opportunity for service, fellowship, worship, Bible study. Young adult workcamp in Portland, Ore., June 25-July 1, 1991 (week before Annual Conference). Young adults will team up with Habitat for Humanity in Portland, renovate number of older houses. Low income families are enabled to purchase their own homes at more reasonable cost because of this volunteer labor. Cost is $70 for entire week (inclds. food, housing, work materials, etc.). Registration forms available by writing to Chris Michael, Youth/Young Adult Ministry Office, 1451 Dundee Ave., Elgin, IL 60120.

FOR SALE–*History of the Nokesville Church of the Brethren, 1883-1950*, by J. Robert Beahm. 57-page illustrated booklet describes this Northern Virginia congregation. Included is brief history of Hebron Seminary, which in its 15 yrs. had as students or faculty Brethren leaders I. N. H. Beahm, William Beahm, Anna Beahm Mow, Baxter Mow, Sarah Beahm Miller, Samuel Harley, William Moomaw, Early Flohr, Mary Royer, Guy West, Russell West, Isaac Sanger, and J. F. Graybill. $6 ppd. Send orders to Church of the Brethren Library, P. O. Box 56, Nokesville, VA 22123.

FOR SALE–Our Family Books by Mason: *Ziegler Family Record* (revised), 1990; Va. residents, $33.50; others $32.50. *John Mason and Mary Ann Miller*, 1986; Va. residents, $32.50; others $31.50. *Michael Miller of 1692* (in process). (Miller m. 1 Susanna Agnes Bechtol; m. 2 Elizabeth Garber, widow of Nicholas Garber.) For information SASE. Write: Floyd R. Mason, 4409 Park Rd., Alexandria, VA 22312.

FOR RENT–Modern Ozark country home in south/central Mo. Three bdrms., new well, garden spot. Near Churches of Brethren. Available mid June. Contact Eldon Coffman, HC Rt. 7, Box 24, Cabool, MO 65689. Tel. (417) 962-4493.

RETIREMENT–Retiring? Come to Washington, Kan., where hwy. 36 and 15 intersect in northern Kan. Small rural town that takes care of senior citizens. Not far from several good sized towns. Small alive Church of the Brethren. Economical housing. Beautiful rolling hills, trees. Long springtime, long fall. Contact John and Edith Ditmars, R.R. 2, Box 221, Washington, KS, 66968. Tel. (913) 325-2608.

RETIREMENT–*A Consumer's Guide to Selecting a Retirement Park* can be yours free. Call now for this free educational packet. Learn 11 secrets of happy, healthy retirement park; 7 potential drawbacks of retirement parks; 9 mistakes to avoid when choosing retirement park; 26 tough questions to ask before selecting retirement park. Plus, get full details about The Willows at Camp Verde, northern Ariz., unique retirement park in clean, smog-free setting. It's all free. So call now toll free 1-800-658-5916 or write to Tom and Jan Pobst or Galen and Ruth Snell, The Willows Retirement Mobile Park, HC 75, Box 1520, Camp Verde, AZ 86322.

TRAVEL–You are invited to join Host Wayne F. Geis
President, Bridgewater College, on tour to exotic ori
Tour includes Bangkok, Kuala Lumpur, Singapore, H
Kong (July 8-22, 1991). Departure via San Francisco imi
diately following 1991 Annual Conference, Portland. In
sive price $3,290 per person (dbl. occupancy) 15-
adventure inclds. American breakfast each day, and
special dinner and cultural performance as well as l
tours in four major cities. Economical air connections to
Francisco fr. Portland, Ore.; Washington, D.C.; other po
can be arranged. For additional info. contact Dr. W
Geisert, Bridgewater College, Bridgewater, VA 22812.
(703) 828-3362; Fax (703) 828-2160; or Ms. Jacque W
Halpern, Turner Travel, (800) 542-2029.

TRAVEL–Annual Conference. A/C coach tour to An
Conference, Portland. Visit Bethany Seminary, E
hdqtrs. Hear Salt Lake City Mormon Tabernacle Cl
Return route via Victoria, Canadian Rockies, Lake Lo
Write J. Kenneth Kreider, 1300 Sheaffer Road, E
bethtown, PA 17022.

INVITATION–In Atlanta, Ga., join Faithful Servant Ch
of the Brethren for 10 a.m. church school and 11
worship at Shoney's Inn at intersection of Indian Trail a
85 North, exit 38, Norcross. Contact John and De
Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (
448-9092.

urning Points

ew
embers

nnville, Atl. N.E.: Elizabeth Light, Carl Longnecker, Sharon Clark, Beverly Finkle, Jackie Weaver, Jeff Snyder, Denise Snyder, Fran, Dale, Matthew, Michelle, and Melonie Bushong
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harlottesville, Shen.: Anne Weybright, George and Barbara Henry, Kim Seivers, Ryan Spencer, Chris Neofotis, Paul and Sarah Bowman
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hristian Church Uniting, Virlina: Charles Bennett, Dawn Bennett, Mary Lee
over Creek, M. Pa.: Dusty Bassler, Darla, Harry, and Shawn Claycomb, Larry Criswell, Mary Criswell, Kevin, Ryan, and Sherry Dilling, Jennifer Dixon, Candy Hoover, Jennifer Lear, Dorothy Long, Mark Long, Kathy Mowery, Glen Norris, Robert Reighard, Julie Ritchey, Bob, Cindy, and Lynea Wareham, Steve Weber
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ast Chippewa, N. Ohio: Marie Patton Buchwalter
lizabethtown, Atl. N.E.: Clarence and Jane Crider, Rebecca Thomas, Helen Holmes, Alfred and Darlene Myers, Kenneth and Margaret Shaffer
reen Tree, Atl. N.E.: LuAnn Gantz, Michail Gantz, Dory Schwanger, John Townsend, Ken Risser, Sue Risser, Carl Drumheller, Joanne Drumheller, Dave Heckman, Charles Stanford
rottoes, Shen.: Jack and Tina Glover, Jeanette Winegard
ndian Creek, Atl. N. E.: Timothy Schwager, Susan Schwager, Sandra White, John Hauck, Deborah Hauck, John Paul Holsey, Joyce Detweiler
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acey Community, Ore./Wash.: Helen Lawrence, Toby Gosney, Ada Webre, Johnny Webre, Lloyd, Denise, and Abner Hoage, Carolyn Spivey, Alice Colyar, Wayland Rice, Maude Rice, Helen, Millard, and Barbara Fall, Joanne Presley, Harold Boone, Leta Boitnott, Clair Boitnott, Dawn Wiggins, Ben, Pamela, and Alesha Almaraz, Bonnie Bieg
Memorial, M. Pa.: Kathleen Greenloaf, Rick Yingling, Mark, Nancy, and Heather Oldham, Craig Hinish, Eugene Feather, Robin Shaw, Brice Verbit, Tom Wareham, Kristy Hoover, Sherri Verbit
Middle Creek, Atl. N.E.: Richard Pomeroy Jr., Kathy Ann Geib, Peter Rutt, Charlene Rutt
Midway, Atl. N.E.: Lisa Hess, Debra Brubaker, Christopher Wenger, Kendra Reist, Janelle Harrell, Jason Martin, Tammy Keller, Eldon Martin, Helen Martin, Beverly Bollinger
Mohrsville, Atl. N.E.: Dustin Risser, Michelle Sensenig
Monroeville, W. Pa.: Charles Daw, Andrew Hendricks, David Kreke, Robyn Kreke, Karen Story, Robert Swearingen
Mount Vernon, Shen.: Elwood Arehart, Beth Hollen, Fred Hollen, Sherrie Tush
Peace, N. Plains: Vera Daniels, Howard Daniels, Kathy Rowe, Myrtle Dofner
Pine Creek, N. Ind.: Deanna Buss, Ralph and Joan Baughman, Arlene Cohee, Catherine Stone, Carolyn Figg, Suzanne Figg, Julie Gensinger, Jessica Platz
Pipe Creek, S/C Ind.: Brenda Starkey, Bob Daggett, Cary Stephens, Barb Stephens, Brad Dirrim
Prices Creek, S. Ohio: Heather Miller, Gregory McWhinney, Kurt McWhinney, Judith Shiverdecker, Wanda Shiverdecker
Spring Mount, M. Pa.: Myers Kimmel, Lois Kimmel
Sunnyside, W. Marva: Randy Brant
Westernport, W. Marva: Harry Kyle, Kimberly Lewis, Carl Spiker, Shirley Spiker
Zion Hill, N. Ohio: Anna Conard, Rachel Conard, Jonathan Bell, Emily Jacoben, Stacy Jacoben, David Bomberger

195th BVS Orientation Unit

(Orientation completed January 25, 1991)

Cayford, Steve, Glendale, Calif., to Washington Office on Haiti, Washington, D. C.
De Maret, Molly, Ft. Worth, Texas, to project pending
Fillmore, Anna, Buffalo Grove, Ill., to Unity House Chicago, Chicago, Ill.
Romberger, Bill, Bath, N. C., to Washington Office on Haiti, Washington, D. C.
Spire, Samuel, Dandridge, Tenn., to Central Evangelical Church, Los Angeles, Calif.
Tijerina, Todd, North Manchester, Ind., to Building with the Voiceless of El Salvador, Washington, D. C.
Truemper, Rebekah, Valparaiso, Ind., to NISBCO, Washington, D. C.
Wallick, Angela, Tulsa, Okla., to On Earth Peace Assembly, New Windsor, Md.

Licensing/ Ordination

Baker, Jimmy Lee, ordained Jan. 12, 1991, Pipe Creek, S/C Ind.
Fike, Matthew P., licensed Aug. 14, 1990, Oak Park, W. Marva
Romack, C. Richard, licensed Jan. 12, 1991, Muncie, S/C Ind.
Waas, Martha Susan, ordained Jan. 12, 1991, Northview, S/C Ind.
Wilkes, O. Magee, ordination received Nov. 10, 1990, East Valley, Pac. S.W.

Pastoral Placements

Allen, richard, from other denomination to Andrews, S/C Ind.
Bitner, Robert, from secular to Harris Creek, S. Ohio
Cloyd, Gary, from secular to Beech Grove, S. Ohio
Coffman, Eldon M., from Cabool, S. Mo./Ark., to English River, N. Plains
Elgin, Glenn, from secular to Pleasant Dale, Virlina
Griffith, Tony, from other denomination to Beech Grove, S. Ohio
Mallow, Terrell, from Glendale, M. Pa., to Maple Grove, W. Marva
Morris, Robert III, from Marion, N. Ohio, to Bridgewater, Shen.
Noffsinger, Bruce, from Mount Hermon, Virlina, to Hollins Road, Virlina
Payne, Russell, from Liberty, S.E., to Blissville, N. Ind.
Penrod, Robert, from Emmanuel, S. Ohio, interim, to Emmanuel, S. Ohio
Reeves, Marvin, from retirement, to Pleasant View, Virlina

Wedding Anniversaries

Fike, Ralph and Dorothy, Westernport, Md., 50
Marsh, Irvin and Edna, Westernport, Md., 60
Millard, Edward and Ann, North Canton, Ohio, 50
Shriver, Landis and Virginia, Saxton, Pa., 50
West, Lester and Cecille, Prescott, Iowa, 50
Ziegler, Wilmer and Myra, Annville, Pa., 50

Deaths

Altman, Dorothy, 68, Greensburg, Pa., Oct. 20, 1990
Bartko, Michael, 73, Harrison City, Pa., Jun. 8, 1990
Baughman, Charles, 84, Gettysburg, Pa., Nov. 27, 1990
Blair, Mildred, 81, Somerset, Pa., Sep. 27, 1990
Boyer, Charles, 79, Sandy Spring, Md., Jan. 19, 1991
Burnett, Frances, 88, Richmond, Ind., Dec. 19, 1990
Caccia, Betty, 67, Greensburg, Pa., Aug. 28, 1990
Claypool, Mildred, 67, Kittanning, Pa., Oct. 12, 1990
Culler, Trevadon O., 85, Nashville, Mich., Jan. 20, 1991
Dawson, Catherine, 81, Greenville, Ohio, Dec. 23, 1990
Dean, Louise Mills, 75, Harrisonburg, Va., Jan. 7, 1990
Diaz, David, 60, Pomona, Calif., Jan. 1, 1991
Dunbar, Rosetta, 77, Adrian, Mich., Nov. 1, 1990
Eberly, Lillian, 96, Neffsville, Pa., Nov. 26, 1990
Eyler, Joyce L., 42, New Windsor, Md., Dec. 14, 1990
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Fink, Vergie M., 89, Hollidaysburg, Pa., Dec. 29, 1990
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Foltz, Russell, 88, Westernport, Md., Jun. 17, 1990
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Gettemy, Hazel, 91, Greensburg, Pa., Nov. 1, 1990
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Harris, D. M., 85, West Manchester, Ohio, Jan. 10, 1991
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Heidlebaugh, Lucy E., York, Pa., Dec. 23, 1990
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Henry, John F., 50, Elton, Pa., Dec. 16, 1990
Henry, Mary E., 88, Greencastle, Pa., Dec. 22, 1990
Hoover, Bertha, 74, Union Bridge, Md., Dec. 29, 1990
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Kauffman, Jean, 58, Hamburg, Pa., Nov. 3, 1990
Kibble, Etta, 86, Dixon, Ill., Jan. 11, 1991
King, Ida Clara, 94, Kittanning, Pa., Dec. 6, 1990
Landis, Herman B., 92, La Verne, Calif., Dec. 13, 1990
Lawrence, Dorothy, 71, Greensburg, Pa., Dec. 12, 1990
Lehman, Elizabeth, 99, Martinsburg, Pa., Feb. 19, 1990
Marsh, Robert, 48, Burlington, W. Va., Feb. 26, 1990
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McDaniel, William, 77, Milton, Del., Jan. 18, 1991
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Sabatine, Kathryn, 48, Greensburg, Pa., Dec. 29, 1990
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Shank, Gertrude, 85, Lancaster, Pa., Oct. 13, 1990
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Shoemaker, Gary Scott, 45, Linville, Va., Mar. 26, 1990
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Snyder, Olive, 69, Greensburg, Pa., Jun. 22, 1990
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Sutton, Edna, 99, Pomona, Calif., Dec. 29, 1990
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Vearn, Harry, 87, Dayton, Ohio, Dec. 29, 1990
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Willett, Laura, Bent Mountain, Va., Jan. 18, 1991
Wilson, Bessie Willett, Bent Mountain, Va., Jan. 22, 1991
Winand, Neil R., 76, Dallastown, Pa., Dec. 6, 1990
Wisner, Maynard, 86, Polo, Ill., Dec. 26, 1990
Witter, Susan G., 87, New Oxford, Pa., Dec. 7, 1990
Younkins, Clark, 80, Kittanning, Pa., Aug. 17, 1990

Mark Twain in Kennebunkport

One morning I was trudging along down the street to work. It was still dark and a snow storm was raging. I was moving against the wind, my head drawn down into my feathers and my thoughts fixed on hot coffee. Suddenly in the whiteness of the storm a dark shadow began flapping over me. I looked up, startled, half expecting to feel the talons of Sinbad's giant roc from *The Arabian Nights*. But it was only the magnified shadow of a neighbor's American flag, floating between me and his porch light.

That ominous shadow set the mood and direction of my thoughts for the remainder of my walk to the office. Even later, as I drank my hot coffee.

Aside from feelings that stem from my deeply held Brethren conviction that all war is wrong, I have been troubled since the beginning of the war against Iraq by the media event that television makes of it, the power of television news to shape our views, and what passes for correct patriotism in the mind of the masses.

Most troubling is the attitude implied by the pro-war voices that unless you are hysterically waving the Stars and Stripes and busily tying yellow ribbons around everything, there are grounds for suspecting you of un-Americanism at best and treason at worst.

My attention was caught by a newspaper article about a Sunday church service in Kennebunkport, Maine. President Bush was there. When the congregation was invited to express prayer concerns, a man stood up near the president and said, "I have a concern. Think of the 18 million people of Iraq. Half are children under the age of 15. There are children, just like the children sitting here. . . ."

"As he continued," the article says, "voices in the church began to cry, 'Enough!' and then the congregation rose and started singing the first verse of 'God Bless America.' " The man was dragged away by police and thrown in jail.

I remember that church. I'm just sure it's the same one described by Mark Twain in his story "The War Prayer."

"It was a time of great and exalting excitement," wrote Twain. "The country was up in arms, the war was on, in every breast burned the holy fire of patriotism." He goes on to describe a scene familiar to us today: "On every hand and far down the receding and fading spread of roofs and balconies a fluttering wilderness of flags flashed in the sun." Twain doesn't record it, but I am sure a yellow ribbon was tied on every tree and gatepost.

In the church the pastor was winding up a long and impassioned prayer that God would ". . . watch over our noble young soldiers and aid, comfort, and encourage them in their patriotic work, . . . help them to crush the foe (and) grant to them and to their flag and country imperishable honor and glory."

A stranger moves up the aisle, silences the pastor, and addresses the congregation. He assures the patriotic parishioners that God has heard their prayer. *Both* prayers, for he explains there have been two prayers, ". . . one uttered, the other not." To his puzzled listeners, the stranger recites the unspoken prayer of their hearts:

"O Lord our Father, our young patriots, idols of our hearts, go forth to battle—be Thou near them! With them, in spirit, we also go forth from the sweet peace of our beloved firesides to smite the foe.

"O Lord our God, help us to tear their soldiers to bloody shreds with our shells; help us to cover their smiling fields with the pale forms of their patriot dead; help us to drown the thunder of the guns with the shrieks of their wounded, writhing in pain; help us to lay waste their humble homes with a hurricane of fire.

"Help us to wring the hearts of their unoffending widows with unavailing grief; help us to turn them out roofless with their little children to wander unfriended the wastes of their desolated land. . . .

"For our sakes who adore Thee, Lord, blast their hopes, blight their lives, protract their bitter pilgrimage, make heavy their steps, water their way with their tears. . . . We ask it, in the spirit of Love, of Him Who is the Source of Love, and Who is the ever-faithful refuge and friend of all that are sore beset and seek his aid with humble and contrite hearts. Amen."

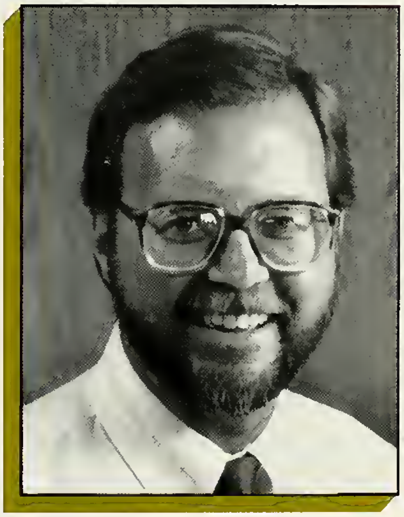
After standing and singing "God Bless America" (Twain forgot to mention), the God-fearing and patriotic folks in this church decided ". . . that the man was a lunatic, because there was no sense in what he said."

Thus Twain abruptly ended his indictment of those who thoughtlessly cheer on the troops. The moral of the tale came earlier, in these words of the stranger: "If you would beseech a blessing upon yourself, beware! lest without intent you invoke a curse upon a neighbor at the same time."

And "Who *is* my neighbor?" That's a good question. One that the wavers of flags and tie-ers of yellow ribbons well might ask.—K.T.

THE CALL:

- ○ **To Christian Ministry**
- ○ **To Congregational Leadership**
- ○ **To Peacemaking & Service**
- ○ **To Provide Financial Support**
- ○ **To Study Scripture**
- ○ **To Encourage Others**
- ○ **To Upbuild the Church of the Brethren**



John J. Cassel
Dean of Students
Bethany Theological Seminary

Dear Friends,

Bethany has taken a bold new initiative in response to the leadership needs of our denomination. Beginning with 1991-92, all Church of the Brethren M.Div., M.A.Th. and TRIM students will be eligible for a **full tuition scholarship.** We trust the new program will:

a) make a seminary education accessible to all;
b) encourage persons who have not thought of ministry;
c) keep educational debt manageable.

We need the support of the church. We need you to call quality persons to ministry. We need you to financially underwrite this program. Please write or call for details regarding this new partnership in ministry training.

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In God's Love,

John J. Cassel

Bethany Theological Seminary

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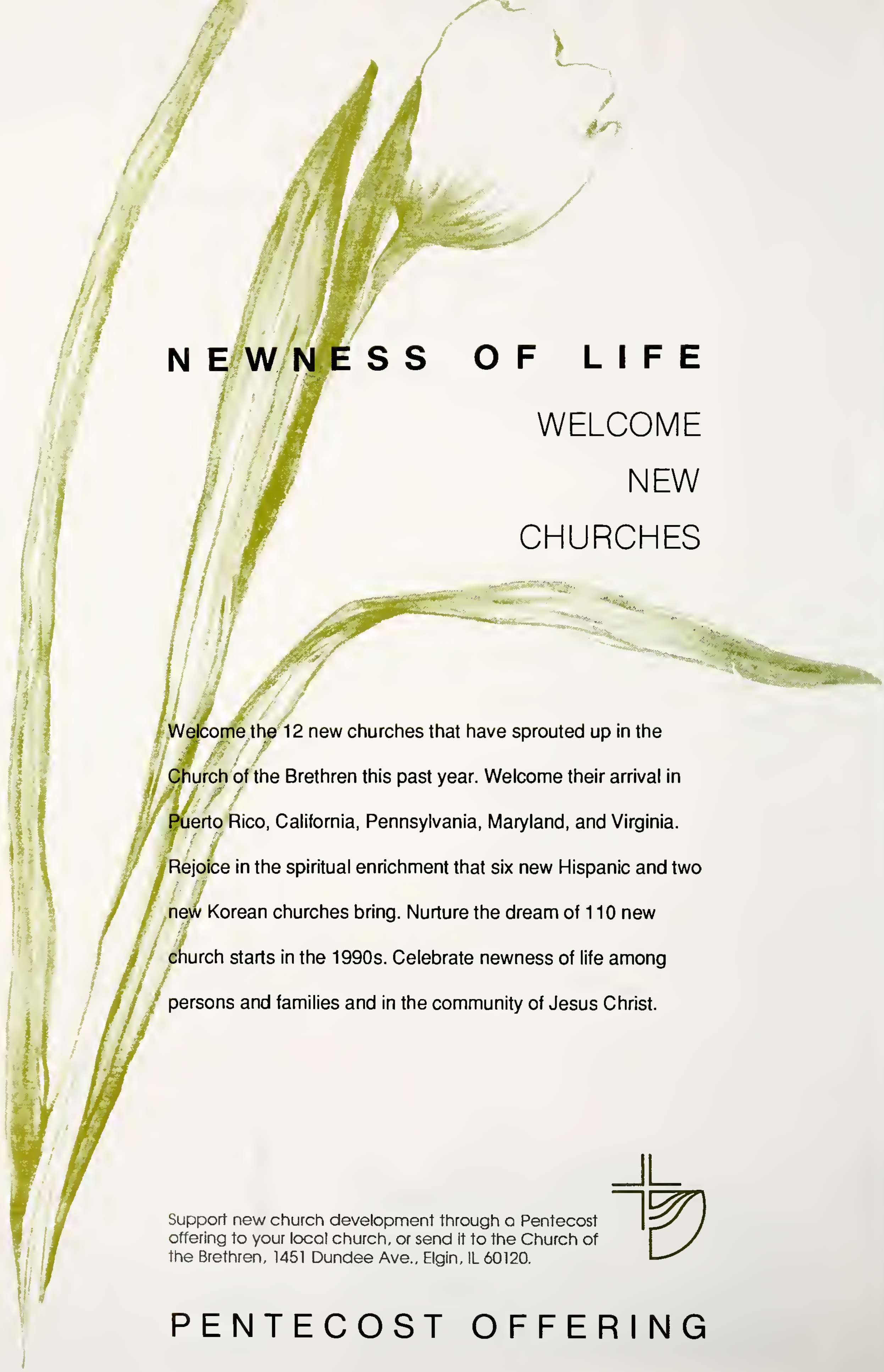


NEWNESS OF LIFE

WELCOME
NEW
CHURCHES

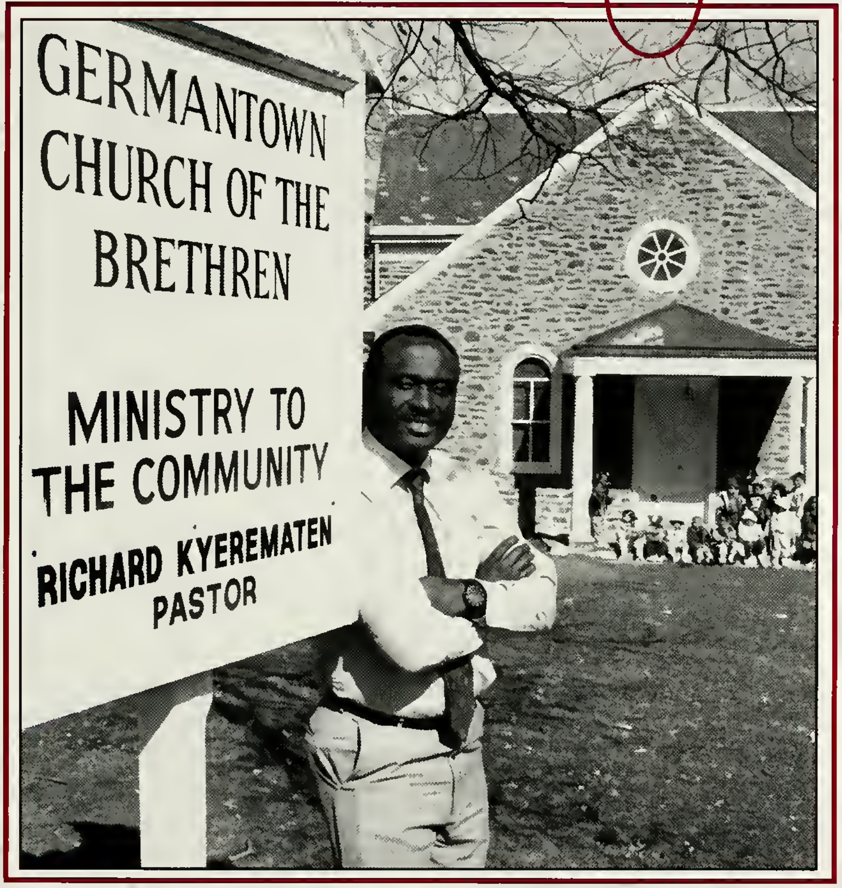
Welcome the 12 new churches that have sprouted up in the Church of the Brethren this past year. Welcome their arrival in Puerto Rico, California, Pennsylvania, Maryland, and Virginia. Rejoice in the spiritual enrichment that six new Hispanic and two new Korean churches bring. Nurture the dream of 110 new church starts in the 1990s. Celebrate newness of life among persons and families and in the community of Jesus Christ.

Support new church development through a Pentecost offering to your local church, or send it to the Church of the Brethren, 1451 Dundee Ave., Elgin, IL 60120.

PENTECOST OFFERING

Church of the Brethren May 1991

Messenger


GERMANTOWN
CHURCH OF THE
BRETHREN
MINISTRY TO
THE COMMUNITY
RICHARD KYEREMATEN
PASTOR

New church signboards on the Brethren scene

From the Editor

One of the Communication Team's objectives in the Goals for the '90s is to get the news out faster to the folks in the congregations. In this age when you can watch a war on TV while it's happening in the Persian Gulf, it is ironic that we here at the Church of the Brethren General Offices can't get the *printed* word out to the denomination as fast as our predecessors could a hundred years ago!

So we are looking for ways other than print to get the word out. One method we now are using is Cobweb, the Church of the Brethren "computer bulletin board." Problem is, not every Brethren has the technology at home to benefit from Cobweb.

Newsline

(301) 635-8738

24-hour headline news from the Church of the Brethren

Messages updated by Thursday morning each week.
For more information, contact the Communication Team
1451 Dundee Avenue, Elgin IL 60120; (800) 323-8039

But now we have something we think just about every member of the Church of the Brethren can use. It's "Newsline." If you want to get an update of Brethren news, just pick up your phone, dial (301) 635-8738, and you'll hear the pleasant voice of our own Cheryl Cayford giving three minutes of late-breaking Brethren news.

We were working on this idea and talking about when we would begin the service when the war broke out in the Persian Gulf. That crisis made up our mind for us. We scrambled and began Newsline immediately. The first few weeks were devoted to the Brethren response to the war. But now you'll hear more general news.

On the last day of the March General Board meeting, here in Elgin, we introduced Newsline to board members by having the chairwoman, Joan Hershey, dial the Newsline number, and, through use of an amplifier, the board heard a special Newsline broadcast summarizing the General Board meeting just then concluding. You can't get news any hotter than that. So we are putting a check mark by our Goals for the '90s objective.

That number, once again, is (301) 635-8738. Dial it and see what exciting things besides Newsline are happening out there.

Kermon Thomasson

COMING NEXT MONTH: Articles on singles in the Church of the Brethren, faith-shaping events in persons' lives, and a salute to the 100th anniversary of the University of La Verne.

Messenge
Vol. 140, No. 5 May 19

Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Karla Boyers
Production, Advertising
Sue Radcliff
Subscriptions
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

District Messenger representatives: Atlantic Northeast, Ron Lutz; Atlantic Southeast, Ruby Raymer; Illinois/Wiscon Fletcher Farrar Jr.; Northern Indiana, Leo Holderread; South/Central Indiana, Lois Michigan, Marie Willoughby; Mid-Atlan Ann Fouts; Missouri, Mary Greim; Missouri/Southern Arkansas, Mary McGowa Northern Plains, Pauline Flory; Northern Ohio, Sherry Sampson; Southern Ohio, Shirley Petry; Oregon/Washington, Marguerite Shamberger; Pacific Southwe Randy Miller; Middle Pennsylvania, Peg Over; Southern Pennsylvania, Elmer Q. Gleim; Western Pennsylvania, Jay Christ Shenandoah, Jerry Brunk; Virlina, Mike Gilmore; Western Plains, Dean Hummer; West Marva, Winoma Spurgeon.

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In Touch

"In Touch" profiles Brethren we would like you to meet. Send story ideas ond photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Mean on mavericks

When cattle skedaddle, **John Honeywell** hits the saddle.

"Neighbors all around call John to saddle up and come corral their cattle," says his mother, Loraine. The 17-year-old president of the youth group at the Antelope Valley Church of the Brethren, in Billings, Okla., is always ready to oblige.

When a bunch of calves got loose during an ice storm, they created havoc on the nearby highway. Their owner, driving a pickup, couldn't manage on the ice. Enter John on his trusty horse Jazz. He soon had the cavorting calves back behind their fence again.

John got started horsing around three years ago, when his dad, Rusty, bought Jazz for him. John had become interested in roping, watching some cousins who were into the sport.

After attending a couple of roping schools, John began to practice in earnest, riding Jazz. He is now winning belt buckle prizes at rodeo events in north central Oklahoma.

John and his younger brother, Rocky, do team roping. John lassos the calf's head, then turns the animal so that Rocky can rope its feet. Sister Stacy often hazes for her brothers—helping corner the calves so the ropes can be removed.

Last Memorial Day weekend, a roping arena kit that Rusty had ordered arrived on Saturday. Loraine recalls, "Our fellows were so eager, they spent the weekend digging 75 post holes, setting the posts, erecting the panels, and spot-welding them in place. On Monday evening their friends joined them for a full-blown roping session."

Where is all this leading? Given enough rope and with some luck, John hopes to compete someday in the National Finals Rodeo.
—IRENE S. REYNOLDS

Keystone in place

When **Stanley Earhart** took over in January as director of the Keystone Bible Institutes, he was accepting responsibility for an agency that not only had its keystone solidly in place but had a firm foundation as well.

Keystone Bible Institutes (KBI) began over 20 years ago with the purpose of providing basic Bible teaching for lay people of Anabaptist tradition. Today it still reaches out to that constituency, but its program has evolved to include courses that reach people "where they are"—courses including family life, AIDS, social issues, loneliness . . . what have you.

"There is no systematic agenda that we follow," says Stanley, as he explains the scope of the KBI sessions. "We usually get input from those attending the institutes in order to select subjects for the coming year."

Over the 20 years, more than 22,000 people have participated in the institutes, which are open to any denomination interested in learning more about Anabaptist beliefs and traditions. Eleven 5-day institutes were scheduled for 1991. They began January 6 and ended March 11. They take place at churches and retirement homes in the general area of Southern Pennsylvania and Atlantic Northeast Districts of the Church of the Brethren.

KBI is a cooperative program of the Church of the Brethren, Brethren in Christ, and Mennonite Churches of Eastern Pennsylvania. The two Church of the Brethren districts mentioned earlier appoint members from their ranks to the KBI board.

One of Stanley's goals is to attract younger people to the institutes. Right now most participants are older people, ranging downward to young

adults. KBI waives the basic $15-a-week fee for high schoolers.

Stanley, a retired church worker now living at Brethren Village, Neffsville, Pa., has served the Church of the Brethren as pastor, district executive (Southern Pennsylvania), and director of district ministries on the national staff (1983-1986). He knows his KBI constituency well and has a high regard for its performance. "Through KBI," he says, "many people are deepened spiritually and become informed and equipped to serve Christ more effectively."

For those lay people who will not be moving on to more formal education, KBI courses may well be the keystone of their faith that the institute name implies.

Word to Wise

Bob Wise, a member of the McPherson (Kan.) Church of the Brethren and current president of the Kansas Bar Association, was one of 500 American lawyers and 1,000 Soviet lawyers who heard Mikhail Gorbachev extol *perestroika* last fall at the Moscow Conference on Law and Bilateral Economic Relations.

Since then, *perestroika* (economic restructuring) and *glasnost* (openness) have become tainted watchwords, but Bob still is favorably impressed with what he experienced in the Soviet Union.

He witnessed a peaceful protest in Moscow's Red Square that involved 25,000 demonstrators. "The Soviet people are engaged in a frantic effort to achieve a free society," said Bob. "All of us, as citizens of the world, have a tremendous stake in their achieving that goal."

Bob considers Gorbachev's reforms "one of the most remarkable chapters in world history." And, the Kansas lawyer is still optimistic that the "remarkable chapter" will endure in the record.

Bob Wise (left) with president of USSR's Union of Legal Professionals, outside the Kremlin.

Scamper School pioneer

Evelyn Metzger has been honored by Cedar Lake Church of the Brethren, Auburn, Ind., for her 17 years as director/teacher of its preschool program. Many of her students returned for the surprise celebration. During her years with Scamper School, Evelyn was noted for her creative activities, ranging from students preparing their own healthy snacks to adventuresome field trips.

To show her appreciation to Cedar Lake in return, Evelyn has presented it with a "Peace Pole," which now stands near the church door.

Remembered

Sam Lindsay, 84, of Broadway, Va., died March 2. He is remembered for restoring the Broadway home of Brethren martyr John Kline. Called "Tunker House" by Lindsay and his wife, Pauline, the Kline home (which also is the birthplace of M.R. Zigler) hosted an important 1973 meeting of representatives of the five Brethren bodies. The Tunker House meeting led to the 1983 publication of the *Brethren Encyclopedia*.

Names in the news

Steven Edris, of East Fairview Church of the Brethren, near Manheim, Pa., has been named "Builder of the Year" by the Building Industry Association of Lancaster County. The award recognizes individual achievements and involvements in industry, community, and association activities.

John Vance, of the Twin Falls (Idaho) Church of the Brethren, and his wife, Renée Johns, have begun a three-year assignment in Mongo, Chad, through Mennonite Central Committee. John's assignment is teaching English.

Wallace Hatcher, of Linville Creek Church of the Brethren, Broadway, Va., received the Harrisonburg-Rockingham County Chamber of Commerce "Businessperson of the Year" award. President of Lantz Construction Company, he is chairman of the Bridgewater College Board of Trustees.

Orville Lauver, of York (Pa.) First Church of the Brethren, received the "Distinguished Community Service" award from the Founder's Club of The Brethren Home, New Oxford, Pa. He is known for his many gifts to his church, the home, and other agencies.

Timothy K. Jones, who formerly held Church of the Brethren pastorates in Virginia and Texas, recently published a book *Mentor and Friend: Building Friendships That Point to God* (Lion Publishing Corporation). Tim is associate features editor of *Christianity Today* magazine, in Carol Stream, Ill.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Light from a logo

Turkey Creek Church of the Brethren, at Fristoe, Mo., has adapted the denominational logo to make a stained-glass art piece at the back of its chancel. It is dedicated to those who have served the congregation. Turkey Creek celebrated its 100th anniversary in 1989.

Summer homework

For the Brethren youth who spent a week last summer cleaning, painting, and repairing at the Brethren Fellowship House in Harrisburg, Pa., the seeds of hope they planted have sprouted and produced fruits.

The work of the youth and other volunteers made it possible for a family of seven facing eviction to have a second chance.

The fellowship house is the work of the Brethren Housing Association, a ministry started by five Harrisburg area congregations. Together, **Harrisburg First, Spring Creek, Hanoverdale, Ridgeway Community,** and **West Green Tree** own five apartments and two houses that provide transitional homes for families in crisis situations.

Selected families may stay up to a year, paying monthly expenses for the property—basically the cost of utilities.

Weekly sessions with the families help establish goals, financial budgets, and lend emotional and spiritual support.

Gerald Rhoades of First Church says the housing ministry is "a way for families facing homelessness to get back on their feet."

Sisters: Take note

The **Brethren Revival Fellowship** held a 1-day training seminar in late March at the **Midway** Church of the Brethren, near Lebanon, Pa. Among the topics covered were "The Privilege of Being a Wife and Mother," "Visiting the Elderly," and "Women in the Life of Christ."

South Africans' R & R

Smuts and Nokwazi Ngonyama, of South Africa, for several weeks were the guests of **Baltimore** (Md.) **First** Church of the Brethren. The family has been active in the Christian Freedom Movement in its home country and needed time for rest and reflection because of the extended stress of its work. In Baltimore the Ngonyamas were hosted by General Board member Barbara Cuffie. They accompanied her to the General Board meeting in Elgin, Ill., in early March, before returning to South Africa.

Hillcrest accredited

Hillcrest Retirement Community, in La Verne, Calif., is among 100 retirement communities accredited by the national Continuing Care Accreditation Commission.

Hillcrest president Charles Cable says that the benefits of accreditation for Hillcrest include respect of communities and the public for meeting higher standards of management, plus the advantages of making a self-study of one's own facilities.

Opening barriers

Lakeview Church of the Brethren, in Brethren, Mich., dedicated a barrier-free addition to its building April 14. The addition includes a restroom and a three-stop elevator. A five-session class has been conducted on "God's Love—Available to All."

Mid-winter spirit lift

East Chippewa Church of the Brethren, Orrville, Ohio, held a Mid-Winter Festival of Faith in early February. This congregation is crammed full of musical talent. The senior choir was accompanied by a six-piece "Brethren Brass" ensemble and a seven-piece, intergenerational string ensemble.

Campus comments

Three buildings and a fountain at **Manchester College** have been named to the National Register of Historic Places. The "historic district" includes the Administration Building, Ikenberry Hall, and Oakwood Hall.

The **University of La Verne**, continuing its centennial celebrating, has published a book *The University of La Verne, A Centennial History: 1891-1991*. An all-day birthday party was held in March and an Alumni Day celebration April 27. The school's anniversary will be highlighted with articles in the June MESSENGER.

The **American Armenian International College** of the University of La Verne celebrated its 15th anniversary in February. The college traces its ties to the Church of the Brethren to Brethren aid to Armenians after the 1915 massacre of Armenians by the Ottoman Turks.

Bridgewater College held its 96th Spiritual Life Institute in March. Brethren minister Earl Mitchell and Ron and Shirley Spire—co-executives of Southeastern District of the Church of the Brethren—were given the college's Outstanding Service Award.

Juniata College's Church College Relations Council unanimously passed a resolution urging the US government to renew its commitment to international peace. The resolution was presented to the council by freshman Brian Kreps, of North Manchester, Ind.

Biff Green, vice president for university relations at the **University of La Verne**, will become president of Friends University, in Wichita, Kan., it was announced in March. Green is a member of the La Verne (Calif.) Church of the Brethren.

Bethany Theological Seminary's Summer Extension Schools will be held at **Bridgewater College** July 22-26, led by Eugene Roop and June Gibble, and at the **University of La Verne** August 5-9, led by Fumitaka Matsuoka and Yvonne Dilling.

The **McPherson College** Concert Choir was on tour in Kansas and Colorado over the first of April. Coordinating the tour was campus pastor David Valeta.

James M. Wall, editor of *Christian Century* magazine, was the lecturer for the annual Anna B. Mow Symposium at **Bridgewater College**. His opening presentation was on religion and politics in the Middle East.

McPherson College's Religious Heritage lecturer this year was John Howard Yoder, a scholar whose focus is on the theology of peace. In addition to his lectures, he appeared in several classes at the college. Yoder teaches theology at Notre Dame.

Juniata College's president, Robert W. Neff, has been appointed to serve a 2-year term on the board of directors of the National Council of Independent Colleges, an association of 300 private schools.

Elizabethtown College will host the Brethren Bible Institute July 15-19. Instructors include Harold Martin, Frank Reed, Craig Alan Myers, Steve Hershey, John Minnich, and James F. Myer.

Elizabethtown College also will host the International Communal Studies Association, July 25-28. This is the first time the association has met in the USA. The focus will be on historical and present-day communal societies around the world.

Spring break in Florida didn't mean wild beach parties for the 20 **Juniata College** students traveling by van and U-Haul to the Sunshine State to study wildlife. Said biology professor Robert Fisher, the group would "actually see and hear the wildlife it has been studying in the lab."

The 1990 edition of *Ripples*, the **Bridgewater College** yearbook, received a first-place award from the American Scholastic Press Association, winning 900 out of 1,000 points. Editor was Kajsa Svarfvar, a 1990 graduate from Umia, Sweden.

Let's celebrate

Genesis Church of the Brethren, Putney, Vt., dedicated its new facility April 27-28, beginning with a love feast. A bus and van carried folks up from Southern Pennsylvania District (of which Genesis is a part) for the event.

Upper Conewago Church of the Brethren, near East Berlin, Pa., will observe "the 250th anniversary from its start-up at Big Conewago," September 7-8.

New Covenant Church of the Brethren, Powell, Ohio, dedicated its new sanctuary April 14.

Wilmington (Del.) Church of the Brethren kicked off a year-long 75th anniversary celebration in January. A birthday party will conclude the observance December 1.

At its March meeting, the General Board reflects on the aftermath of the war and hears plans for relief efforts in the Middle East

"Now is not the time to forget that we have concerns about the war and the aftermath of the war," said World Ministries Commission chairwoman LaVon Rupel. A "Lenten Letter" on the war was a major item at the General Board's March meeting, which was marked by an emphasis on spirituality.

War on the agenda

"Looking back over the past months, we have been deeply troubled by the efforts to justify the Gulf war as holy, or just, or moral," the Board said in the Lenten Letter, which was sent to all Brethren congregations. "We have been alarmed by the glorification of the new military technology. . . . We are grieved by the killing of innocents and combatants and the destruction of property, antiquities, and the eco-system."

The Board expressed concern about division caused by the war in churches and communities and listed "glaring contradictions" raised by the conflict. "As we again proclaim our Christian faith that the crucifixion gave way to the resurrection," the letter concluded, "we also proclaim our faith and hope that this heinous conflict can be transformed . . . into new life and peace."

Relief efforts

The Board heard plans for a Brethren, Mennonite, and Presbyterian effort to send $100,000 in aid to Iraq and perhaps Kuwait. An Emergency Disaster Fund grant of $52,000 will go to relief in the area and the church is contributing to the salary of one of two Middle East Council of Churches personnel who are in Baghdad to develop relief services.

A renewing spirit

An emphasis on spirituality begun by church leaders in October continued with a feetwashing and love feast Sunday evening and a prayer meeting Monday morning to coincide with a weekly time of prayer for renewal of the denomination.

An emphasis on the Spirit was also set by a pre-meeting discussion of the World Council of Churches Seventh Assembly in Canberra, Australia, using the theme, "Come, Holy Spirit, Renew the Whole Creation." Brethren who attended the assembly reported and the Board discussed how issues raised at the assembly relate to the Brethren, including power-sharing and inclusion in the church, women in leadership, the role of youth, care for creation, and the situation of native peoples.

Among other business

- A paper on "Peacemaking: The Calling of God's People in History," was passed to Conference for consideration, as was a revised version of the "Creation: Called to Care" paper.
- The Board endorsed a proposal for a National Older Adult Conference in October 1992.
- The Board's Goals and Budget Committee approved a project to send English Bibles and biblical reference materials to the Nuer people in Sudan.
- The Goals and Budget Committee assigned staff to explore responses to urban violence, in response to a Pacific Southwest District request.
- The Parish Ministries Commission discussed guidelines for local church building loans. District executives present said the proposed guidelines caused dismay among district leaders because of the degree of district responsibility in relation to that of the congregation. PMC member Earl Traughber and Board staff will meet with the Council of District Executives for further discussion.
- The General Services Commission lent support to tentative plans for a national media campaign to raise awareness of the Church of the Brethren.
- A paper on church growth goals for the '90s was referred back to staff by PMC after discussion revealed differences on the issue. Staff will bring a revision to a PMC meeting at Conference.
- WMC heard plans for a retirement community at the New Windsor (Md.) Service Center and asked staff to report on management options.
- The Board approved a response to the Improving Relations Study (IRS) Committee report on improving relation between the Board, districts, congregations, and individual Brethren, includin recommendations to avoid bureaucratic terms and raise awareness of the denomination at district events.
- GSC appointed Cathy Simmons Huffman, of Linthicum Heights, Md., to the Brethren Historical Committee.
- A briefing was given on "The Face of Mission," a program in which Board members and staff will visit more than 200 congregations to present the work o the church.
- Cuts were made to meet budget projections, including reducing the PMC executive position to 80 percent and asking other agencies to increase financial support for cooperative work.

An Australian aborigine dances at the Seventh Assembly of the World Council of Churches. Brethren who attended reported to the Board in March.

The Board met its budget in 1990 and congregational giving was up two percent from 1989, but direct giving was down in the last half of '90. An increase of more than 230 percent in bequests may result from aging membership and past emphasis on bequest giving.

The New Windsor Service Center los $265,760 through cuts in the Church World Service clothing program and in government support for aid shipments. Low returns from a direct mail campaig contributed to a Brethren Press loss of $156,630. Both programs will bring reports of efforts to improve the situations to the Board in June and October.

olunteer from Israel ells ‘war story’

here are “two nights I’ll never forget,” ys Tim Bock, Brethren Volunteer ervice worker who has returned from rael and the Occupied Territories.

At 3 a.m. on January 16, civilians arned of the US and allied forces’ tack on Baghdad. Standing on the rrace of Ecco Homo—the convent here he lived and worked in rusalem’s Old City—Bock says the luslim quarter seemed “subdued.” everal blocks away, however, Israelis the Jewish quarter were on the roofs lebrating with loud music.

Twenty-four hours later, the first airid sirens blared, warning civilians to treat to sealed rooms and don gas asks. “You could tell there was a ecret pleasure’ among the Palestinns,” says Bock. While they were xious about the attack, “they believed addam Hussein would never hit *them.*” nd Palestinians were happy for a strong rab leader to “shake things up.”

The first three missile warnings created “pandemonium.” Bock fumbled to put gas masks on uncooperative children in the basement of the convent, which had offered its facility to the Muslim community in the event of an attack. Some 200 people came the first night.

But after the first few weeks of SCUD warnings, people grew “casual” about the “minor inconvenience,” says Bock. Many went on roofs to spot SCUD and Patriot missiles.

When Bock left in February, preparations were being made for the short ground war that started two days later. He wonders what it was like for people to be able to take the tape off the windows and put their masks away. “I felt like I saw the beginning of the film but missed the conclusion,” he says. He imagines Israelis must be happy, but word of a cease-fire must have brought a “dark day” for Palestinians and “grave disappointment” that Hussein’s big threats did so little to change their lives.

Bock served most of his three-year assignment in Israel and the Occupied Territories at Tantur, an ecumenical theological institute. Before the invasion of Kuwait, he had the opportunity to travel for several weeks in Syria and Jordan. Now he has returned to the US to do another term of service at the BVS office in Elgin, Ill.—Karla Boyers

Discernment team’ prepares for visit to South Korea

he new Korea “discernment” team (see April, page 7) met in February to discuss its isit to South Korea May 28-June 8. (From left) Abe Park, Joan Hershey, John Park, hin Il Jo, Irven Stern, and David Radcliff will travel to different parts of the country, eeting with religious leaders and others to assess possibilities for church planting. hin Il Jo expressed hope for a successful trip, saying he “felt the Holy Spirit was resent” during the meeting. Abe Park has “waited a long time for this” and hopes the urch will back it as “the way to China and North Korea.” Work in North Korea will t now be explored but the group is interested in such contacts in the future.

Church sends aid, workers to Brazil

An Emergency Disaster Fund grant of $10,000 has been given to rebuild the meeting house of the Tunker, or *Comunidade Pacifista Crista* church in Rio Verde, Brazil. The building—also the home of pastor Onaldo Pereira—was destroyed in a flash flood in January.

Pereira first contacted the Church of the Brethren in 1982. He attended Bethany Seminary in 1984-85 and in 1987 spent several months in Virlina District, where he was ordained. Pereira then returned to Brazil and helped a group of worshipers formally incorporate in the city of Fortaleza. In 1989, suffering exhaustion and overwhelmed by the immense responsibilities of the new church, he returned to Rio Verde to rest.

As he regained health, he again felt God calling him to ministry, but hesitated to take leadership. He asked US Brethren for guidance. Latin America/ Caribbean representative Yvonne Dilling and Shenandoah District executive Merlin Shull visited Pereira in February.

There is no structural tie between Brazilian and US Brethren, but there is a spiritual tie. The church’s name “reflects the group’s affinity for, and understanding of, the ideals and beliefs of the Church of the Brethren,” Dilling said. For now, she encourages support through prayer and correspondence. The possibility of providing leadership training to members of the group is being explored.

A team of Brethren disaster volunteers (Cliff Kindy, James Grove, Bob Pittman, Bruce Reeves, and Grant Verbeck) went to Brazil in March to help rebuild the meeting house. Dilling said there has also been interest in helping replenish a theological library lost in the flood. To avoid duplication, Dilling’s office is coordinating contributions.

ABC staff go to Puerto Rico, begin plans for celebration

Next year marks the 50th anniversary of Brethren health work in Puerto Rico. A celebration is planned for November 1992 to commemorate the occasion.

In March, staff from the Association of Brethren Caregivers went to Puerto Rico to initiate planning for the celebration and to assist the Castañer Hospital with a $1 million capital improvement drive. The hospital seeks money to build staff housing, relocate and enlarge the laboratory, and make improvements to meet licensing requirements, says Elsa Groff, chairwoman of the fundraising committee. Now serving more than 25,000 people in four mountain communities, the hospital has an enviable record in community-based health care.

The celebration will also focus on health ministries in other parts of Puerto Rico, including an ABC volunteer community health organizer to be placed there later this year.

ABC staff also visited the Christian Community Center in Rio Piedras, housed in the Second Iglesia Cristo Misionera, a church that has recently affiliated with the Brethren. The center works on health and human needs in its impoverished neighborhood, and neighborhood homes destroyed by Hurricane Hugo have been rebuilt through the Brethren disaster program. "I can't get up and talk about love, I can't talk about justice, and wall myself off from the people around me," said pastor and center director Juan Figueroa. —ELIZABETH JAMSA

Team spreads peace message to summer youth camps

Four Brethren high school and college students will spend six weeks this summer visiting church youth camps, spreading "the Brethren peace stance," says Outdoor Ministries Association director Nancy Knepper.

Christopher Brown, Joy Kraybill, Andy Loomis, and Audrey Osbourne will lead discussions, workshops, and worship at Camp Bethel, near Fincastle, Va.; Camp Carmel, near Linville, N.C.; Brethren Woods, near Keezletown, Va.; Camp Ithiel, near Gotha, Fla.; and Camp Swatara, near Bethel, Pa. The team is a new initiative of the youth ministries office, the peace consultant, the Outdoor Ministries Association, and the On Earth Peace Assembly.

Brethren World Assembly planned for July 1992

A Brethren World Assembly, tentatively scheduled for July 15-18, 1992, is planned by members of the Brethren Encyclopedia, Inc., board of directors to com-memorate the 250th anniversary of the first Annual Conference in 1742 and will take place at Elizabethtown (Pa.) College.

Donald Durnbaugh, Elizabethtown College professor, said planners hope to draw Brethren from around the world and across denominational lines. The meeting will focus on a common heritage and "the international character of the Brethren movement," he said.

The Brethren Encyclopedia board includes members of the five major Brethren denominations—the Church of the Brethren, the Brethren Church, the Dunkard Brethren, the Fellowship of Grace Brethren Churches, and the Old German Baptist Brethren Church.

Gardner writes commentary for Herald Press series

Herald Press will publish a commentary on the book of Matthew written by Richard B. Gardner, associate professor of New Testament studies at Bethany Seminary and director of ministry training for the General Board.

The book is part of the Believers Church Bible Commentary series, a joint effort of Brethren and Mennonite churches that focuses on a believers' church perspective on scripture and biblical interpretation by the community. *Matthew* is to be published in June.

Video to provide glimpse of new worship hymnal

Hymnal: Our Singing Faith is a new video made to promote the new cooperative hymnal of the Church of the Brethren and the General Conference Mennonite and Mennonite Churches.

A promotion manager for the GCMC is in charge of the video. Footage includes a mixture of congregational activity and interviews with people involved in creating the hymnal. Brethren Press hopes to have the video available at Annual Conference.

Brethren young adults join Europeans in Nigeria work

A workcamp sponsored by young adult ministries and the Africa/Middle East office took 13 American, 5 Swiss, and 5 German young adults to visit the Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) January 18-February 12.

European participants were from the Basel Mission, a "sister" mission of EYN. The group spent 12 days building student houses at Kulp Bible College and working on roofs and kitchens for staff houses at EYN headquarters. They also visited villages, churches, a game reserve, and other places of interest. Monroe Good, who led the group, said the two churches the group worshiped in were among the 25 new EYN churches organized in 1990.

For Rhonda Bingman, a US participant, a high point was the "camaraderie of the group." "What started out as difficult (a language barrier) brought us together because we had to work harder to understand each other."

The trip was a return home for Jeff Boshart, a Brethren Volunteer Service worker in Kansas. He was born in Nigeria during the time his parents worked there. "This is a church and a people that has definitely not lost its salt," he said. "Nigeria may not be as rich or powerful, or have the comforts of the US . . . but the quality of life is of the highest imaginable."

Apocalypse, now and then

by Frank Ramirez

The morning after the ceasefire in Iraq ook effect I walked by the "Today Show" on TV and caught a glimpse of Henry Kissinger. Hey, I thought, don't I know you? Didn't you used to be the Antichrist?

It was back in the early 1970s, during my days in California (otherwise known as the womb of the gods). New religions pop up like puppies there, and old ones ake on new life. I had been to Calvary Chapel a few times, enjoyed the Chrisian rock, and was leaning again toward Christianity as my religion of choice.

Those were apocalyptic times. The United States was reeling in Vietnam and Cambodia. A presidency was on the verge of toppling. Governments in Europe were experimenting with socialism. Belief in basic values was being questioned.

Books by writers such as Hal Lindsay confidently pointed to current events as clear pointers to the end. The strident nature of their call turned off some nonbelievers, and many believers as well.

The world didn't end.

Henry Kissinger now dwells in that wilight zone between his memoirs, *Time* magazine, and interviews with perky wake-up hosts who have to remind us who he was. And I'm happy to say that even though the world didn't end, many of those converts from that time when our nation seemed to be falling apart are still believers.

And the same people are still publishing books interpreting current events as clear pointers to the end.

Saddam Hussein was only the most recent of a number of Antichrists touted by sincere people of faith. To be honest, Hussein was not much of an Antichrist. The emperor wore no clothes, and the mother of all battles turned into a lulu of a rout.

Nevertheless, in a short amount of time he created a tremendous furor among preachers and believers regarding his place in biblical prophecy. Books appeared with the speed of a blitzkrieg affirming the end was near. (Alas for the publishing trade, such books quickly have become dated). There were reports on National Public Radio of children who came to school crying because of what they had heard at church. Articles in the Elkhart newspaper about area ministers confirmed that this particular hysteria was a local phenomenon as well.

Attempts to match current world events to Armageddon are nothing new. The events of a millennium ago doubtlessly will be repeated during the months leading to that moment in the year 2000 when the odometer turns over and we get to see all those zeros pop up.

The danger of those who cry "Wolf!" is that they distract potential believers from the true facts of the gospels—that no one knows the hour this will occur. We are such things as dreams are made of, and in his own time the dreamer will cry "Wake!" to the sleepers and bring us all to the new world of the morning.

Vernard Eller, of La Verne, Calif., has written the best book on the subject—*The Most Revealing Book of the Bible*. It is currently out of print but available in an authorized study edition through the University of La Verne. Vernard points out that every doomsayer has been batting .000. Is it fair to assume, he asks, that God would reveal a message about which every single generation but one would be doomed to a false interpretation? His book suggests that a more biblical approach to the book of Revelation is to take its message of salvation *seriously*, instead of *literally*, especially since no one agrees with another on what it literally says. The Bible promises that no one will know the hour of the end, but that everyone will know what is expected of him. Revelation, then, presents a gospel consistent with the rest of the Bible.

Every preacher who stands up and identifies the date and time, including those who pointed to Hussein and Iraq as the keys to understanding, while making an honest mistake, ends up looking stupid in the eyes of the world. And all of Christendom looks foolish in the process.

All people of faith take a beating from these speculations. The materialists thrive on those who make a spectacle of themselves, since it confirms their fondest suspicions.

I suggest a moratorium on hysteria about the end. I'd like my fellow preachers to think twice before failing again at the game of biblical prophecy. I suggest we all take a deep breath and calm down, and that believers in general get back to the business of the gospel. There are hurting people who need what we have to offer to keep us busy until the end really comes.

And you know, I've got a funny feeling if we just stop looking and pointing and matching the show really will close. M.

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

Portland

From July 2 to 7 Brethren will meet along the Willamette River at the new Oregon Convention Center in Portland—the "rose city"—for a week of inspirational worship, work, and reunion. The theme for the 1991 Conference is "Behold, the Wonder of God's Presence." Business will be moderated by Phillip C. Stone, an attorney from Harrisonburg, Va.

Repeat conferencegoers are well acquainted with the regular array of offerings—exhibits, the quilt auction that benefits hunger causes, late-night insight sessions. New events and other highlights are presented in this preview of the Portland Conference. For more information, see the Annual Conference packets distributed to each congregation or contact the Annual Conference office at 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

BEHOLD!! THE WONDER OF GOD'S PRESENCE

Worship

Tuesday evening: Preacher: Phillip C. Stone, Annual Conference moderator. Topic: "How Awesome Is This Place."

Wednesday evening: Preacher: Eugene Roop, professor of Old Testament at Bethany Seminary. Topic: "Our Hope is Gone."

Thursday evening: Preacher: June Yoder, professor at Associated Mennonite Seminaries, Elkhart, Ind. Topic: "It Ain't Like in the Pictures!"

Friday evening: Preacher: Gilbert Romero, pastor of the Bella Vista Church of the Brethren, Los Angeles, Calif. Topic: "Look Who is Going to Take a Spiritual Bath!"

Saturday evening: Preacher: Susan Stern Boyer, associate pastor of the Manchester congregation, North Manchester, Ind. Topic: "In Joy and Fear."

Sunday morning: Preacher: Thomas Geiman, pastor of the Mill Creek congregation, Port Republic, Va. Topic: "The Real Wonder of God!"

Pre-conference meetings

A conference on "Violence and Abuse: Challenge for the Church" begins Monday at 7 p.m. and ends Tuesday at noon. The speaker is Marie Fortune, author of *Sexual Violence: The Unmentionable Sin* and director of the Center for the Prevention of Sexual and Domestic Violence in Seattle, Wash. The event is sponsored by the Association of Brethren Caregivers, the Program for Women, and the Womaen's Caucus.

The Ministry of Reconciliation, through the On Earth Peace Assembly, is offering a workshop on "Interpersonal Peacemaking and Reconciliation," Tuesday, 8:30 a.m.-4:15 p.m.

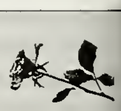
Frank R. Tillapaugh, pastor of the Bear Valley Baptist Church in Denver, Colo., is keynote speaker at the Minister's Association meeting, Monday 7:30-9:30 p.m. and Tuesday 9:30 a.m.-3:30 p.m. Tillapaugh author of *The Church Unleashed* and *Unleashing Your Potential*, will speak on "Building the Church; Penetrating the Culture."

Norman Whan will lead a new church development workshop on telephone marketing called "The Phone's For You," Monday, 8 a.m.-4 p.m. (see page 40).

The Day of Intercession is held Tuesday 9 a.m.-4 p.m.

An orientation for first-time attendees is held Tuesday 3:30-5 p.m.

Also meeting before Conference are Standing Committee, the General Board, the Brethren Health and Welfare board, the Brethren Health Foundation board, the Brethren Homes/Older Adult board, and the district executives. Bethany Seminary will hold a reception.



Tours, and more tours

A variety of sightseeing tours will be offered Monday, Tuesday, and Sunday of Conference week.

A favorite tour for Portland visitors is the Mount Hood Loop, stopping at Crown Point, Multnomah Falls, and Bonneville Dam and Fish Hatchery en route to Mount Hood National Forest and the Cascade Range.

A city tour of Portland includes the 22-room French Renaissance Pittock Mansion, a stroll through the Japanese Gardens, and a chance to see 10,000 rose bushes of 400 varieties at the International Rose Test Gardens.

The Columbia River Gorge tour includes stops at Women's Forum State Park, Crown Point, the 620-foot Multnomah Falls, and the Bonneville Dam and Fish Hatchery.

A tour of the north Oregon coast includes stops at the Maritime Museum and the 166-step Astor Column in Astoria, and a Lewis and Clark fort replica at Fort Clatsop.

The Mount St. Helens Loop captures the essence of the volcano's eruption from Windy Ridge, with a vantage point to see the crater (Monday tour only).

For cost and registration information contact Cathy Barclay at Raz Transportation Company—(800) 666-3301 or (503) 246-3301.

Young Adults at Conference

A pre-Conference workshop for young adults, sponsored by the Young Adult Steering Committee, will review structure and polity of Annual Conference and the General Board, important issues to be discussed at Conference, and the role of young adults in participating in Conference decision-making.

The Tuesday 9 a.m.-noon workshop will feature presentations from General Board staff, Annual Conference moderator-elect Phyllis Noland Carter, and pastor Chuck Boyer, of the La Verne (Calif.) congregation.

The Young Adult Steering Committee is also sponsoring a workcamp the week prior to Annual Conference, in cooperation with Portland's Habitat for Humanity. Cost is $70. Contact the Young Adult Ministries office at 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

uring the week

ible studies: Electives, Wednesday hrough Saturday, 7:30-8:30 a.m.

Committee hearings: Tuesday 9-10 .m.: Denominational Structure Review; eacemaking; Brethren and Black mericans; Creation: Called to Care; astoral Compensation and Benefits dvisory Committee.

Forums: (Discussions on items of eneral interest) Tuesday, 9-10 p.m.: ommittee on Interchurch Relations, eneral Board Response to Annual onference Actions.

Insight sessions: Wednesday through riday, 9-10 p.m.

General Board live report: Thursday orning.

Age-group activities: Combined ctivities are planned for single adults age 25 and older) and young adults (age 8-30). Senior highs (grades 9-12), unior highs (grades 6-8), and children K-5th grade) also have special activi-ies. Child care is available for infants hrough age 5 during business sessions nd worship.

eal events

reakfasts: Tickets are $6.50. *Thurs-lay:* Brethren Press. *Friday:* Evangel 21: vangelical Leaders, People of the Covenant. *Saturday:* On Earth Peace Assembly. *Sunday:* Sunday School Teachers.

Luncheons: Tickets are $8.50. *Tuesday:* Ministers' Association (box lunch $5), *Wednesday:* Association of Brethren Caregivers Recognition, Ecumenical, Outdoor Ministries, Program for Women. *Thursday:* Young Adult Ministry, CoBACE, Association for the Arts lunch and tour of Portland's Pittock Mansion, Japanese Gardens, and International Rose Test Gardens (limited number available in advance from Annual Conference office for $15), Brethren Journal Association, Older Adult, HIV/AIDS Ministry Network. *Friday:* Church and Persons with Disabilities, Womaen's Caucus, Passing on the Promise, Congregational Deacons, Urban Ministries, Youth Ministry, Association of the Arts (AACB). *Saturday:* Bridgewater College, Elizabethtown College, Juniata College, University of La Verne, Manchester College, McPherson College. *Sunday:* On Earth Peace Assembly (box lunch $6.75).

Dinners: Tickets are $10.50. *Wednesday:* Church Growth and Evangelism. *Thursday:* MESSENGER. *Friday:* World Ministries, Higher Education. *Saturday:* Hispanic Ministries.

Tickets for meal events will be available at Annual Conference, but conferencegoers are encouraged to purchase tickets early through the Annual Conference office.

Music

Early evening concerts: Wednesday through Saturday, 6-6:45. *Wednesday:* Mike Stern, songwriter from Seattle, Wash., and "Just Us" folk music group. *Thursday:* Steve Kinzie, songwriter and guitarist from Eugene, Ore., and friends. *Friday:* William Stafford, Oregon poet and teacher. *Saturday:* "Northwest Potpourri," musicians from Oregon and Washington District.

The **Conference choir** will be directed by Bruce H. Hirsch, of Alta Loma, Calif. To sign up, send $7 for a music packet to the Conference office.

The **handbell choir** will be directed by Lois Schopp. To sign up, write to her at 401 Marilyn, Wenatchee, WA 98801.

Spouse support

Ordained minister and Pacific Southwest District co-executive Pattie Stern will speak at the Pastors' Spouse Support Group meeting, on Tuesday at noon.

Stern, a pastor's wife for more than 20 years and previously a missionary in Nigeria, now shares the district executive position with her husband, Irven.

Pre-registration is available by sending $7.50 for a bag lunch to Nancy Fitzsimons, P.O. Box 355, Outlook, WA 98938. A limited number of tickets will be available at the Ministers' Association Conference on Monday, July 1, from 6-7:30 p.m. Child care is provided.

Charles Boyer

Theresa Eshbach

Judy Mills Reimer

Albert Sauls

Candidates for moderator-elect

Charles Boyer La Verne, Calif., (Pacific Southwest) La Verne congregation. Age 53. Pastor. Church board, chair; Sunday school teacher. District writing clerk; youth cabinet. Annual Conference Standing Committee; study committee. Director of volunteer services; peace consultant; national youth cabinet advisor; campus minister to international students. National Interreligious Service Board for Conscientious Objectors, board member, chair.

Theresa Eshbach Thomasville, Pa., (Southern Pennsylvania) Bermudian congregation. Age 50. Executive director, Children's Aid Society. Sunday school teacher; vacation Bible school director. District Christian education commission; camp board, leader. Annual Conference Standing Committee, nominating committee, chair; study committees, chair. Health and Welfare board, executive council; health foundation. Educational development team. Author/curriculum writer.

Judy Mills Reimer Roanoke, Va., (Virlina) Williamson Road congregation. Age 50. Owner/manager office furniture retail business. Church board; nurture and witness commission, chair; children's director; Sunday school superintendent; deacon. District board; nurture commission; outdoor ministry committee. Brethren Volunteer Service; General Board, chair; commissions, chair. Ecumenical observer. Annual Conference study committees. Institute of Industrial Ministries, chair.

Albert Sauls Ephrata, Pa., (Atlantic Northeast) Ephrata congregation. Age 59. Pastor. District moderator; board, chair; witness commission; new church planting; board for ministerial matters, chair; discipleship and reconciliation committee, evangelism committee. Annual Conference delegate; speaker; study committee. Evangelism counselor. Local ministerium, president; hospital chaplaincy committee; Ecumenical Christian Action Committee.

CPS Reunion

A reunion for Civilian Public Service veterans who were at Cascade Locks (CPS #21) during 1940-46 has been planned for June 26-28 at the Menucha Retreat and Conference Center, 22 miles east of Portland.

Wives, widows, and other CPSers are also welcome. Accommodations may require sharing rooms with 6-8 people. Contact Charlie Davis, 4295 S.W. Melville, Portland, OR 97201; (503) 244-8288.

Initial 1991 ballot

General Board, district representatives. (Five-year term, Standing Committee selects two from each district.) **Michigan:** Kathi Griffin, Freeport, Mich.; Brian L. Rise, Lake Odessa, Mich.; Thomas Wagner, Muskegon, Mich.; Douglas E. Wantz, Middleton, Mich. **Southern Pennsylvania:** Donald Fogelsanger, Chambersburg, Pa.; John L. Huffaker, Waynesboro, Pa.; Carol A. Scheppard, Princeton, N.J.; Walter Wiltschek Jr., Hellam, Pa. **West Marva:** Samuel K. Detwiler, Moorefield, W.Va.; J. Rogers Fike, Mountain Lake Park, Md.; Norma Osborne McCombs, Eglon, W. Va.; Sue Sappenfield Overman, Morgantown, W. Va.

General Board, at-large representatives. (Five-year term, Standing Committee selects four.) Gary Benesh, North Wilkesboro, N.C.; Betty Jo Buckingham, Prairie City, Iowa; Kathlyn L. Coffman, Cabool, Mo.; Donald R. Fitzkee, Elizabethtown, Pa.; Edith Gauby, Waka, Texas; Kiyo Mori, Covington, Wash.; Carl E. Myers, Elgin, Ill.; Colleen Beam Smith, Orlando, Fla.

Annual Conference Central Committee. (Three-year term, Standing Committee selects two.) Kim Yaussy Albright, Huntington, Ind.; David M. Bibbee, South Bend, Ind.; Jeff Parsons, Sparta, N.C.; Gilbert Romero, Los Angeles, Calif.

Pastoral Compensation and Benefits Advisory Committee, laity. (Five-year term, Standing Committee selects two.) Rita Beam, McPherson, Kan.; David Hurlbut, Modesto, Calif.; Jason D. (Dick) Lindower, South Bend, Ind.; Virginia Hileman Meyer, Naperville, Ill.

Committee on Interchurch Relations. (Three-year term, Standing Committee selects two.) Larry M. Dentler, North Liberty, Ind.; Geraldine Zigler Glick, Broadway, Va.; Bettina Harmon, Denver, Colo.; David G. Metzler, Bridgewater, Va.

Brethren Benefit Trust. (Four-year term, Standing Committee selects two.) Carl L. Brubaker, Lititz, Pa.; Don Fecher, Rocky Mount, Va.; James K. Garber, North Manchester, Ind.; Raymond Martinez, Brooklyn, N.Y.

Bethany Theological Seminary Electors, college. (Five-year term, Standing Committee selects two.) P. Joan Austin, Elizabethtown, Pa.; Doris Coppock, McPherson, Kan.; Judith Georges, La Verne, Calif.; Dorothy Hershberger, Martinsburg, Pa.

Bethany Theological Seminary Electors, laity. (Five-year term, Standing Committee selects two.) Jay Crist, York, Pa.; Marsha K. Hoover, Clarendon Hills, Ill.; Charles H. Kwon, Evanston, Ill.; Peg Margus Yoder, Huntingdon, Pa.

New Business

New business focuses on a broad variety of issues including evangelism and the nature of the Church of the Brethren and esus Christ.

A Northern Indiana query—**Missions o unreached people groups**—asks Annual Conference if the denomination hould have "a clear and specific plan . . for proclaiming the gospel and planting Churches of the Brethren among unreached people groups."

Two Atlantic Northeast District queries request statements from Annual Conference. **Religious pluralism and headship of Christ** asks for a statement oncerning Jesus Christ as "Savior of the world and as head of the church according to the Scriptures." **The nature of the church** requests the appointment of a tudy committee to report in 1992 with a definition of the "essential nature of the Church of the Brethren, that without which we would no longer be the Church of the Brethren."

Other new business includes:

Seeking new relationships with Brethren heritage churches worldwide. Atlantic Southeast District asks he church to consider ways to meet with other Brethren denominations around the world.

Support of Brethren outreach ministries. The General Board recommends hat Conference challenge congregations o increase financial support and tithing.

Pursuing stewardship practices in keeping with our calling. Southern Plains District petitions for a committee o study the financial savings of stewardship measures such as holding Conference biannually.

Per capita funding of district program. Missouri District asks the General Board to appoint a committee to study he equalizing of district funding.

Procedure for presenting queries to Annual Conference. Middle Pennsylvania District asks Standing Committee to review and clarify procedures for bringing queries to Conference.

Ethics in ministry. Oregon/Washington District asks for a committee to develop a code of ethical principles for Brethren clergy.

Organ and Tissue Donation. Northern Ohio District petitions for the appointment of a committee to evaluate organ and tissue donation.

Changes in Brethren Medical Plan/ Pension Plan, Ministers' Group. The Pastoral Compensation and Benefits Advisory Committee recommends changes in the Medical Plan: increasing the deductible to $200 and eliminating base benefits. It also recommends that the minimum age to receive an annuity be lowered from 60 to 55.

Ratification of Brethren Benefit Trust Action. The Brethren Benefit Trust board recommends changes in qualifications for election of members.

Quick Conference news

From June 30-July 7, Newsline, a Church of the Brethren telephone news service, will feature daily updates on Annual Conference events.

Newsline currently provides weekly updates on Brethren news, with new messages posted Thursday mornings. Newsline's three-minute recorded message can be reached 24 hours a day, seven days a week. Call **(301) 635-8738**.

Help wanted

Annual Conference wouldn't be possible without the help of volunteers.

The Deaf Ministry Task Force is looking for people to help with deaf interpretation. Contact Janice Martin, 504 Elm Street, Frederick, MD 21701; (301) 662-0342.

Doctors and nurses are needed to serve in the first aid room. Contact Dr. Wayne Zook, 201 S. Elliott St., #16, Wenatchee, WA 98801; (509) 662-2972.

The Church and Persons with Disabilities Network offers a "Buddy System" to adults or children with disabilities. Contact the Association of Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

To find out about other volunteer opportunities, contact the Annual Conference Office.

Unfinished business

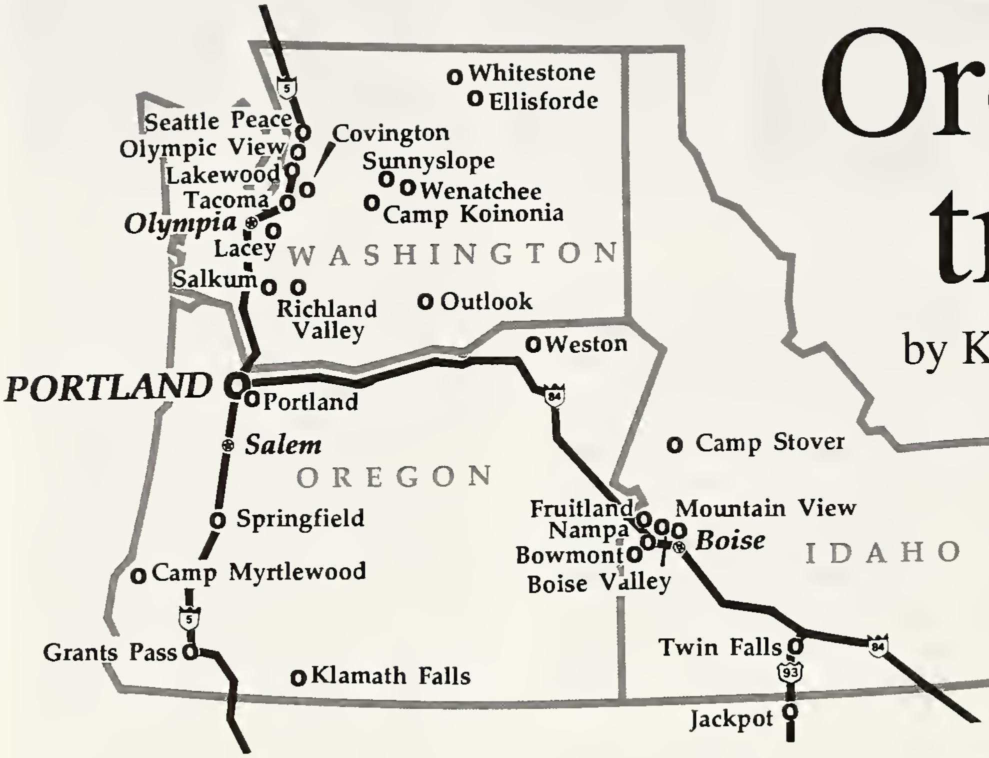
Brethren and Black Americans. The committee appointed last year will bring a report, including recommendations to the General Board that high priority be given to an anti-racism program in the Goals for the '90s; that the Urban Ministry staff position be restored to full-time; that a black staff member be hired by the Board with full-time responsibilities for black ministries; that a relationship be developed with a black US denomination; that each Brethren college establish a relationship with an historically black college; and that congregations be in solidarity with black Americans and other victims of racism.

The **denominational structure review committee** will also report.

Two papers—**"Peacemaking: The Calling of God's People in History"** and **"Creation: Called to Care"**—will be brought for approval. The first attempts to make a comprehensive statement on the Brethren commitment to peacemaking as a way of life. The second paper was brought to last year's Conference, where delegates asked that it be made available for study and be brought again this year. The paper has been revised and shortened.

On the Oregon trail

by Karla Boyers


Whitestone
Ellisforde
Seattle Peace
Olympic View
Lakewood
Tacoma
Olympia
Lacey
Covington
Sunnyslope
Wenatchee
Camp Koinonia
WASHINGTON
Salkum
Richland Valley
Outlook
Weston
PORTLAND
Portland
Salem
OREGON
Springfield
Camp Myrtlewood
Grants Pass
Klamath Falls
Camp Stover
Fruitland
Nampa
Mountain View
Boise
Bowmont
Boise Valley
IDAHO
Twin Falls
Jackpot
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84
93

The districts of Oregon-Washington and Idaho comprise 25 congregations. Brethren driving to Conference from Pacific Southwest District or from the eastern states will pass close to many of them. All have their welcome mats out for the travelers.

To whet your appetite for that trip to Annual Conference in Portland, we have assembled a few stories from the host districts. Oregon-Washington and Idaho welcome you.

Wenatchee's day care center operates on faith

When the Wenatchee (Wash.) Brethren-Baptist Church United challenged its congregation to find a way to minister to children in the neighborhood, a group of five women began meeting weekly for prayer and conversation. From the meetings, the idea emerged for a day care center, with special emphasis on benefitting low-income families.

The women canvassed the neighborhood for its opinions and talked to school officials to see what needs existed. The idea—planted in faith in October 1989 and watered by prayer and the generous financial sponsorship of the Wenatchee church—sprouted in April 1990 with the opening of the Mustard Seed Day Care Center.

The center has its own board of 10 directors, seven of them members at Wenatchee. Besides contributions of the Brethren-Baptist congregation, the board presently is looking to other churches in the area, "hoping to find others to co-sponsor" the center. Funds are solicited from the community, which is "very supportive," according to Lynn Brown, volunteer director of the non-profit corporation.

Mustard Seed meets in the lower level of a small church in the community since the Wenatchee church does not pass strict fire code standards for such use. Of the 22 children registered, 70 percent are from low-income families.

In an informal study conducted by the principal of the Wenatchee school district, it was found that 36 percent of its students are at home alone after school, and 80 percent are on free or reduced-price lunches.

"Wenatchee has no provision for latchkey children," says Lynn. The day care center has plans to expand and incorporate this group of children as well. A property located cattycornered to the low-income school Mustard Seed is hoping to serve has been purchased and donated to the center.

A committee of community leaders (including the mayor's wife) is applying for grants to finance building the new Mustard Seed structure. Hopes for the future also include recruiting members of a retirement community to help out at the center, which now operates with four full-time staff and other volunteer labor.

It's "amazing, really, that we've done what we have so quickly," says Lynn, who believes strongly that from the outset of their brainstorming meetings it was "God's idea to pull us along."

This year, the Mustard Seed Day Care Center was selected as one of seven finalists in the nation for a World Vision church project called, ironically enough, the "Mustard Seed Award" . . . which goes to show what a little act of faith can grow into.

Mustard Seed director Lynn Brown with a few of her charges.

***Above:** A deer commands the morning in a Camp Myrtlewood meadow.*

Camp Myrtlewood respects its 'spiritual' setting

Camp Myrtlewood, 156 acres nestled "in the hills" just outside of Myrtle Point, Ore., is a "spiritual" place, says Margaret Jones, co-director of the Church of the Brethren camp for over seven years, along with her husband, John. She notes that the Indians who were "here before us" have left a certain feel to the land.

The 55-year-old camp is host to about 50 groups year-round, and operates with a full-time staff of three—Margaret, John, and current Brethren Volunteer Service (BVS) worker, Jim Borkholder. Several other volunteers help out in the summer or during times when larger groups are using the facilities.

Camp Myrtlewood works hard to incorporate into its program a respect for the environment. Recently they have been working with the Oregon state fisheries department on a Salmon Trout Enhancement Program (STEP). The nearby logging industry has polluted the river system. The water "gets silty. The

***Below:** BVSer Jim Borkholder salvages firewood for Camp Myrtlewood from a logging company's clearcut area.*

eggs of spawning fish hatch, but choke," Margaret explains.

To help correct the problem, spawning fish are caught and their eggs are taken. When the eggs reach the "rubbery" stage where they can be easily handled, they are transported back to the river and placed in a "hatch box"—a wooden box set in the river, allowing water to run over the eggs. When the eggs hatch and grow to "about an inch long," the hatch boxes are opened and the fish are released. "Instead of there being a 95-percent mortality rate, this way we only lose about five percent," says Margaret.

The camp also is involved in a stream enhancement program with the Oregon fish and wildlife department, putting "debris" back into the stream. Trees and rocks are "glued" into the water to give fish a "hiding place" and keep them from getting washed downstream into the flood plain.

"Sometimes we're branded as 'environmentalists, but okay people,' " said Margaret. "People know how (ecologically concerned) we are, but they also know that we understand them as neighbors, know their fears, and have concern and respect for them as people."

Idaho Brethren are betting on Jackpot being a winner

Ervin Huston, formerly Idaho District's executive, was president of the Twin Falls (Idaho) Association of Churches when a Methodist member of the group put her chips on the table, so to speak, broaching the possibility of a joint venture in Nevada.

Six years ago, a meeting was held to discuss the ecumenical move, which began with Church of the Brethren, Presbyterian, Methodist, and Catholic participants, later joined by Disciples of Christ, Evangelical Lutheran Church in America, and American Baptist Convention denominations. "We first had to work through our different traditions and develop trust," said Ervin.

The building—donated by the Idaho Catholic Archdiocese—was to be transported from Eden, Idaho, to Jackpot. It was decided the church would provide separate services for Catholics and Protestants. All Protestant groups decided the emphasis should be interdenominational. "We wanted a strong church that says we can overcome our doctrinal differences, that doctrine is not the ultimate part of ministry," said Ervin. The venture, however, marking the first Brethren involvement in Nevada, was still without a pastor.

Meanwhile, in the rolling hills of eastern Kentucky, Peggy Boyce, a part-time Presbyterian pastor, picked up an interview for a church opening in Nevada through a resumé computer match.

"The church traveled 70 miles and I came 2,100," said Peggy. Both arrived in one piece, although, unlike Peggy, th church had to get some fixing first. While it was en route to Jackpot, riding atop a flatbed tractor-trailer, a pin in the back axle of the truck broke, causing the church to slide into a ditch and break in two. But the little broken one made it to Jackpot none-the-less, where it is located "past the *end* of Progressive Drive. You get off the road and keep on

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Jan Eller: A lot of administrative skills

Jan Eller, Oregon and Washington District's executive since 1986, grew up in Long Beach, Calif., and moved to Portland, Ore., in 1973. She is a long-time volunteer in various capacities on the district level—including work on ecumenical hunger projects—and was district moderator-elect when the DE position became available.

"They were looking for someone who had a lot of administrative skills," said Jan. At the time, she had spent the past four years working on a budget advisory committee for the city of Portland. Likewise, her master's degree in public administration made it clear that she was a prime candidate for the job.

"Because of my education and experience, I understand systems," said Jan, who enjoys "trying to facilitate the right match between pastor and church," and who says the position hasn't brought any "big surprises" for her. "What I don't like—and don't think any DE enjoys—is conflict in which I have to intervene."

Jan is excited about new-church growth for the district, which is involve in Passing on the Promise, the denominational program for evangelism. Support is being lined up, but "the biggest key is finding the right people to lead," said Jan.

For Jan, Oregon-Washington District is "defined a lot by its geography." "On thing that's different here from the area east of the Mississippi is that we tend to be more relaxed, more casual about things."

Casual, however, by no means translates as lackadaisical when it come to Jan's search for "the right match." Two-thirds of the pastors in Oregon-going," says Peggy.

A town of about 1,000 located 55 miles south of Twin Falls, Jackpot is a 'one-business town" where the 'gaming" industry (as they call it in Nevada) is king. The church is four-tenths of a mile from one casino, and seven-tenths from Cactus Pete's—the largest casino employer in the area. There are only two trailer parks (the predominant type of housing) that aren't owned by the casinos, and one of those is for employees of the elementary-high school of 257 students.

Peggy, who began services at Jackpot Community in August 1990, sees little difference between Jackpot and any 'steel town" in America where everything is dominated by a single trade. In the case of Jackpot, however, the trade runs 24 hours a day, seven days a week —an interesting dynamic to consider when making a worship schedule. Currently, Protestant services run 4 p.m. Sundays, 10 a.m. Tuesdays, and 9 p.m. Thursdays. Sometime soon, Peggy may end up incorporating a 2 a.m. service to accommodate yet another "shift" of casino employees.

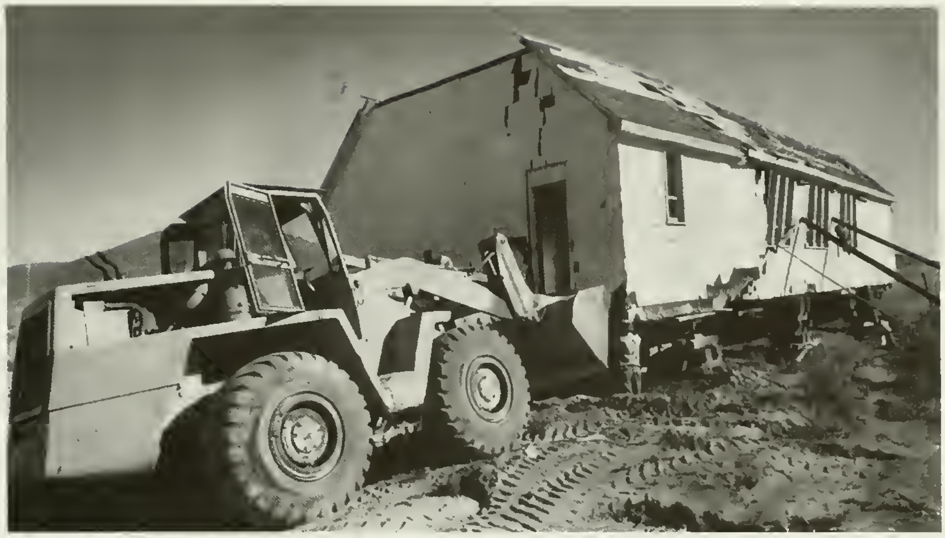
The church, currently operating with

Washington's 18 congregations (totaling about 1,963 members) are seminary-trained and ordained—which is significant says Jan, considering the small size of some of the congregations.

As a "half-time" DE, Jan travels almost 30 percent of her time, and spends about nine hours a week in the office.

"We're looking forward to hosting Annual Conference this summer," says Jan, whose excitement is shared by many from Oregon-Washington District who might not be able to attend a Conference in the East.

For information on sightseeing attractions in the district, contact the pastors in those areas; or for Portland, call Jan Eller at the district office: (503) 253-6099.—KARLA BOYERS



Top: *A front-end loader nudges the two pieces of the Jackpot church back together after an accident occurred while the building was being moved.* ***Above:*** *A recent photo shows the remodeled church, none the worse for its ordeal.* ***Right:*** *Pastor Boyce held the first worship service in the church last September. Folks from Twin Falls, Idaho, had come down to help clean and paint.*

Left: Multnomah Falls cascades over the rock walls of the Columbia River Gorge, east of Portland. At 620 feet, it is the fifth highest waterfall in the United States.

***Right:** The Columbia River Gorge lies along the scenic route east of Portland.*

***Below:** Skidmore Fountain and the surrounding 20-block historic district mark Portland's original commercial core. Portland's Metropolitan Area Express (MAX) light rail line has a 15-mile course.*

Mornings on K103

portable toilets, unfinished floors, and no lock on the door, is "about $5,000 away" from a permanent permit. The unfinished renovations keep Peggy from launching many of the activities she would like, including youth groups, special services for pre-school children and their parents, crafts and sewing times, Sunday school (though it may not be on Sunday), as well as special events such as a Mother's Day Out.

Besides juggling her schedule to involve as many people as possible, another part of Peggy's challenge right now is developing polity to incorporate all participating denominations' faith traditions. Although it presents a difficulty at times, Peggy has "always believed we can get more done together." She hopes to keep and celebrate the various traditions. "Very few people in Jackpot have a sense of denomination and church history or ties—I want to allow them to fit in where they feel comfortable."

Peggy "loves" the new venture and is "having the time of her life." "I want to be here to marry the children I'm baptizing, and to baptize their children." And yet, Jackpot still doesn't feel like a hometown to her. "To call a place a hometown, there has to be a school, a church, a playground, and a cemetery. We don't have a playground or a cemetery yet."

But Jackpot Community church is working on all that, and Peggy is taking the gamble that someday, Jackpot *will* become a real hometown.

Sidney King: She's held every office

Before Sidney King became Idaho District's executive in November 1989, she "held every office" and has worked with all of Idaho's executives since it became a district in 1972.

Born in Caldwell, Idaho, Sidney is third-generation Idahoan. In 1865, her great-grandmother came west in a covered wagon, and seven years later gave birth to Sidney's grandmother in a cave during an Indian uprising.

The oldest of three daughters, Sidney often went pheasant hunting with her father—an interest that continues today with her husband, Verl, with whom she also hunts deer, antelope, and duck.

Sidney and Verl live in Twin Falls where they are members of the Church of the Brethren congregation there. As DE, Sidney works about eight hours a week out of her home, where she also works as an accountant. In addition to denomination involvement as a DE, Sidney also works in the denomination's Womaen's Caucus.

What Sidney most enjoys about being DE is "working with people and congregations." Sometimes, to do just that, she has to travel quite a distance—from 130 to 200 miles to Idaho's six congregations (excluding Twin Falls). Once a month she visits all pastors. At least once during the year she attends each congregation for worship and board meetings.

Sidney says there is excitement in the district about Passing on the Promise, a denomination program for evangelism in which each Idaho congregation currently awaits results of a self-study research. As for the buzz right now, "many are talking of taking buses to Annual Conference," says Sidney.

Idaho itself is "one of the fastest growing states in the nation," according to Sidney. "And we're friendly." Easterners who come through, and pastors who come from the east "take a while getting used to our openness."

As a sampling of Idaho hospitality, Sidney, along with her district, invites any travelers—campers, hitchhikers, or otherwise—to stop through on their way to Annual Conference. For brochures of must-see attractions, names of campgrounds and other areas to pitch your tent, or for general information on Idaho District and its congregations, send a SASE to Joan Holloway, Rt. 1, Filer, ID 83328. Or contact Idaho District office, 1758 8th Ave., Twin Falls, ID 83301; or telephone (208) 734-7813.—KARLA BOYERS

Above: *Mount Hood, Oregon's highest peak at 11,325 feet, provides a backdrop for the Annual Conference city. Portland is known as "the City of Roses," because of the abundance and quality of those flowers there.*

Right: *Pioneer Court House Square once was a dreary parking lot. It is a public gathering plaza and staging area for Portland's festivals.*

On second thought

What Annual Conference moderators wouldn't enjoy a chance to improve on their earlier record? Most of the former moderators in this survey would do things differently if they had it to do all over again.

by Elaine Sollenberger

Since the late 1940s Annual Conferences egularly have had a theme. Not all of hem were memorable, but phrases such as "To Heal the Broken," "Flamed by he Spirit," "All Creation Awaits," "Go Forth in Faith," and "Teaching Them to Observe all Things" may bring to mind some of the Brethren gatherings of the past.

Annual Conference themes, although ultimately chosen by Central Commit-ee, often reflect the preference of the moderator. In fact, one expectation of he moderator is that of ". . . assuming esponsibility/privilege in determining he focus/theme . . . of the conference."

Recently the former moderators were asked to participate in a complete-the-sentence kind of survey. The hypothetical sentence read: "If I were moderator again, I would propose that the theme be . . ." and "the title of my moderator's address would be. . . ." The respondents could include the main points of the address and offer some wording for a concluding paragraph.

"Where is the passion of the church oday?" "Where has our energy and enthusiasm gone?" are two questions hat **Nevin H. Zuck** (1962) would pose to the denomination, in an address titled "Authentic Passion." He defines passion as "living so intensely in some area of life that it hurts." His theme for Conference would be "The Reformation Radicals Ride Again."

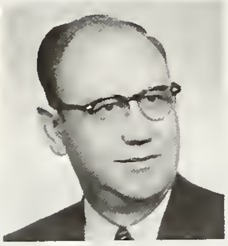
"The Church Doing What Nobody Else Can Do" is the theme proposal of **Harold Z. Bomberger** (1971). He asserts that the church needs "to be the revolutionary force portrayed in the book of Acts, when the church was young" and not fail to "make known the love of God, the grace of Jesus Christ, and the dynamic and fellowship of the Holy Spirit."

Another call to faithfulness comes from **A. Blair Helman** (1976) through the theme "God's Call to the Brethren to Be Faithful." He suggests that "the Christian faith does not lead us to arrogance but to humility, not to bondage but to freedom, not to hatred but to love, not to division but to unity, not to inaction but to commitment, not to selfishness but to service." Says this former moderator, "We cannot be certain that we will succeed in our mission in our time. We are not required, however, to succeed, but our Lord commands us to be faithful."

Immediate past moderator **Curtis W. Dubble** (1990) would continue to challenge the Church of the Brethren to live in obedience and faithfulness to God's call, using the theme "Faithful to Christ in These Times." He counsels, "Sisters and brothers, there is always a time in history that calls for faithfulness. For you and me, that time is *now.*"

Desmond W. Bittinger (right), 1958 moderator of Annual Conference, passes the gavel to his successor, William Beahm. The 1958 Conference marked Bittinger's second stint as moderator. He had served in that post at the 1951 Conference, in San Jose, Calif. At age 85, and living in La Verne, Calif., Desmond Bittinger shares with A. Stauffer Curry (1955, 1965), New Oxford, Pa., the distinction of being the last surviving moderators who have served more than one term.

Paul M. Robinson (1956) would remind Brethren of their "glorious tradition of mission and service" and then ask "What do we yet lack?" In response to that question, he says, "We



must try to discern the leading of God's spirit for the ministry of the church in this decade. We must be prepared for new, adventurous patterns of ministry, not bound by the past but using our heritage as a launching pad for future areas of witness and service."

"Can the Church of the Brethren be saved?" would be the question at issue for **Dale W. Brown** (1972). He expresses "genuine empathy" for both the present concerns for the church and the "Messianic temptations to devise strategies to save the Church of the Brethren." He then turns to the "increasingly hopeful signs and manifestations of the very message and incarnations of the things for which the Brethren were called out to be and to practice."

Former moderator Brown adds, "Since there are growing signs that those things for which God called out the Brethren in the stream of human history will survive until the end, I no longer need to save the Church of the Brethren. . . . I am free to enthusiastically call all of us to participate in the wonderful manifestations of the kingdom coming, which we can both inspire and join. Maybe God will save us if we lose our life and lives for Christ."

In an address titled "Let the Church of the Brethren Come to Life," **William R. Eberly** (1980) would say, "The church is the physical embodiment of Christ. . . . Today, as in 1980, the call comes for us to 'build up the church.' . . . The church, like the fabled rider who rode his horse off in all directions at once, seems to be going in all directions at once and, as a result, is going nowhere. Just as we believe that Christ lives in and among us, so the church will live if we let it. Let the Church of the Brethren live again!"

Earle W. Fike Jr. (1982) puts forward "Behold! I Make All Things New" as a Conference theme. "Who Really Wants to Be New?" would be his Conference address title. Some thoughts on that question: "New requires change—individually and corporately. That's risky. That's a faith adventure. We may not recognize ourselves after the new look. When God does the changing through Christ, the new is real and good. . . . If we are truly Christ's, then there are things in store for us that we wouldn't be caught alive doing. Unless we are alive in the Spirit of One who makes all things new."

James F. Myer (1985) would focus on the theme "Living in the Resurrection." He reflects, "The validation of the Christian faith continues by virtue of a 1,900-year-old fact—the resurrection of Jesus Christ. It is the day in history that the real and only Messiah of God stood tall. It is because of the living Christ that our past has unique richness, our present has inexhaustible fulfillment, and our future has unequaled hope. It is this Christ whom we proclaim."

With the theme "Back to the Basics," **M. Guy West** (1968) would call the denomination to strive for spiritual renewal: "Let these words from the Book speak to motivate and guide us into the future: 'If my people who are called by my name humble themselves, pray, seek my face, and turn from their wicked ways, then I will hear from heaven, and will forgive their sin and heal their land' " (2 Chr. 7:14).

Long-time advocate for and participant in ecumenical endeavors **DeWitt L. Miller** (1964) proposes the theme "Whose World Is This, Anyhow?" He emphasizes the point that "now is the time for the ecumenical movement to articulate its vision for all people living on the earth and caring for creation as a family where each member has the same right to wholeness of life. . . . This vision is *spiritual*, but it must be expressed in concrete action."

Guy E. Wampler (1987) projects this Conference theme—"Caretakers of God's Creation." His challenge is to "let Brethren who have applied the kingdom ethic to peacemaking now apply it also to the care of the earth. Let farmers protect the earth for long-term productivity. Let Brethren engineers design machinery that operates cleanly and efficiently. Let scientists among us search for alternative sources of energy. Let musicians bring harmony to this planet. Let artists create beautiful shapes and colors. Let all of us, where we live and work and play, preserve and enhance the beauty and hospitality of God's good earth."

Donald E. Rowe (1975) sums up his

houghts this way: “The basic concern I ave is that we confront our members ith what it means to be Christian/ Brethren in a nuclear world. We have ecome so acculturated that basic Christian principles seem to make little ifference in our everyday life.”

“Enlarging the Circle of Peace” is the heme that **Donald F. Durnbaugh** 1986) selected. He stresses that “Christian churches are open to the gospel as never before in history. . . . It’s incumbent on the Historic Peace Churches to revitalize the estimony of peace. . . . Brethren must eize the *kairos* moment to do whatever e can to enlarge the circle of peace.”

With mission in mind, **Charles M. Bieber** (1977) would title his Confernce address Even So Send I You.” He says, “It s for us in the resent age to iscover afresh the any ways in hich Jesus Christ as present in the world—in revelation, n proclamation, in healing, in redeemng, in teaching, in strengthening, in oving—the many ways in which God ends us to be Christ’s presence in the orld.”

Charles E. Zunkle (1961) also would emphasize mission, specifically mission in Korea. “We need to be in mission again. Korea is asking us to come. . . . Now is ot the time to delay. Now is God’s time or us to act.”

Dean M. Miller (1973) would emind the denomination that “we can hold on to the anchor of hope because this is a world where Christmas comes out of a stable, and the Son of God comes out of a place such as Nazareth, and 20 centuries of Christianity came from a graveyard. Let’s close our ears to the soothsayers of optimism and the prognosticators of doom. Instead, let us listen for the stone that God can move, for in a world where carpenters are resurrected, anything can happen.” He would use the theme “Anchoring Our Lives on Hope.”

If **Warren F. Groff** (1979) were to prepare a moderator’s address again, the title would be “That the Lord’s Name Be One.” A major point of emphasis: “Unity is central, not peripheral, to the church’s life and mission. It is an essential part of what God intends for creation as revealed in Jesus Christ.”

For **Paul H. Fike** (1984), Christian education should get the emphasis, using the theme “Prepare Ye the Way of the Lord.” He would stress the importance of our discovering “that the Lord is forever willing and capable to take us from where we are to where he would have us be . . . according to our ability to become.”

Two-time moderator **Desmond W. Bittinger** (1951, 1958) would urge the Brethren to acquire “more knowledge about the world and its people, about economics, world hunger . . . about our responsibilities to one another,” as well as “sharing knowledge and services.” Churches around the world need to “sow the seed for sharing and growing together as brothers and sisters of one Lord.”

All the former moderators maintain an interest in the larger church and expect the church to continue making a difference in the world. **Harper S. Will** (1950) reflects, “I think that ‘Advent—God’s Way’ would make an excellent Conference theme. I can see God, a long time ago—some 20 centuries, looking down upon our planet Earth and seeing strife and loneliness and hunger and cruelty. And, like us, not liking what he saw, he decided something ought to be done. Help was needed.

“There followed what we call Advent. Advent was born—a baby was laid in a manger. A life was lived, some parables and other teachings were given on what life—life eternal—is all about. A cross and a resurrection and a magnificent outlook followed.

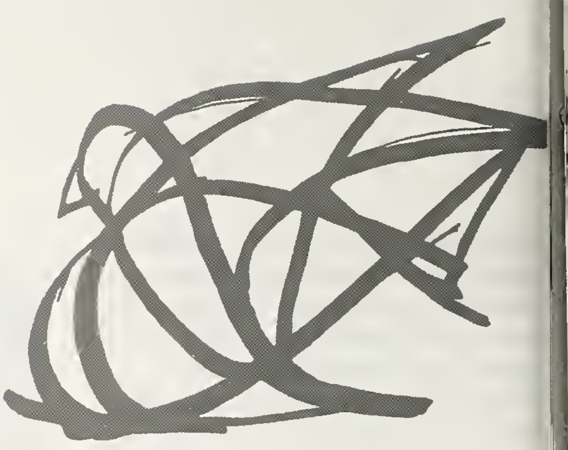
“I see no adequate answer to our human needs, our earth dilemmas, other than the truth wrapped up in the Advent happenings. When will we learn to hold high the Advent banner, take God’s way—forgiving, sharing, loving, being kind? They are all so well spelled out in the life of Jesus, the Christ, our Savior.”

We hold Conference only once a year, and occasionally we toy with the idea of holding it even less often. But if we were inclined to hold Conference more frequently, Central Committee would not need to look far for speakers. Some of these former moderators could bring messages from which we all might benefit.

Elaine Sollenberger is a member of the Everett (Pa.) Church of the Brethren. She is a former chairwoman of the denomination's General Board and, like the subjects of her survey, a former Annual Conference moderator (1989).

In Canberra:

Sparks from the Holy Spirit



by Howard Royer

Korean theologian Chung Hyun Kyung burns a list of victims—the holocaust, freedom fighters, spirits of struggling Korean women and the poor, and those who were in Japan's "prostitution army" during World War II. "Without hearing the cries of these spirits," she declared, "we cannot hear the voice of the Holy Spirit (at the Canberra WCC assembly)."

Stretch and strain are essential components of an international gathering such as the Seventh Assembly of the World Council of Churches. Inevitably, when 300-plus churches tackle a theme such as "Come, Holy Spirit, Renew the Whole Creation," the theological and cultural sensitivities of participants are both affirmed and assaulted.

From the kaleidoscope of events at the February 7-20 assembly in Canberra, Australia, for this observer three central impressions or lessons remain fixed.

Lesson No. 1. In the praise of God, creation is at times an exuberant ally.

Early on in the assembly, 10,000 locals and guests spread out on blankets across Commonwealth Park for an evening festival. Billed as the Gathering Under the Southern Cross, this welcoming event of the Australian churches was a mix of worship, pageantry, and storytelling. Taking center stage were an orchestra and a 500-voice choir amassed from churches in three cities, a pageant with a cast of hundreds, and a giant video screen that displayed building-size images. But standing like sentinels behind the platform and screen was a row of gum trees, mute but not immobile. As the evening breezes swept through the park, the eucalyptus seemingly swayed in rhythm, making vivid the Isaiah 55:12 text: "And the trees of the field shall clap their hands."

Some days later, when inevitable differences arose internally on what prophetic words to utter on public issues, which priorities to rank foremost in light of diminishing resources, and how to arrive at just representation on committees, a rare afternoon shower was followed by a resplendent rainbow. In fact, by a double rainbow. The biblical reminder of covenant and hope broke through with uncanny timing.

Creation was not to be stilled. On the second Sunday in Canberra, Charles Adams, a dynamic preacher and president of the Progressive National Baptist Convention, led the late afternoon "black church service." His text was on Pentecost. As if his lilt and fervor were not enough to move the throng of worshipers and the massive worship tent, surprise gusts pounded the canvas and shook the steel rafters. "The rush of a mighty wind" was felt neither before or after the Adams sermon, but intermittently throughout.

For a theme that delved into the Holy Spirit and creation, what could be more appropriate than having unfold before your eyes Psalm 148—the psalm that calls on the sun and moon and stars and storms and creatures and mountains and trees to praise God.

In the Land of the Spirit, the cosmic and the divine played hand in hand.

Lesson No. 2. When it comes to perceiving matters of the Spirit, indigenous people have a lot to offer the church.

At the opening ceremony worshipers walked through smoke to enter the worship tent. This cleansing rite is common among Australia's aborigines and other peoples of the Pacific. The baleful but captivating sound of the didgeridoo in calls to worship, and invitations to guests "to speak gently and walk softly, for you are on aboriginal land," tended to remind assemblygoers

hat spirituality is no recent invention.

Foremost the testimony of the aborigiies was to cherish the land, rememberng that it is not ours but the Spirit's, and hat it figures prominently in the history ind the holiness of many traditions.

In the opening address Paul Reeves, ormer governor-general of New Zealand, a former archbishop, and now Anglican representative to the United Nations, shared insights about the land rom his own Maori heritage. The Maori ee the land as mother, loving it as a nother is loved. To work the land is to ake part in the sacred act of bringing ife to birth.

"Food is the source of a person's odily strength. The land is the source of heir spiritual strength," Reeves quoted in old Maori saying.

Christians cannot separate God's romise of redemption from the human esponsibility to cherish the land, Reeves idded. "The land remains forever, but eople pass on."

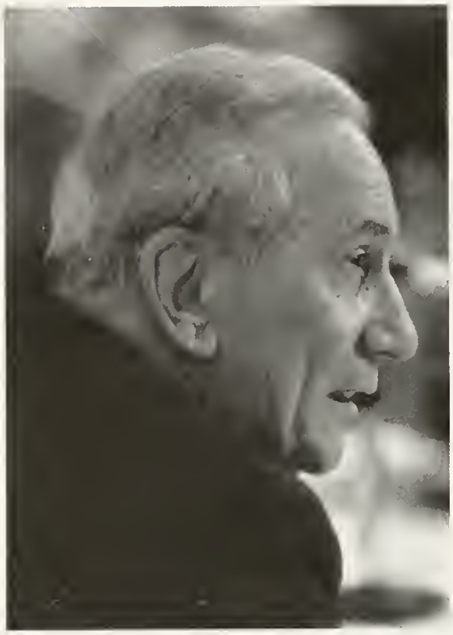
Indigenous people may be adept at lemonstrating not only a oneness with he land and a harmony with creation, ut at sharing insights born of "thouands of years of spirituality," declared South Korean theologian Chung Hyun-Kyung. "You have to understand where ersons are coming from and the place of pain, the place of the heart," she said. When you get to that place, then dialog an begin."

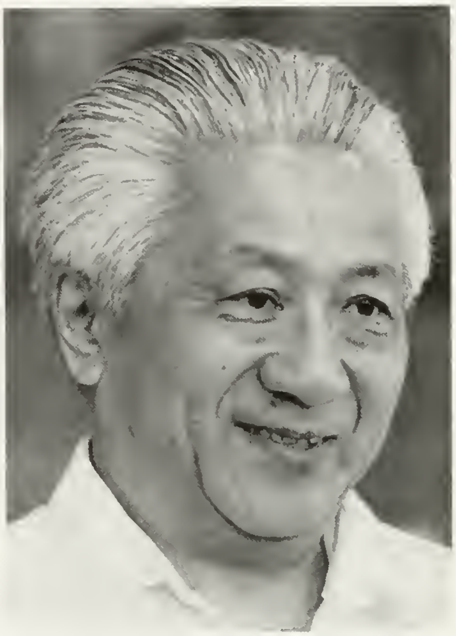
In the most arresting presentation in Canberra, one that opened with a lramatic farmers' dance by white-clad oung Koreans and one that invoked and nemorialized the spirit of martyrs hrough the ages, the 34-year-old

Top: *Canberra attenders walked through smoke to enter the worship tent at the opening ceremony. This cleansing rite is a familiar one among Australia's aborigines and other peoples of the South Pacific.*

Left: *Charles Adams, president of the Progressive National Baptist Convention, was a dynamic speaker, speaking on the topic of Pentecost.*

Below: *John Guli was present in Canberra, representing a recently accepted member of the WCC—Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria).*





Top: *Brethren participant Ingrid Rogers plants eucalyptus and acacia trees on a barren hill near Canberra. The tree-planting project highlighted an assembly subtheme, "Renewing the Whole Creation."* ***Above left:*** *WCC general secretary Emilio Castro pleaded that by the next assembly WCC members would come together in common communion.* ***Above right:*** *A new WCC member is the 5.5 million-member China Christian Council, represented in Canberra by its president, Bishop K. H. Ting.* ***Below:*** *Ecleri Querevara and Sereana Bese, from Fiji, called assembly participants to worship, playing a traditional Fijian instrument.*

systematic theologian called for three changes.

One was for "our generation to learn how to live with the earth, promoting harmony, sustainability, and diversity."

The second was a shift from "dualism" to "interconnection," overcoming polarities of body and spirit, emotion and mind, immanence and transcendence, women and men, black and white, poor and rich.

The third change was to move from a "culture of death" to a "culture of life." War, in which winning is deemed more important than saving lives, exemplifies the culture of death.

"Creation theology, feminist theology, liberation theology, syncretism are not the issues of the day. Power is," Chung asserted.

"For 2,000 years we have been listening to you, the patriarchs, the bishops and the archbishops, the privileged class. Take 200 years, or at least the next 20, to listen to our voices—the women, the simple people of the church, the land. We are the new paradigm. We are the new wine."

Lesson No. 3. Churches need to work intentionally and persistently at common understanding and common witness.

The celebration and dialog that occur among WCC member churches at an every-seven-years-or-so assembly are important, but perhaps even more strategic are the special study conferences and convocations that the WCC convenes between assemblies. It is in these encounters that such themes as mission and evangelization; justice, peace and the integrity of creation; and faith and order are probed in depth.

On the matter of peace and war, there were countless individual voices at Canberra denouncing the just war theory, declaring it as no longer theologically viable. One amendment to the assembly's gulf war statement that would have effectively put the WCC on record as a pacifist organization held for about four hours—until the final vote on the statement was nearing. The amendment was reconsidered and defeated by ratio of two to one. But the signal was sounded that an increasing number of hurch leaders from across a broad specrum of traditions are openly questioning eligion's sanctioning of war.

A second area where the churches ieed sustained dialog and prayer is in he celebration of holy communion.

Once again at Canberra Protestants and Orthodox held separate eucharists, quite to the dismay of the majority. WCC general secretary Emilio Castro was almost strident in his plea that by the time the next assembly is convened, WCC member churches come together in common communion. Further, he questioned, how can the churches with integrity call on world leaders such as George Bush and Saddam Hussein to come to the negotiating table when Christians cannot unite around the Lord's table?

Ongoing discussion is needed as well on the role of women and youth in the decision-making of the World Council but perhaps even more, in the member churches themselves. Were those concerns resolved among the member churches, the WCC scramble for a more balanced representation would be aided immeasurably.

Six new churches were admitted at the outset of the Canberra Assembly, and about a dozen others recognized that had come into membership since the 1983 assembly. Among the latter was Ekklesiyar 'Yanuwa a Nigeria, the Church of the Brethren in Nigeria, represented in Canberra by John Guli, its general secretary. Of special note was the admission of still another church late in the assembly proceedings, the 5.5-million-member China Christian Council, represented by its president, Bishop K. H. Ting.

As any single denomination can attest, the task of achieving and sustaining a cohesive theological base among diverse followers today is a challenge indeed. To accomplish this with 300 churches reveals the formidable undertaking the World Council of Churches faces. No wonder, as first-time delegate Judith Georges, of the Church of the Brethren observed, the World Council appears "surprisingly fragile."

But paired with the fragility is the possibility of stirring new sensitivities and new commitment throughout Protestant and Orthodox communions.

And stirring as well something very ancient in Christian belief—the presence and leading of the Holy Spirit. If what was sparked in the worship and the plenaries in Canberra takes hold throughout the churches, therein the Seventh Assembly will have made its most far-reaching contribution.

Howard Royer is director of interpretation on the General Board staff.

Joel Meyer (left), a Brethren steward at Canberra, takes communion.

Dunkers down under

The Church of the Brethren was represented at the WCC Seventh Assembly by three delegates—general secretary Donald E. Miller, Elgin, Ill.; former General Board member Peggy Reiff Miller, Sharpsburg, Md.; and Judith Georges, University of La Verne (Calif.) campus minister. Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria) was represented by its general secretary, John Guli.

Three Brethren young adults were stewards—Alicia Calderón, Brethren Volunteer Service worker from Denver, Colo., serving in Geneva, Switzerland; Joel Meyer, Juniata College student, from Lombard, Ill.; and Rhonda Pittman, Brethren Volunteer Service worker from Blacksburg, Va., serving in Elgin, Ill.

Shantilal Bhagat, World Ministries staff for economic justice/rural crises, was a program panelist. Howard Royer, director of interpretation on the General Services communication team, assisted with assembly media coverage. Others present from the General Board were two Parish Ministries staff members—Chris Michael, youth and young adult ministries; and Paul Mundey, evangelism; and General Board member Ingrid Rogers, North Manchester, Ind.

Other Brethren present at Canberra were Warren Eshbach, Southern Pennsylvania District executive, his wife, Theresa, and his son, Rob; Fumitaka Matsuoka, dean of Bethany Theological Seminary; Phyllis Miller, wife of general secretary Donald Miller; E. Paul Weaver, Everett, Pa.; and Bonnie and Ken Kline-Smeltzer, co-pastors of Modesto (Calif.) Church of the Brethren, and their son, Jesse.

Happy to welcome Brethren and former colleagues to Canberra was Harriet Ziegler, Victoria, Australia, former managing editor of MESSENGER and director of news services on the General Board staff.

Rediscovering church extension

'A denomination that came out of the 1960s with a secular mindset and much discomfort with spiritual talk and evangelism is now doing a turnaround.'

by Merle Crouse

What happened to us?

If someone would sit down with NCD/COB (New Church Development/Church of the Brethren) and ask: "What happened to us in the 1980s?" one response would be: "We rediscovered church extension, our calling to give birth to new churches."

A denomination that came out of the 1960s with a secular mindset and much discomfort with spiritual talk and evangelism is now doing a turnaround, if new church development is any indication. During the last half of the 1970s, five new Church of the Brethren congregations were started. In the first half of the 1980s, there were 25 new-church projects. In the last half of the 1980s, there were 33 more. A total of 63 new-church projects were started in the 15 years that ended with the 1980s. The denominational objective for the 1990s is 110 new church starts. We are into a movement that is now a priority. Twenty-three of the 24 districts have something going in new church development. Atlantic Southeast started 15 projects in Florida, Georgia, and Puerto Rico. Pacific Southwest started 10 in California and Arizona. Atlantic Northeast was involved with seven in Pennsylvania and Maine. Two other districts had four projects each. A regular feature of Annual Conference for the past five years has been the welcoming of new fellowships and congregations.

What effect is this having on the Church of the Brethren?

The new church movement is accelerating the ethnic and cultural diversity in the denomination. It is the vehicle for expanding the church into new geographical areas. It is introducing new leaders to the Church of the Brethren. It is providing an edge of growth in the church during a time of membership decline, The new Brethren are saying that the Church of the Brethren has a wonderful message and a mission that are much needed in this world.

We are learning some things: Brethren response to human need should address spiritual disaster, broken relationships with God and neighbor, the need for community, and hunger for worship that touches the depth of our emotions and lifts up the fullness of God's love and power. We are rediscovering that we have a deep ecumenical spirit, but that we are not mainline American Christianity, that radical discipleship is in our genes and makes us different. That difference is attractive to many people in a general population. For them it can represent spiritual rebirth.

We are thinking some creative thoughts about church buildings and property. We are feeling more at home in the city. The denomination's grandparents may have spoken Pennsylvania Dutch, but the grandchildren are speaking Spanish, Korean, French, Creole, Navajo, and Pilipino, as well as English. There are times when we wonder if the old gray mare church might not become a frisky young filly again.

Can you tell us more about the 63 projects?

At the end of the 1980s, 54 (86 percent) of the 63 projects were functioning as Church of the Brethren congregations, one had become a community service project and two were congregations not incorporated in Church of the Brethren structures. Four (six percent) had closed. Two others were inactive, with potential

Above left: *Pastor Luis Bustillo, of La Misión de Jesús, baptizes a new convert.*
Above: *Philadelphia First Korean displays new Dunker diversity—chopsticks and forks, men in conservative pinstripes and sisters in prayer coverings, and skins of different hues—at a fellowship meal during its celebrative opening last November.*

or re-starting. Of the 54 active congre- ations, four had started, lost momen- um, and stopped. Instead of declaring hem closed, the sponsors wisely treated hem as dormant and later started them vith a different approach, sometimes at different location.

Every project has involved motivated nd venturesome individuals and amilies stepping out in faith to reach thers with the gospel. Even with the rojects that have closed, lives were hanged and God's love touched people n important ways. Each project has its wn unique story of God's people eeking to be faithful.

Thirty-three percent (21) of the 63 rojects are west of the Mississippi iver, 54 percent (34) east of the ississippi, and 13 percent (8) in Puerto ico. Before 1980, there were no rethren congregations in 14 states: laska, Georgia, Hawaii, Mississippi, evada, South Dakota, Utah, Wyoming, nd the six New England states. During he 1980s, projects were started in eorgia, Maine, Vermont, and New ampshire. There are already two native ew Englanders licensed to the ministry s a result. A two-day joint planning etreat in 1990 projected more growth in New England in coming years.

New church development in Maine is sponsored by clusters of congregations through the Brethren Revival Fellowship (BRF) and is related to Atlantic Northeast District. The projects in Vermont and New Hampshire have been sponsored by Southern Pennsylvania District. The Faithful Servant Fellowship in Atlanta, Ga., is related to Atlantic Southeast District. Years ago there had been Brethren in Georgia who had related to the Brethren in Florida, but those Georgia Church of the Brethren congregations had died out by 1924.

The Brethren in Idaho are helping sponsor an independent, union congregation just across the state line, in Jackpot, Nev. (See page 16.) That project will be recognized this summer at the Portland Annual Conference. Informal groups have met for a time in Alaska, Massachusetts, and Utah. The denomination has not had a formal plan for establishing work beyond the boundaries of existing districts.

What about the Brethren ethnic minority groups?

The group of five congregations that started in the late 1970s all served white, Anglo communities. The 58 projects started in the 1980s included four that were predominantly African-American, four Korean, 15 Hispanic, and one each Khmer Cambodian, Haitian, Navajo, Filipino, and Asian Indian. Fifty-six percent of the 63 projects were Anglo and 44 percent ethnic minority. During the 1990s, the majority of the projects probably will be with ethnic minority persons.

The Annual Conference study on the Brethren and Black Americans, to be reported in Portland in July, should strengthen ministries with African-Americans. There are Korean ministries in California, Pennsylvania, and Washington. Hispanic new-church projects have been started in California, Colorado, Florida, Indiana, Pennsylvania,

(Continued on page 40)

Why we're excited:

Eight new Brethren tell what drew them into the denomination

profiles by
Karla Boyers

Shin Il Jo

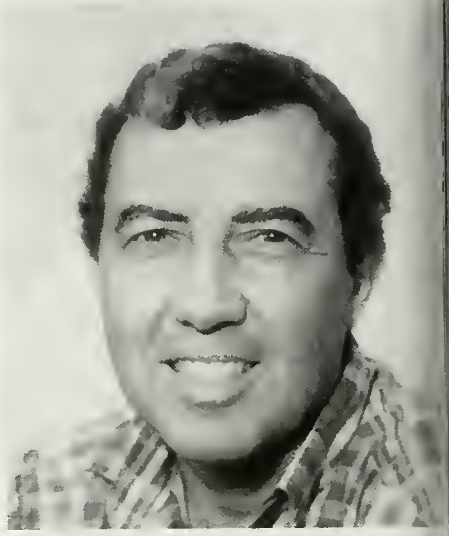
Korean ministry is vital

Shin Il Jo thinks the Church of the Brethren is "as 'Brethren' as it gets. . . . We are all brothers and sisters in God."

Shin Il, pastor of the Philadelphia (Pa.) First Korean church (see page 34), was previously a member of the Presbyterian Church in Korea, but he was not involved with any denomination in the US before coming to the Church of the Brethren.

He learned about the denomination while in Santa Monica, Calif., where he was pastor of a non-affiliated church. The church had been practicing feet-washing in an "independent sort of way," and Shin Il was interested in finding other churches with this tradition. He met and became good friends with Dan Kim, Church of the Brethren consultant for Korean ministries.

Shin Il is glad to be working within this denomination and believes the future of Korean ministry is vital. He sees Korea as the "brain" for further mission to China, Vietnam, and the Soviet Union—"one of the main spots from which to spread Christianity in Asia." "Once the two Koreas are united," says Shin Il (who believes they will be within the next 10 years), "there will be much need for mission."



Pedro Brull

Meeting people's needs

Pedro Brull was drawn to the Church of the Brethren by its "philosophy of social work." He has a "holistic vision" himself for all the churches in Puerto Rico to become more involved in the needs of its people.

Pedro owns a travel agency in Vega Baja and is a self-supporting executive minister for Brethren in Puerto Rico. He met members of the Church of the Brethren seven years ago when his family started attending worship services at the Vega Baja church.

He soon was invited to share in preaching, which was nothing new for him. Previously, Pedro was pastor of a Missionary Alliance church, and throughout his involvement in secular work he always has had his hands in free ministry and evangelism.

One thing Pedro would like to see for the future of the church is the creation of a separate district for the Caribbean "so we can get involved in all the surrounding islands."

Lydia Cooper

Personal testimony is it

At the end of a six-week Brethren beliefs class offered at the Germantown congregation in Philadelphia (see page 38), Lydia Cooper "basically agreed with everything" she had heard. She chose to become Brethren because of the strong peace and service emphasis of the denomination. Other attractions for her: Brethren "agree to disagree," and because women "don't have to sit in a corner."

Lydia, who works for the Department of Public Welfare in Philadelphia, had never heard of the Church of the Brethren until an old friend invited her o church at Germantown, five years ago.

One of Lydia's concerns is the lack of emphasis on evangelism and witness within the Church of the Brethren. "No matter what program or activity is being performed in the church, there's nothing that compares with your personal testimony," she says. "Whenever Jesus healed someone, he always told the person to go and tell somebody else."

Lydia hopes to see the denomination grow, but believes it depends on everybody making a point to invite friends, neighbors, and relatives to church. "People should be more personally involved with other persons, not just programs," she says.

Luis Bustillo

A scandalous gospel

Luis Bustillo believes there is a great opportunity for Hispanic growth within the denomination, a tremendous "open door for ministry." "There are a lot of Brethren churches already in places where there are large Hispanic populations. Now we're just lacking the workers."

Luis, whose ordination was recognized by the denomination last December, is pastor of La Misión de Jesús in McFarland, Calif., the Hispanic "daughter" congregation of the McFarland congregation (see page 36). He came to know about the Church of the Brethren through long-time friend and Brethren pastor, Jose Jimenez, whose congregation Luis and his wife began attending in Los Angeles.

Luis has always believed in and worked to live a simple life, and he enjoys the freedom of Brethren to "embrace other denominations in Christ." He promotes evangelism as essential for the church's future: "I believe in a scandalous gospel. It's not meant to be quiet. You must do whatever you can to get the door open."

Tiffany Rouillard

It's the friendliness

What drew Tiffany Rouillard to the church of the Brethren was "everyone's friendliness." She likes the way Brethren "put an emphasis on youth," and says it was easy to become involved with the church because she "knew what they were doing was right."

Tiffany started attending the Lewiston (Maine) Fellowship (see page 36) six years ago. A friend, whose family is "charter members" of the congregation, was "always asking me to come to church," says Tiffany. Although they have been good friends since grade school, it wasn't until Tiffany was a sophomore in high school that she finally came to youth group, and then to Sunday morning worship.

One in the large number of French-Canadians in her area, Tiffany grew up in Auburn, the twin city of Lewiston. She graduated from high school in 1989, and is now assistant manager of a paper and party supplies outlet store. Her fiance, currently in Brethren Volunteer Service with Habitat for Humanity in Americus, Ga., is also a member of the Lewiston Fellowship.

Carol Scheppard

The sense of community

While growing up in the "industrial belt" of Connecticut, Carol Scheppard "saw a tendency to make faith peripheral," and was drawn to the Church of the Brethren by its sense of community. Within the denomination, she believes there is a "unique (though healthy) tension" between Brethren Pietistic roots—which center on questions pertaining to individual faith—and its Anabaptist heritage—which focuses on accountability to one another.

Five years ago, after she read an invitation on the wall of the town's post office, Carol Scheppard came to a Sunday morning worship at the Genesis Fellowship in Putney, Vt. She describes Genesis as "a place where people are really committed as a community and to a Christ-centered life that asks a lot of questions . . . without offering pat answers."

For 10 years Carol taught learning disabled students in high school and college residential settings and is currently halfway into a three-year program at Princeton Theological Seminary. She spent last summer as an associate pastor at the Pleasant Valley Church of the Brethren at Weyers Cave, Va., a "place where people were asking 'how can we love each other in community?' "

Guillermo Encarnación

Minority involvement needed

Coming from a Mennonite background, Guillermo Encarnación has found no big surprises in Church of the Brethren teachings. He appreciates the denomination's emphasis on simple living, as well as its "democratic way of business." Guillermo does believe the church should be more involved with minorities, however, and thinks it may have difficulty reaching them because there are so few minority leaders in decision-making bodies.

And, for many Hispanics, it seems some Brethren are "living in the past," says Guillermo, and such an emphasis on Brethren heritage may present a "problem" for them.

While not "new" to the Church of the Brethren, Guillermo is involved in a new part of the church's ministry. He is pastor of the Alfa y Omega Fellowship in Lancaster, Pa., a Hispanic ministry that began as prison outreach for the large population of inmates and their families in the area.

Previous to Alfa y Omega, Guillermo was pastor of the Falfurrias (Texas) congregation for five years—and before that, spent 10 years at the Castañer church in Puerto Rico, where he first met members of the denomination.

Karen and John Polson

The 'hands-on' approach

Karen and John Polson first learned about the Church of the Brethren five years ago through Don Booz—then Atlantic Southeast district executive, who was also doing marriage counseling. Karen and John became two of the six "charter members" of the New Covenant Fellowship in Orlando, Fla.

Karen, who considers her previous faith tradition (Roman Catholic) to hav been more of a "spectator" religion, wa impressed with the "hands on" mission of Brethren-related outreach programs such as Heifer Project International. Sh also was drawn to the denomination because of its decision-making structur which "flows out" instead of "down from the Pope." She would like to see more emphasis placed on evangelism program.

For John, the idea of pacifism is "strong in our minds." Then, too, that Brethren agree to disagree is "both attractive and a point of tension for the church" and a freedom "quite unusual i many denominations, because of set-in doctrines." While John is confident tha the church is in a new growth mode, he feels the need to become more "front-line" in the direction of urban ministrie "We have a lot to offer," says John, "b we just haven't exposed ourselves fully yet."

Some plantings that rooted

We asked eight new Church of the Brethren groups to tell us what was the key to their successful planting and nurturing. The answers they gave us show that there are a variety of strategies that work.

by Karla Boyers and Don Fitzkee

North County

Offering a service motif

Ten years ago, San Marcos, Calif., was basically rural chicken farms 40 miles orth of San Diego. Now, through a olling urban sprawl, the population has multiplied fivefold—from 6,000 to over 0,000 people—and is home to the North County Church of the Brethren.

Just over a decade ago, Pacific Southwest District had worked for a year o establish a church in a nearby area, without success. New church development staff then helped the district "restudy" its geography and try again. In part, San Marcos was chosen to make a peace witness. Camp Pendleton, a large Marine base, is in the area.

In December 1982, Glenn Frazier, who was pastoring the Antelope Park Community church in Lincoln, Neb., was asked to come and initiate a new congregation. There were no Brethren in he area when Glenn, his wife, and their wo daughters made the move. At the beginning, the Fraziers traveled 40 miles o worship on Sunday mornings; but in September 1983, the new church was started.

From a core group of six people, a decision was made to set up a SERRV gift shop in the community. The organizers put up their own money to buy initial nventory. Seven years ago, Loving Hands Gifts International was opened in a complex adjacent to a grocery store.

"We wanted to make a place where people would come and visit," says Glenn, whose church office is in the back of the store. "It's an excellent place for shoppers and volunteers to learn about the Church of the Brethren."

The store, run entirely on volunteer labor, "employs" about 50 people from both the church and community, and "functions as a regular congregation," explains Glenn. "We can do witnessing

By opening a SERRV gift shop, North County church actually "created two congregations," says pastor Glenn Frazier. The shop, staffed by volunteers such as Maxine Peed, has provided the church with $40,000 toward its building fund.

because of the store that would never happen otherwise."

According to Glenn, North County's thrust is service with a connection to commitment. "It's as important to be out there as to be in the pews." Finding volunteers for the store, many of whom are retired and of various ethnic groups, has been easy for Glenn, who sometimes finds it harder to schedule in everyone who wants to work.

North County church itself—with a membership of 32 and average attendance of 50—rents space in a Bingo hall that is available three hours each Sunday morning. Hopes for moving to a meetinghouse of its own are targeted for Christmas 1991, although Glenn notes that steep developer fees and California's water situation may delay construction.

"We're at a point where we're really feeling the need for our own structure for ministries. A lot of witness to Christian education programs, especially for children, has suffered." Another hope for the future of North County church is to become a facility day care center for head injured children and adults, a real need in the community.

By opening the SERRV shop, North County has actually "created two congregations"—a church worship congregation, and, through its involvement with third-world industries, a "congregation" of caring community outreach.

Last year, Loving Hands Gifts International grossed $142,000, which translates into yearly income for about 500 to 1,000 families of developing countries involved in SERRV. Today, the store not only is self-supporting, but has provided North County church $40,000 to put toward its new structure—a building for which plans include a warehouse for SERRV store items.

Glenn notes the philosophy behind a church that has come full circle: Learn what it means to commit your life to Christ; learn what it means in terms of *doing*; then, do the work. In an area where "many surrounding churches show people how to be blessed" with nice homes, expensive cars, and comfortable pension plans, Glenn says North County offers a "service motif" where the opportunities are varied.—KARLA BOYERS

Philadelphia First Korean
Videos on God's Word

Shin Il Jo was pastoring a non-affiliated church in Santa Monica, Calif., when he was approached by Atlantic Northeast District to come and serve. The district, wanting to launch a Korean ministry, had studied its geography and found the heaviest Korean population (approximately 40-50,000) to be in and around Philadelphia.

The ideal structure—the Philadelphia First Church—had already been challenged to provide free office space and rent for the new venture. Shin Il arrived the first week of September 1990, and services began a month later. An opening celebration, held November 11, drew 150 people who came to support the new church start.

Presently, seven families are committed to the congregation, which meets on Sundays at 1 p.m., after Philadelphia First's morning service. A potluck meal at the church follows every worship, when the families enjoy further fellowship. Members of Philadelphia First Korean have taken as their motto "Worship, Education, Fellowship, and Service."

Part of Shin Il's community outreach includes a video ministry. He distributes a series of tapes on different theological issues to believers and non-believers for them to "see and listen to God's word." "Many Korean Christians do not know much about Christianity and church history," Shil Il explains. The tapes, made in Korea, feature well-known Korean theologians.

Shin Il is among a group of six Brethren who will travel to South Korea this summer to discern prospects for planting Church of the Brethren congregations in the country. He feels strongly that Korea needs to be served by Brethren.

First Korean's pastor, Shin Il Jo, preaches from the pulpit but also spreads the word through video tapes.

According to Bob Kettering, associate district executive for Atlantic Northeast, the church has plans for chartering later this year. And, he says those going to th district's annual Brethren Disaster Relie Auction can expect to see an authentic Korean food stand among the more traditional offerings of apple pie and funnel cakes.—KARLA BOYERS

Christ the Servant
Its name is its mission

A generation ago, there was talk among some concerned Brethren that the denomination was dying, that while the church was involved in the social action of the '60s, no new churches were opening to minister to the needs of people and their communities.

In 1976, Christ the Servant congregation in Cape Coral, Fla., was "the first one out the chute" with a brand-new vision for church development, says pastor Don Shank, who left his 14-year ministry with the Highland Avenue congregation in Elgin, Ill., to begin wor in the Sunshine State.

Impetus for the church start began with Atlantic Southeast District, which conducted a feasibility study exploring the demographics of several communities. Cape Coral was found to be "strategically" located.

The district wanted the church to "grow upon the existing community an not just meet the needs of visiting

Brethren," said Don. "We didn't want a 'winter resort' congregation." Since Don first arrived 15 years ago, Cape Coral, the "stepchild" of Fort Myers, has proven its potential for growth, increasing in population from 13,000 to about 75,000 people.

Merle Crouse, staff for new church development, says that while Don was in Elgin he used the tactic of forming relationships with non-Brethren while working as a "chaplain of sorts" at a bank in the community. He also had the experience of organizing the Drexel Hill (Pa.) congregation during the '50s, and so was well versed in the type of "bi-vocational" outreach needed to start a new congregation.

Pastoring seven-eighths time, Don also does counseling, and says that probably 20 families now in the congregation are there as a result of such contact. Christ the Servant, which met in Don's home its first year, currently has about 128 in average attendance, and is in the process of relocating the church from land purchased by the denomination's General Board to another site nearby. The change will make possible needed expansion of facilities.

"We have established ourselves as a group of caring people," says Don. In cooperation with 11 other churches, Christ the Servant has helped form Cape Coral Caring Center—the "first social service agency on the Cape," providing food, rental assistance, and counseling services.

"We're known in the area almost exclusively as Christ the Servant," said Don. "We've wanted our name to be our mission—servants to the community."

Knowing first hand the difference a new church can bring to a growing city, Christ the Servant is committed to tithing $40,000 to $50,000 back to the denomination's development program, securing an opportunity of growth for the next generation.—KARLA BOYERS

Cape Coral's Christ the Servant congregation is "movin' on," having outgrown its original location and sought out a new site that provides room for expansion. Pastor Don Shank (shown here) has been with the church since its 1976 planting.

CHRIST THE SERVANT CHURCH
MOVIN' ON

Medina Fellowship
Doing community surveys

If Plato were alive today, he might amend his famous line "Know thyself" with "and it helps if you know your community, too." That's what Medina (Ohio) Fellowship has set out to do, and it seems to be doing quite well.

Mel Menker arrived at Medina Fellowship, a church "restart," in August 1989 to begin the work of building a base of individuals committed to growth and meeting the needs of each other and the larger community. Mel had been pastor of the Donnels Creek congregation in Southern Ohio District for 11 years, when he was commissioned by Northern Ohio District to begin the new development.

By November 1989, two evening Bible studies and several children's programs were in action. The group of 25 then agreed that it was time to begin public services. A service took place Christmas Eve, and December 31 marked the first regular Sunday morning worship.

One appealing aspect of the congregation (now numbering about 60 in average attendance) is its approach to a "caregiver ministry," says Mel—focusing on mental, emotional, and spiritual support to those outside the church. How does the Medina Fellowship keep in tune with those needs? It conducts a survey of every family that comes through its doors, asking thoughts and opinions on church, church life, pastors, needs of the community, and why people don't go to church.

Demographically, what has been found about Medina itself—a suburban sprawl south of Cleveland—is that it's a highly transient white-collar society (large corporations in the area keep people coming and going) with a median age of 28. The city of 20,000 experiences a population turnover every three years. And the number-one need to address is loneliness, says Mel.

"Because of the predominance of the younger culture, there is often no focus on the needs of senior citizens." Likewise, with a 65-percent divorce rate, there is a large number of women with small children, for which the congregation is in the early stages of developing a support base. The church just recently became chartered to M.O.P.S (Mothers of Pre-Schoolers), a national organization providing support and parenting skills.

"Medina is typical of a true baby-boomer community," says Mel, in that it's "very interested, not in the denomination name, but in what the church is doing in terms of service to the community . . . what kind of ministries you're doing to care for other people."

As Gordon Bucher, Northern Ohio district executive, says of Medina, it's "an enthusiastic, forward-looking group." In working to understand and minister to the community beyond itself, Medina Fellowship is helping to turn a fast-food town into something with a warmer ambiance.—KARLA BOYERS

La Misión de Jesús pastor Luis Bustillo sees himself as a catalyst for developing othe Spanish-speaking ministers. Bustillo is shown consecrating five men who will be mentored by him in a three-year reading program Pacific Southwest District created.

La Misión de Jesús
Spanish speaking is essential

McFarland (Calif.) Church of the Brethren is a largely white congregation in a farming community nearly 80 percent Hispanic. For several years, the congregation wanted to begin a Spanish-speaking ministry, but wasn't quite sure how to start.

So it contacted Luis Bustillo, who at the time was assisting Jose Jimenez, pastor of a Hispanic Brethren congregation in Los Angeles. A member of the Southern Baptist church since 1976, Luis had been ordained in 1982 and was co-pastor for five years of a church in east Los Angeles before going on an evangelistic circuit with groups in the US, Mexico, and overseas. In 1987, after getting married and feeling the need to settle down, Luis began work as a supervisor for IBM corporation, but soon had the desire to return to pastoring.

McFarland sent Luis to Philadelphia, Pa., for a conference on Spanish-speaking ministry. When he came back to report, "things just clicked," he says.

In February 1989, just three days after arriving at McFarland, Luis began a Bible study. By the end of the year, the group was meeting in a separate wing of the church. But it was soon evident to both "mother" and "daughter" that at the rate it was growing, the new ministry really needed a place of its own.

Across town from the McFarland congregation, there was an abandoned Pentecostal church. While they weren't even sure at the time whether the owner was going to sell the building, "We took a step of faith and came at nights to fix it up," says Luis.

Although in separate structures now, McFarland and La Misión de Jesús continue the familial relationship, often celebrating love feasts, baptisms, and other special services together. As Luis points out, however, "Everyone has his own culture. If you want to reach Hispanics, you have to have a Spanish-speaking ministry."

The burgeoning congregation is now home to 84 adults and 35 children. About a year ago, Luis noticed there were members in the church desiring training for ministry. Under the direction of Pacific Southwest District, a Hispanic curriculum committee was formed that modeled and approved a three-year reading program for the seven men who expressed interest in receiving licensing and ordination within the denomination. "My vision is to be a catalyst for developing other ministers," says Luis, who is helping to mentor the men.

One of the main thrusts of La Misión de Jesús is evangelism. After Friday night services, some go to a local bar to pass out tracts and talk to the patrons. One night two boxes of Bibles were handed out. Groundwork is also underway to start an extension of the Hispanic ministry in Earlimart, 15 miles away.

"I hope our ministry is a light to other congregations that want to step out in faith," says Luis. "McFarland had the faith and vision to begin a new ministry They had to increase their budget by $30,000 to do it. But God has blessed u because of the faith of all of us, not just because of one special person."
—KARLA BOYERS

Lewiston Fellowship
Bible teaching is its thing

Lewiston, Maine, is a city of approximately 40,000 people. Across the river sits its twin, Auburn, with nearly 35,00 inhabitants. Together, they form the second largest urban population in the state, including a large number of French-Canadians with roots in the Catholic faith.

Back in the late 1970s, the Brethren Revival Fellowship (BRF) was looking for a place to begin a volunteer service project. It knew of some Mennonite volunteers who had been working in Maine, and began gathering names of housing authorities in the New Englan area where it might establish itself. Of all the possibilities, Lewiston seemed t most receptive, though there was some "concern that those coming would not proselytizing," says James F. Myer, a BRF leader.

At the start of the BRF Brethren Volunteer Service project (established 1979) houseparents and volunteers live n and worked for the Lewiston housing uthority in a 90-unit complex, performng office work and a number of mainteance tasks. While current BVSers still ve in the complex, the project has hanged to the Good Shepherd Food ank.

Merv Keller, pastor of the Lewiston ellowship, says that from the beginning f the BRF project, it was "in the back f our minds to start a fellowship up ere." Sure enough, two years after the rst volunteers arrived, a worshiping ommunity was established.

According to Jim Myer, the BRF had ssued a challenge for six families to elocate to begin a new church in ewiston. Eighteen members from the Vhite Oak, Blue Ball, and Upton ongregations heeded the challenge, ncluding Merv Keller and his family.

The congregation, now with 54 nembers and an average attendance of 0, is known in the area as a church with strong family ties," says Merv. "Our amily relationships have spoken loudly" o the community.

Merv said members have been able to nake good contact with people over the ears. Currently, Lewiston is facing an conomically depressed time, many eople losing their jobs as industries nove south. But the BRF is there to stay nd minister to people's needs. "People vho come are looking for that tradition of strong Bible teaching," says Merv. "That's one reason we're here. It's sort of our trademark."—KARLA BOYERS

ewiston Fellowship astor Merv Keller greets ladassah Myer in his hurch narthex. The ewiston planting began s a Brethren Volunteer ervice project staffed by nembers of the Brethren evival Fellowship. eople are drawn to the ewiston church by its trong emphasis on Bible eaching and strong amily ties. Lewiston now as an average ttendance of about 60.

ACTS Covenant
Cell groups are its heart

What's in a name? In the case of a new congregation in Lancaster, Pa., lots. Understanding the name of ACTS Covenant Fellowship is a big help to understanding its growth.

The acronym "ACTS" points to what the congregation sees as its four-fold mission—Abiding, Caring, Training, and Sending.

Begun in June 1986 as a seven-person Bible study, meeting in the home of John and Anne Gibbel, ACTS Covenant in less than five years has mushroomed to a membership of 125 and average attendance of just under 200—mostly younger "baby boomers" from a variety of cultural and socio-economic backgrounds. About half of the adult members are single. "ACTS is doing the best job with baby boomers as any congregation I know of," says Merle Crouse, General Board staff for new church development.

"We really emphasize that everything we do as a congregation should come out of what God is calling us to do," says pastor Henry Buckwalter. That conviction shapes the congregation's Sunday "worship celebration," which includes a period of singing and silence to "allow the spirit of God to break in" with a prophetic word or word of encouragement.

Atlantic Northeast District associate executive Bob Kettering points out, "While they are charismatic in their worship style, they are clearly Anabaptist in their theology."

Although Sunday morning worship is central to the life of the congregation, much of the *caring* takes place during the week in the dozen cell groups. "We really see our cell groups as the heart of the congregation," says Henry. "It's a way of delegating pastoral care." In addition to caring for those already in the church, cell groups are geared toward evangelism and community outreach.

That's where the *training* or equipping comes in. "Our whole emphasis is to equip the members to do the work of ministry, rather than having the pastoral leadership do it all," Henry explains. A special, six-week Summer Break Through Discipleship training program for youth is a new endeavor scheduled for this summer.

Training is not only for ministry at a local level, but for *sending* people out to engage in worldwide mission. At present the congregation's focus is mostly local, but ACTS Covenant views itself ultimately as a mission church. It supports the programs of the Church of the Brethren and the Mennonite Church.

The *covenant* part of ACTS Covenant points to the commitment the congregation feels to each other and to God. Every member signs a congregational covenant annually as a way of renewing a commitment to Christ and the church.

While ACTS Covenant Fellowship has built a vital church, it hasn't built a building for worship; nor does it intend to. "We feel our investment should go more in terms of ministry to the world rather than creating a big center for worship," Henry explains. The congregation does own a "Ministry and

Training Center" in Lancaster, which is used for office space, meetings, and small fellowship gatherings, but Sunday worship takes place in the Lancaster Recreation Center.

Both Merle Crouse and Bob Kettering agree that ACTS Covenant Fellowship (along with Communion Fellowship of Goshen, Ind., after which ACTS is patterned) is providing the Church of the Brethren with an exciting, new model for ministry.—Don Fitzkee

Stevens Hill
Knocking on doors

The Stevens Hill Church of the Brethren closed its doors early in 1989. But what looked like the end of a congregation turned out to be the beginning of the new Stevens Hill Community church.

With the little meetinghouse closed up tight, Atlantic Northeast District brought in Bill Longenecker to serve as "shepherd." His task was to guide into new pastures the remaining members of the Stevens Hill flock—which had been plagued by years of internal conflict—while seeing whether a new flock could be gathered from the rural area west of Elizabethtown, Pa.

Bill began leading Bible studies in homes in February 1989. By October of that year Sunday services resumed, with average attendance in the 20s. During late 1989 and early 1990 the rundown meetinghouse was spruced up with new paint, lights, and carpet. By February 1991 average attendance had climbed to about 60, and close to 100 people had attended at least three times. "It's almost a totally new group," says Bill.

Associate district executive Bob Kettering attributes much of the growth to Bill's creative leadership: "Bill has worked very hard at developing a new style of ministry," says Bob. Visiting is a large part of that style.

"What are you gonna do?" Bill asks. "We started with nothing. The only thing I knew to do was start down the road and knock on doors." Early on, the congregation drew up a map of all the homes within a two-mile radius of the simple meetinghouse. Bill and a core group of members have visited 400 homes at least once and figure they have another 200 to do.

Families have been contacted by visit, phone, and letter up to six times before they attend church, according to deacon Tim Shenk, who helps with the visiting. "People really don't mind (being contacted so frequently)," he adds.

Once the people do attend, the church is adept at welcoming and involving new people. "Anybody who steps in the door, Bill gets them plugged in," says Tim.

Another part of the church's success has been occasional special services, designed to attract new people. Two Christmas Eve services last year, preceded by a community mailing, drew close to 200 people.

While the flock at Stevens Hill Community has grown steadily, growth hasn't come by "stealing sheep" from other churches. "There are a lot of people out there who don't go to church," Bill emphasizes. Many of the new faces at Stevens Hill attended other churches at one time but eventually wandered away.

Enough of them have now been brought back into the fold that farmer Bill is trying to sell some of his own sheep—the woolly kind—so he can have more time to feed the lambs at Stevens Hill Community church.—Don Fitzkee

Don Fitzkee is a member of the Chiques Church of the Brethren, in Manheim, Pa. A freelance writer, he served as an editorial assistant with Messenger *1986-1988.*

Fror
A

by Don Fitzkee

Richard Kyerematen is an "African
missionary" who doesn't fit the Breth
missionary mold. For one thing, he is
white. For another, he ministers in th
United States.

In fact, the path Pastor Richard has
followed from Ghana to Germantowr
Pa., has been anything but typical. "C
thing led to another," he explains, "a
ended up at the Germantown Church
the Brethren. It was a divine working
that has tended to be good for me and
the congregation."

Born in Kumasi, Ghana, Richard g
up in an Anglican home with his five
brothers and sisters. During his senio
year at the University of Ghana, he
experienced spiritual renewal through
campus evangelistic meeting. "That v
followed," he says, "by a questioning
my life objectives" and an "urgency t
be more involved in ministry."

While completing a post-graduate
degree in journalism and mass comm
ications from 1983 to 1985, Richard
worked with an indigenous, evangelis
para-church organization called Chris
tian Outreach Ministries. He created
edited a quarterly Christian magazine
and also freelanced articles for some
Ghana's leading newspapers.

Recognizing his need for theologic
education, Richard departed in 1985 f
Sweden's Upsala University, where h
did graduate research. After one year,
decided that the kind of broad-based
education he was looking for could be
be found elsewhere. He eventually ch
Lancaster (Pa.) Theological Seminary

When he graduated in 1989 with an
impressive academic record and with
any denominational affiliation, he and
Brethren leaders in search of a pastor
the historic but down at the heels
"Mother church" at Germantown four
each other through mutual friends. To

hana to Germantown:

frican missionary in America

ate, neither party has regretted it.

"Richard is an outstanding urban eader," says Merle Crouse, General oard staff for new church development, ho, along with Atlantic Northeast istrict's associate district executive, ob Kettering, interviewed Richard for e Germantown position. "He's got ome really great 'people' gifts, a good oncept of worship, and he appreciates e Brethren."

Richard arrived in Germantown in une 1989 and found a congregation hose morale and numbers had plunged n the face of a leadership crisis. "My ain goal initially," he says, "was to be n instrument of healing in the church." uring a quiet 1989 he worked at mending relationships and making connections in the urban community.

"Richard, in his kind of unassuming but savvy way," says Merle, "was able to pick up on where people were at Germantown and soon he had that place humming along pretty well."

Things began to hum early in 1990. Fueled by the church's feeding program for homeless people and relationships cultivated with some area drug rehabilitation programs, average church attendance at Germantown swelled from about 20 to more than 80, with well over 100 attending on special Sundays. The congregation has outgrown its small meetinghouse chapel and now gathers in the larger fellowship hall.

While the numerical growth has been encouraging, Richard emphasizes "I'm not into counting. Our focus is what happens every Sunday. We quantify our good in terms of lives that have been changed."

Sunday worship at Germantown is lively, with ample time for singing choruses and sharing testimonies and musical talents, but it doesn't appeal only to the emotions. "His worship is very interesting," says Merle, "in that it is really intellectual, but you don't notice it." At the same time, "he's got a knack for not threatening anybody, but being very direct with an evangelistic message."

The Brethren at Germantown also appreciate Richard for his availability. Jemma Kistow, who leads the Kids Club, was instantly won over by Richard's warm smile and friendliness. "He's the kind of pastor you can reach," she says. "He's always there. He's more like part of the congregation."

"He commands a lot of respect because he lives what he preaches," adds Lydia Cooper, who chairs the church's witness commission. (See page 31.)

Despite such words of praise, Richard is reluctant to take credit for the church's turnaround. "We've come this far by God's grace," he says. "God is certainly the one who has provided these opportunities." Richard is also grateful to the denomination and to the congregations of Atlantic Northeast District that have supported the work at Germantown.

At the same time, he believes the Brethren need to do more. He enjoys serving in a congregation that is multiracial—with blacks, Hispanics, and whites. But, he asks, "Why are there so few blacks in the Church of the Brethren, and what is being done to attract new black people?"

Richard believes that the Church of the Brethren, with its balanced emphasis on piety and service, is uniquely qualified for urban ministry. "The Church of the Brethren has potential to blossom in the city," he says.

For now, Richard is doing his part to nurture the budding Brethren efforts at Germantown. He is content to remain there "as long as God wants me there and I can be useful to the congregation."

Don Fitzkee is a member of the Chiques Church of the Brethren, in Manheim, Pa. A freelance writer, he served as an editorial assistant with MESSENGER *1986-1988.*

(Continued from page 29)

and Washington, as well as in Puerto Rico. Before the 1980s, there was one congregation in Puerto Rico. Now there are nine.

Leadership training programs have been started in Korean and Spanish. Pastor Ludovic St. Fleur, of Miami's Eglise Des Fréres Haitiens, is a graduate of the Education For Shared Ministry (EFSM) program. Some Brethren literature is available in Korean and Spanish. Support structures at the national level have been developed with Hispanics and Koreans. There are Hispanic support structures in two districts and for Haitians, in one. Puerto Rico now has its own board, annual delegate conference, and associate district executive—Pedro Brull.

What is the leadership picture?

Leadership is the key element for

Keeping the phone busy in Portland

"After just eight weeks of effort using a method called 'The Phone's For You!' a handful of volunteers welcomed 261 people to the first service of a brand-new Friends (Quaker) church in Upland, Calif. Using this same method, five more new Friends churches soon opened with between 150 and 500 at their first services.

"First-century church growth is happening in the 20th century! God's Holy Spirit is reaching out through people using a common 20th-century tool—the telephone—and the 'law of large numbers.'

"For every 1,000 phone calls made, approximately 100 people respond positively, and 10 attend the opening church service. If 20,000 homes are dialed, attendance at the first worship service is usually 200 or more. Many are spiritually ready to respond to Jesus Christ and to grow through a new church.

" 'The Phone's For You!' has been used by over 90 denominations throughout North America to plant more than 3,000 new churches and increase attendance in over 3,100 existing congregations."

Norman Whan

That's a quotation from Norman Whan's program brochure. On Monday, July 1, Norman Whan will present training for "The Phone's For You!" program as resource person for the New Church Development all-day workshop, a pre-Annual Conference event in Portland, Ore. The workshop is open to anyone interested in outreach growth for new-church projects or long-established congregations.

For years Norman Whan was a successful insurance executive. To sell much insurance, he learned that he had to be in touch with many people. Only a certain percentage of people at any given time want insurance. That means he needed to reach hundreds and thousands of people with a clea simple message so that *dozens* of people would learn of his product and buy it.

In the middle 1980s, Norman experienced a religious awakening and dedicated himself to serve God in a new way. He discovered that the church, with the most valuable product in the world, the Good News of God's love, was not very effective at getting that message to the people. He asked: "If the law of large numbers works for insurance, why won't it work for the message of the church?"

Norman learned that telemarketing was the most effective method for reaching people in their homes, so he developed a telemarketing plan for church outreach, called "The Phone's For You!" In six years, more than 5,000 churches have used his program, a simple plan created especially for new-church projects, but also useful for long-established congregations.

The plan calls for new-church planters to choose the exact community in which the ministry is to be focused. A calendar of preparation leads to the opening public worship Sunday. Callers are recruited, trained, and guided through two to four weeks of calling residents of the ministry area, inviting them to the opening service. Calls are supplemented with mailings to those who respond positively.

Part of the plan in Portland is for Norman Whan to supervise a calling center in the exhibit area during Conference week. Volunteers will work at phoning on behalf of a new-church project either in the host district or elsewhere. Thousands of calls will go out from the Portland Annual Conference, and some will be the channel for persons to become new Brethren and new disciples in the way of Christ. The goal is 200 volunteers making 100 calls each, resulting in the birth of a new congregation.

The program requires careful organization, hard work, and a high motivation to reach new people with the church's ministry. "The Phone's For You!" is not for everyone. But it's worth checking out as one of many ways of starting a new congregation.

For information and registration forms, contact Portland NCD Workshop, Church Development Office, P. O. Box 700296, St. Cloud, FL 34770-0296.—Merle Crouse

Merle Crouse is Parish Ministries staff for new church development.

suring effectiveness in planting new hurches, both in the planter-pastor and the support structure persons.

A survey of 55 of the projects shows at 17 started with full-time pastors, 24 ith part-time, and 14 with non-salaried aders. Twenty pastors served in teams, ight of whom were in spouse teams. he 55 projects involved 114 ministers. ifty-four (47 percent) of them came om the pool of Church of the Brethren aders, including 10 directly from ethany Theological Seminary and one om a Bible school. Twenty-seven (24 ercent) were recruited from other enominations and 33 (24 percent) were alled out of the projects themselves.

Projects under the care of part-time astors grew as well during the first five ears as those with full-time pastors. fter five years, the full-time pastors ave done better. Generally, the projects ave not grown rapidly. If more aggresve evangelistic patterns were used, it is kely that full-time pastors and even ulti-staff teams would be necessary.

The experience of the 1980s suggests at planter-pastors should be seasoned, ffective pastors, carefully selected and dequately trained for the special tasks f new church development.

hat about facilities and church roperty?

he basic new-church model in the 950s church extension era and yet day for most denominations is the ommunity-oriented congregation in a ew residential area. It is geared for new sidents just moving in, has a prominent te (5-plus acres) with full-service cilities (sanctuary for 200-plus, fellowip hall, and Christian education cilities), at least one full-time pastor, nd a membership of 200 or more.

Fifteen of the 63 new church starts of e last 15 years followed this model. ome have done moderately well, none as done great, some have struggled ightily, and all have struggled considrably. The large costs of new church evelopment are for facilities and adership. Prime land and the cost of onstructing new buildings (including xpensive and highly restricted code requirements) and slow growth are making it more difficult to afford new buildings.

The alternatives are to build and utilize the facility with another partner (such as the Good Shepherd Church with a day care business, in Blacksburg, Va.) or to purchase and adapt an existing structure (Lewiston, Maine; Genesis, in Putney, Vt.; Alfa y Omega, in Lancaster, Pa.) or plan to always rent facilities for worship and Christian education needs (Communion Fellowship, in Goshen, Ind.; ACTS Covenant, in Lancaster, Pa.). Another alternative is to grow faster and bigger. Ninety-four percent of the 63 projects began in rented or donated use facilities, but most aspire to possess their own space some day.

None of the other models being used by the Brethren stress the need for a new building on empty prime land. Other models that have been used are the Discipleship/Brethren or Anabaptist identity church (10), the racial/ethnic identity church (15), and the house church (5). Only the house churches tend to desire no property at all. The 14 new churches that have been received by adoption represent a variety of congregational styles in terms of facilities, leadership patterns, and worship expression.

Is God reshaping the Brethren?

A great variety of people are becoming new Brethren. In the Anglo churches, 39 percent were already Brethren, but 61 percent are new. Ten percent were Catholic, 24 percent were from other Protestant groups and 27 percent have no meaningful Christian experience or memory. Each of the ethnic minority churches has a different mix of backgrounds that reflects its cultural heritage and place of origin.

The primary purpose of new church development is to reach people with God's redeeming love and for them to participate in the faith community in life-giving ways. God is doing amazing things with us and in us. M.

Merle Crouse is Parish Ministries staff for new church development.

Get in the Picture

Todd Tijerina
York Center COB
BVS Unit 195

Eugene &
Eloise Lichty
McPherson COB
BVS Unit 194

Join over 100 volunteers who will spend this year

Kent Leininger
Middle Creek COB
BVS Unit 194

Denise Patches
White Oak COB
BVS Unit 193

Brenda Willoughby
Marilla COB
BVS Unit 192

making peace, advocating justice, serving the needs of humanity and this earth through Brethren Volunteer Service.

Doug Heishman
Manassas COB
BVS Unit 191

Ratna Hadiwirawan
Panther Creek COB
BVS Unit 190

Alana Switzer
Modesto COB
BVS Unit 189

To get involved and get into the picture call Brethren Volunteer Service at 1-800-323-8039 or 708-742-5100, or write us at 1451 Dundee Ave., Elgin, IL 60120.

stepping STONES

by Robin Wentworth App

You remember the shoemaker's children, don't you? The ones who go barefoot? I often consider the chilling implications of that old adage for the therapist's son.

Of all the jobs I do, of all the hats I wear, of all the roles I play, of all the people I am, I consider no task or commission as high and as holy as mothering my son. I also consider nothing else as difficult or as scary.

Most challenges I'll meet without flinching. Have you got sullen, rebellious teenagers? Send them my way. A married couple seething with hostilities? I can help. Want me to write a thesis? Anytime. Organize Annual Conference? No problem. Preach before a large assembly heavily populated with individuals who believe women should not be in the pulpit? I'm ready when you are.

What's that? I'm supposed to be gentle, firm, patient, understanding, and consistent with my preschooler? Lord, have mercy!

I suspect that children are mysteriously programed with an instinct that drives them toward the ultimate goal of making their parents feel like failures. During my younger years I foolishly thought this didn't surface until adolescence. I now know that it begins to assert itself as soon as children are capable of understanding what we want.

I don't allow my son to have toy guns. So what does Jameson do? He creates "guns" out of his toy flute, Lincoln logs, or anything else with a "barrel." And when he "shoots," he usually aims directly at me.

I have this nightmarish fantasy that someday he'll take a semi-automatic on a wild shooting spree. Then when he's apprehended and questioned as to why he did it, he'll reply: "My mother never let me play with guns when I was little."

So I worry that he's going barefoot. . . .

I work toward minimizing sex-role stereotyping. I change the wording of stories as I read to Jameson, I employ inclusive language as much as possible, and we talk about the things that both boys and girls can do.

Then one day while he was yet three years old, I commented that I needed a ladder to change a lightbulb. Jameson informed me that "wadies don't use wadders, mens use wadders." Who's been indoctrinating my child behind my back? Bone of my bone, flesh of my flesh, fruit of my womb. . . .

And I wonder, is he going barefoot?

I explain consequences of choices to my son and reasons for restrictions, beginning with good intentions of listening through his objections. But as the whining and resistance escalate, my composure disintegrates and I snap, "just SHUT UP!" And immediately I feel the Sword pierce my soul. For in that instant, I *know* he's going barefoot.

So I ask myself the question that parents have asked for generations: Am I doing *anything* right?

Yes . . . yes, I think so. I'm loving Jameson. I observe him in the laboratory of life as he interacts with people. He *expects* to be liked and accepted by whomever he meets and has yet to encounter a stranger he could not charm into attentiveness and engage in conversation.

With children he is considerate, with adults he is cooperative. He is bright, winsome, and gregarious. He is also independent, strong-willed, and demanding. We have our battles and we have our moments.

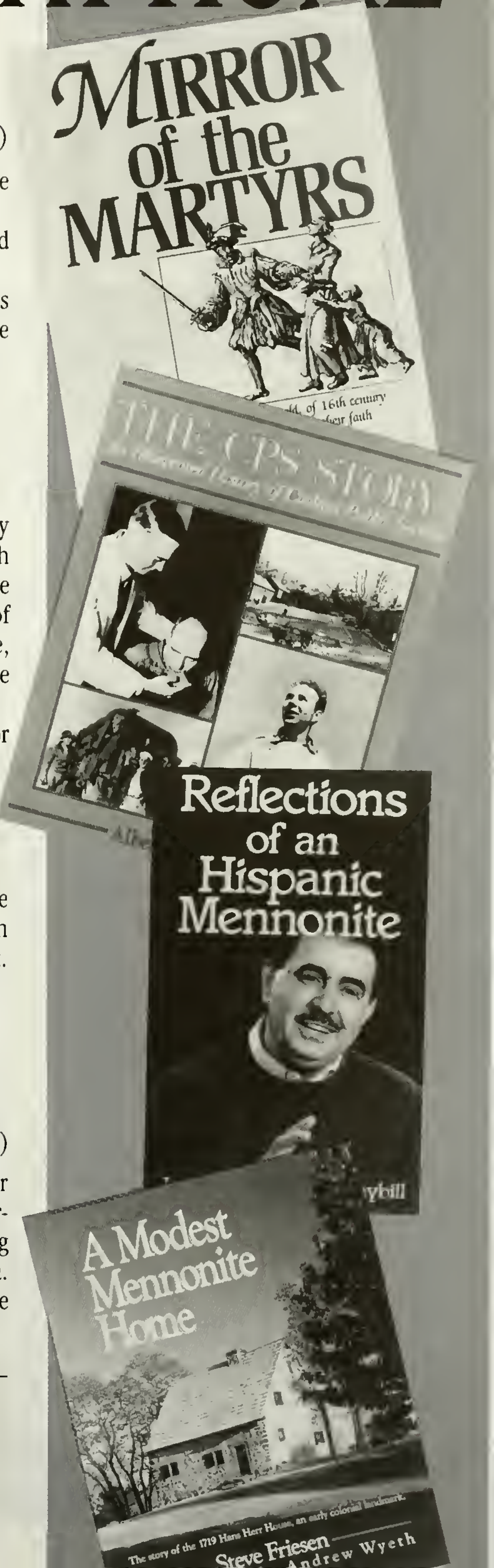
Is *this* shoemaker's child going barefoot? I'm afraid that some days he does.

But then I comfort myself with the same proverb, quoted by more than one New Testament writer, that I use to encourage other parents: "Love covers a multitude of sins." If "sin" literally means "to miss the mark," then love is able to close the gap between my imperfect aim and the "bull's eye."

So to all mothers and fathers facing their upcoming special days with guilt, confusion, and anxiety: Take heart. Nobody has all the answers —not even the "experts." Love covers a multitude of *mistakes* and is able to compensate where we lack. I'm trusting it is more than adequate to make up for those barefoot days.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

BOOKS FOR EVERY HOME



Mirror of the Martyrs
by Robert S. Kreider and John S. Oyer • 96 pages • $9.95, paper ($12.95, Canadian)

"In these stories selected from the **Martyrs Mirror** we come into the presence of several thousand Anabaptists who died as martyrs."

Why did these persons hold firmly to their faith, often leaving behind children and spouses? Who were their executioners?

In this exploration of courage and martyrdom, Kreider and Oyer raise the questions these people had to answer—what beliefs are worth dying for? Is teaching to love one's enemy practical counsel?

Includes etchings and their details.

The CPS Story: An Illustrated History of Civilian Public Service
by Albert N. Keim • 128 pages • $11.95, paper ($15.50, Canadian)

The time was World War II. The United States government had not devised a way to deal with conscientious objectors to the war. Eager to avoid a repeat of the harsh treatment their young men had experienced during World War I, the Historic Peace Churches fashioned the Civilian Public Service program. This is a pictorial history of that movement by a leading expert. It is an earthy story, full of personal struggle, government red tape, humor and loss—an unusual experiment in church-state relations.

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Reflections of an Hispanic Mennonite
by José Ortiz and David Graybill • 96 pages • $6.95, paper ($8.95, Canadian)

An Hispanic professor and church leader talks candidly about finding a place in the Mennonite faith community, being a Puerto Rican in Anglo society, raising children in North America and teaching in Puerto Rico, Central America and the U.S. Midwest. He tells of his struggle to overcome insensitivity and prejudice.

"Attractive and fast-paced."—*Mennonite Weekly Review*

"Traditional Mennonites need to read this book."—*Mennonite Mirror*

A Modest Mennonite Home
by Steve Friesen • intro. by Andrew Wyeth • 96 pages • $9.95, paper ($12.95, Canadian)

Here is a book full of interesting history, colorful anecdotes, and beautiful color photography! In the early 1700s, the family of Hans Herr joined the exodus of persecuted Mennonites from the Palatinate, making their way to the New World. Following the urging of William Penn, this group settled in Lancaster County, Pennsylvania. Friesen re-creates the facts and ambience of the time when the 1719 Hans Herr house (still standing today) was built.

"Betsy and I thoroughly enjoyed reading this book about my ancestral home."—Andrew Wyeth

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Letters

Looking back at the war

Americans have worked hard at getting God out of government, getting prayer out of schools, banning nativity scenes on court house lawns and crosses on public buildings. Some people don't like "one nation, under God" in the Pledge of Allegiance and "In God we trust" on our coins.

But once the gulf war started, the preachers, radio announcers, TV news reporters, and government officials were all publicly praying and clamoring for the rest of us to join them.

But does God listen to such prayers? On whose "side" is God?

If there is one thing we might learn from this war it would be to acknowledge God's mercy and blessings and to match our ways to his way.

Wendell Bohrer
Greenwood, Ind.

In Bill Keim's assessment of the gulf war situation (March, page 11) the substantial factual information is so heavily overbalanced with official Iraqi perspective and post-Vietnam paranoia that the writer's credibility as prognost cator and ours as peace witnesses are seriously jeopardized.

What is missing is any real sense tha Jesus mandated that we love our enemi (and, by a little extension, that we not kill them) *even if it is irrational to do s* from the world's perspective.

Wayne and Judi Bish
Altadena, Ca

The March MESSENGER cover says ". . we reaffirm our conviction that all war sinful." How do we reconcile that with Romans 13:1 and 4? Or Proverbs 21:1?

In the realm of the "world system," law and order is ordained of God, and the government is the God-appointed protector. In the "kingdom of God," however, the ruler is Jesus Christ. This the kingdom of peace. It is as the ruler this kingdom that Christ teaches us to love our enemies.

We grossly err when we try to conform the world to the principles of the kingdom of God.

Henry S. Smi
Manheim, F

The gulf war has led to a spiritual depression in our country. Our hopes f a better world after the end of the "cold war" have been dashed. Also, the war undermined the moral foundations of o country. The motives stated by our president for mounting the war were no the true motives. Further, the popularit of the war among Americans serves to repress expressions of doubt about the rightness of it.

We need to listen to the still small

The opinions expressed here are not necessarily those of the magazine. Readers should receive the in the same spirit with which differing opinions ar expressed in face-to-face conversations.

Letters should be brief, concise, and respectful o the opinions of others. Preference is given to lette that respond directly to items read in the magazin

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

MESSENGER
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Thursday, July 4, 1991, 5 p.m.
Annual Conference
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Music by "Just Us," a lively and original folk quintet from Seattle. Songs grounded in Christian, pacifist beliefs.

Just Us

oice of conscience and speak out, if we re to free ourselves from our depresion. Spiritual good health is not posible until we confess and reaffirm our onviction that all war is sin.

Curtis Thill
Paoli, Ind.

ielling Bethany short

on Teubner, in his March letter ("Sell eminary and Forget It"), displays norance about the Church of the rethren and its seminary.

Bethany, as stated in its catalog, is the graduate school of theology of the hurch of the Brethren." In that sub-title f the seminary are implied two facts at refute Teubner's remarks:

One, in the tradition of the Church of e Brethren, being non-creedal and not sing force in matters of faith have been n essential part of Brethren identity. This position is what drew me initially the Church of the Brethren.) Thereore, a seminary within that tradition has o creed to impose or particular tenets to nforce as essential to one's faith.

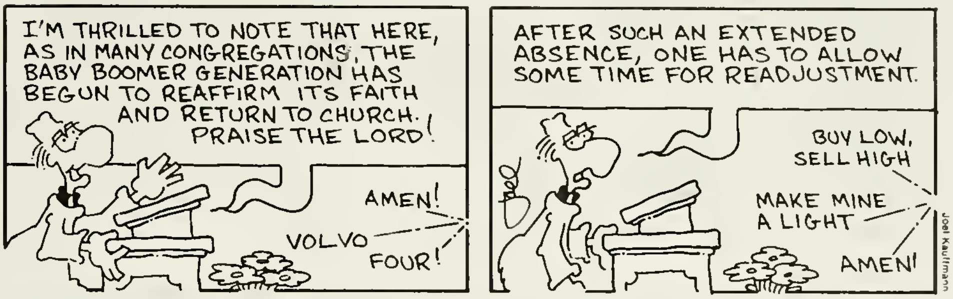
Two, a *graduate* school is intended ot so much for indoctrination as for ssisting students to know *what quesons are to be asked and how to esearch the answers.* A graduate school not an *institute*, where the goal is imply to have students parrot back facts onsidered to be important to the achers, administration, or the wider onstituency. Therefore, "giving the ight answers" is not the criterion for ethany Seminary graduates. Pastoral earch committees may reject Bethany raduates if they don't like their answers the committee's questions, but those nswers may not serve as the basis for dging the seminary.

I am thankful for Bethany's commitnent to academic credibility. Also, I am ympathetic to the struggles of maintainng that credibility when there are onstituents who consider this antithetial to their preconceived notion of how ethany graduates should think and act. his goes against the very best in higher ducation and the Brethren tradition.

Tom Bryant
Lynchburg, Va.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


I'M THRILLED TO NOTE THAT HERE, AS IN MANY CONGREGATIONS, THE BABY BOOMER GENERATION HAS BEGUN TO REAFFIRM ITS FAITH AND RETURN TO CHURCH. PRAISE THE LORD!
AMEN!
VOLVO
FOUR!
AFTER SUCH AN EXTENDED ABSENCE, ONE HAS TO ALLOW SOME TIME FOR READJUSTMENT.
BUY LOW, SELL HIGH
MAKE MINE A LIGHT
AMEN!
Joel Kauffmann

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Bertie Pfaltzgraff, a sophomore at McPherson College, poses with her parents, Roy '65 and Kathryn '63.

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— Roy '65 and Kathryn '63 Pfaltzgraff
Haxton, Colorado, Church of the Brethren

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McPherson College does not discriminate on the basis of race, religion, sex, color, national origin, or physical/emotional stability.

Letters

Time to clean up our act

I continually read and hear of criticism of MESSENGER's transgressions of basic biblical truths of the Holy Spirit and the gospel of Jesus Christ.

MESSENGER, in subtle ways, integrates the sins of the world into the Christian lifestyle. Wise people accept constructive criticism. It's time that MESSENGER starts listening to this constructive criticism from its readers and supporters and cleans up its act.

Laddie D. Oliver
Douds, Iowa

From the
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A need for church renewal

I agree with David Young's letter in March: We do need a focus on prayer, Bible study, fasting and worship.

Margaret Cosner
Boonsboro, Md.

Recalling Lackey country

I appreciated the February article "Cain Lackey: A Mountain Legend." It brought back memories of the years of pastoring that my husband, Galen Wine, did in the area that provided the story's setting.

In the late 1950s we were at the Mount Hermon church, where Wil Nolen and Phil Stone (*great-grandsons of Cain Lackey and mentioned in the story—Ed.*) were young people and active in the congregation. Later we were at Fairview-Goodwill (now knowr as New Hope). Goodwill had been founded by Cain Lackey. Fairview was at Elamsville, Cain Lackey's home community.

Reba H. Wi
Roanoke, V

Guided by the Holy Ghost

I appreciated reading the General Board's resolution on the Middle East crisis. (See December 1990, page 6.) I live far away from the denomination's heartland, but I try to stay informed regarding Bible teaching and world event

Thus isolated, I marvel that I can agree with even my own group so totally. Some folks have been doing the homework and have Holy Ghost guidance besides. *Salaam!*

Roy Whi
Citronelle, Al

CLASSIFIED ADS

WANTED—Interim pastor. Come over into Macedonia and help us. Today this request could just as well come from Philadelphia as from Macedonia. Located northwest suburb adjacent to Philadelphia. First Church, as part of transition from thirty-year pastorate, examining, redefining its role in proclaiming God's presence in world. Would like to involve interim pastor in this exciting, sometimes rocky, quest. Interested people should contact Allen T. Hansell, Atlantic Northeast District Office, 900 South Arlington Avenue, Room 213, Harrisburg, PA 17109. Tel. (717) 652-1811.

WANTED—Administrator, New Covenant Christian School. Anabaptist, preschool-8th. Position available July 1. Qualifications—master's degree and/or administrative exp. Contact Bob Baker, 2403 E. King St., Lebanon, PA 17042. Tel. (717) 272-8985.

RETIREMENT—*A Consumer's Guide to Selecting a Retirement Park* can be yours free. Call now for this free educational packet. Learn 11 secrets of happy, healthy retirement park; 7 potential drawbacks of retirement parks; 9 mistakes to avoid when choosing retirement park; 26 tough questions to ask before selecting retirement park. Plus, get full details about The Willows at Camp Verde, northern Ariz., unique retirement park in clean, smog-free setting. It's all free. So call now toll free 1-800-658-5916 or write to Tom & Jan Pobst or Galen & Ruth Snell, The Willows Retirement Mobile Park, HC 75, Box 1520, Camp Verde, AZ 86322.

SINGLES—Are you lonely? Maybe Crossroads can help you too. Some of the couples who have met their mates through us include a nurse and a minister, a teacher and a carpenter, and a widow and a farmer. Other clients are meeting friends who share their interests. Some are still waiting to meet the right one. Perhaps they are looking for you. How will you find out if you don't join? For information write to Crossroads, Box 32, N. Tonawanda, NY 14120.

TRAVEL—Post-Conference family oriented, high-country adventure in foothills of North Cascade Mts. 4 days, 3 nights. Gentle 5-mi. walk to base camp at Horseshoe Basin on US-Canada boundry. Hikers carry personal items, pack horses carry heavy stuff. Planned activities w/ free time. Delicious meals prepared by exp. high-country cooks. See magnificent scenery of 2 nations for price of one: $50/adult, $25/age 12 and under. Limit 25 persons. Host families available for night before and after hike. 10 hrs. n. of Portland. Dates: July 10-13, 1991. Register by June 15. Contact Whitestone Church of the Brethren, 32120 Hwy 97 N., Tonasket, WA 98855. Tel. (509) 486-2629 or Ernie Bolz, tel. (509) 486-2553.

TRAVEL—Family Camp. Exper. High Sierra Mts. in Northern Calif. by attending Family Camp at Camp Peaceful Pines on way to Annual Conference, in Portland, Ore., June 22-27, 1991. Paul Mundey, Church of Brethren evangelism staff person, and wife, Robin, resource leaders. For info. contact Hazel Hoover, Registrar, 3536 Shoemake Ave., Modesto, CA 95351. Tel. (209) 527-7447.

TRAVEL—Alaska, hosted by Dr. and Mrs. Clayton Pheasant '67—July 7-21, 1991. China and Hong Kong, hosted b Rex and Dottie Hershberger '50, '50—Aug. 14-29, 199 Bermuda, hosted by Bob and Karen Orr '76, '76—Nov. 7-1 1991. Christmas Time in Bavaria—Dec. 8-16, 1991/ F info. and reservations contact: Volker K. Molt, Gatewa Travel Center, Inc., 606 Mifflin St., Huntingdon, PA 1665 Tel. 1-800-322-5080.

TRAVEL—Attention Annual Conference Brethren crossin Ohio. Overnight lodging with members of Pleasant Vie (Ohio) Church of Brethren available. Located 1 mile s. of U 30 at I75 overpass. Contact David Rusmisel, tel. (419) 64 3775 or Pleasant View church, tel. (419) 643-4495.

TRAVEL—Once in a lifetime, two springs in one year. Dor miss this tour of South Pacific—New Zealand and Australi Nov. 20-Dec. 7, 1991. More than commercial tour. Exper ence beauty, history, people of New Zealand with Mao Concert and dinner, Milford Sound, Christchurch, far home stay. Visit Melbourne, Canberra, Sydney Australi incld. 3 fascinating days on Great Barrier Reef. Experience leaders. Must enroll soon. Write or call for brochure. Rothroc Tours, 502 Charles, McPherson, KS 67460. Tel. (316) 24 2670. Still room if you hurry for British Isles, Ireland—Jun 15-June 29 or July 5.

INVITATION—In Atlanta, Ga., join Faithful Servant Churc of the Brethren for 10 a.m. church school and 11 a.m worship at Shoney's Inn at intersection of Indian Trail an I-85 North, exit 38, Norcross. Contact John and Debbi Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (40 448-9092.

urning Points

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issett, Virlina: David Turner, Angela Martin, Amy Coffman, Amanda Martin, Jerry Martin, Sara Ray, Mandy Shaver, Smokey Gilbert, Clearissa Moore, George Moore
aver Dam, Mid-Atl.: Clarence J. Stitely
ue Ridge Chapel, Shen.: Beverly Bowen, Phillip Bowen, Jennifer Craig, Brian Ketterer, Belinda Ross, Nathan Showalter, Michael Smiley, Jeremy Worley, Sandra Worley
irlisle, S. Pa.: Tessie Shrawder
dar Lake, N. Ind.: Adam Jordan, Mandy Freeburn, Mike Parker, Jodi Shull
vington, S. Ohio: Kenneth Hahn, Gary Lavey, Regina Looker, Lewis Wills
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rst-San Diego, Pac. S.W.: Steven Beck, Rocci Hildum, Alice Hildum, Jim Wade, Dee Wade, Margaret Manyak
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aple Grove, N. Ohio: Beau Roberts, David and Margaret Good, Ryan Barr, Doug Moore
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Waynesboro, Shen.: Dennis, Rachel, and Katie Brown, David Eton, Mary Eton, Kay Fulk, Mariann Van Buren, Chris Batman, Tim Batman, Dana Collins, Andy Wood
Wenatchee Brethren-Baptist, Oreg./Wash.: Ian Linterman, Philip Smith
West Green Tree, Atl. N.E.: Randy, Joy, Kristen, and Keri Derck, Sarah Kalp

Licensing/ Ordination

Beutler, Kelly J., licensed Feb. 21, 1991, Roann, S/C Ind.
Cooke, Richard, licensed Jan. 19, 1991, Winter Park, Atl. S.E.
Fiske, Randall C., ordained Jan. 19, 1991, Buffalo, S. Pa.
Gresh, Kenneth P., licensed Dec. 11, 1990, Lost Creek/Free Spring, S. Pa.
Jones, Phillip Lynn, licensed Jan. 19, 1991, Antioch, Virlina
Keebaugh, Timothy, ordained Jan. 19, 1991, Knobsville, S. Pa.
Myers, Craig Alan, ordained Nov. 17, 1990, Asher Glade, W. Pa.
Myers, Guy L., ordained Nov. 17, 1990, Conemaugh, W. Pa.
Scott, Marilyn L., licensed Jul. 12, 1990, Mill Creek, Shen.
Smith, Kathleen, licensed Jan. 19, 1991, Winter Park, Atl. S.E.
Smoot, Mark Roland, licensed Dec. 5, 1990, Salem, S. Ohio
Wagner, Kenneth, ordained Nov. 10, 1990, Lewiston, M. Pa.

Pastoral Placements

Baker, Jimmy, from Pipe Creek, S/C Ind., to Indiana, W. Pa.
Borgmann, R. Kurt, from seminary to Sebring, Atl. S.E.
Conn, Barry, from secular to Pike Run, W. Pa.
Jinks, James, from secular to Mount Olivet, Shen.
McClure, Dennis, from other denomination to Oakley Brick, Ill./Wis.
Ritchey, Amy Gall, from seminary to Florence, N. Ind.
Ritchey, Kurt, from seminary to Florence, N. Ind.
Ritchey, Arthur W., from Martin Creek, Ill./Wis., to LaMotte Prairie, Ill./Wis.
Thompson, Wendell, from secular to Owl Creek, N. Ohio
Wagner, Kenneth, from secular to Bannersville, M. Pa.
Wagner, Liane, from secular to Bannersville, M. Pa.
Zumbrun, Melvin J. from Union Center, N. Ind., to Allison Prairie, Ill./Wis.

Wedding Anniversaries

Brandt, Abner and Martha, Manheim, Pa., 50
Brumbaugh, Raymond and Berdella, Hartville, Ohio, 65
Dalton, Matthew and Gladys, Hiwassee, Va., 60
Hartman, Saylor and Nellie, Palmyra, Pa., 50
Hull, Lowell and Catherine, Brookville, Ohio, 50
Longenecker, Julia and Paul, Martinsburg, Pa., 50
Martin, Josephine and Paul, Troy, Ohio, 50
McCary, Harry and Theresa, Arlington, Va., 50
McMullen, Richard and Ruth, Hershey, Pa., 55
Merrifield, Daniel and Edna, Champaign, Ill., 65
Miller, Herbert and Nancy, Myerstown, Pa., 50
Mummert, Ross and May, Chambersburg, Pa., 50
Peters, Harry and Verda Mae, Hillsboro, Ohio, 50
Phibbs, Arby and Mary Katherine, Pulaski, Va., 50
Randolph, James and Marguerite, Bridgewater, Va., 50
Rhynard, Albert and Naomi, Troy, Ohio, 55
Townsend, Frank and Wilma, Lake Odessa, Mich., 50
Whitman, Slim and Jerry, Middleburg, Fla., 50

Deaths

Acker, Elizabeth M., 88, Harrisonburg, Va., Sep. 23, 1990
Ackley, Dorothea, 98, Ellinwood, Kan., Feb. 1, 1991
Ankeny, Estella K., 98, Windber, Pa., Jan. 18, 1991
Ankrom, J. Vernon, Rayland, Ohio, Dec. 7, 1990
Bartlett, Fay Zinn, 88, New Carlisle, Ohio, Feb. 12, 1991
Baughman, Herb, 93, Glenford, Ohio, Jan. 24, 1991
Berkinholz, Gertrude, 87, Prairie City, Iowa, Jan. 1, 1991
Bowman, Grace, 71, Dayton, Ohio, Feb. 1, 1991
Brandt, Anna, 85, Palmyra, Pa., Jan. 26, 1991
Byfield, Raymond A., 85, Modesto, Calif., Dec. 29, 1990
Clark, Jettie S., 85, Bassett, Va., Nov. 28, 1990
Conner, Abram, 75, Manassas, Va., Feb. 19, 1991
Cornett, Roy G., 48, Bassett, Va., Oct. 29, 1990
Crawford, Katherine F., 90, Bassett, Va., Oct. 20, 1990
Crowell, Bruce, 89, Dayton, Ohio, Feb. 6, 1991
Cummins, Ada, 89, Sebring, Fla., Feb. 16, 1991
Curry, Susie S., 80, Bassett, Va., Sep. 19, 1990
Dell, Miriam, 88, McPherson, Kan., Jan. 4, 1991
Depoy, Harry, 66, Weyers Cave, Va., Sep. 18, 1990
Dine, Harold C., 81, New Paris, Ohio, Feb. 1, 1991
Dull, Brona, 76, Sebring, Fla., Jan. 5, 1991
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Foster, Charles, 70, Sebring, Fla., Dec. 3, 1990
Fourhman, Sadie, 75, York, Pa., Feb. 3, 1991
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Hollinger, Ada S., 88, Palmyra, Pa., Jan. 5, 1991
Hoover, Kermit, 74, Glenford, Ohio, Dec. 29, 1990
Horton, Daisey M., 97, Williamsburg, Pa., Feb. 24, 1991
Huffman, Agnes T., 79, Seffner, Fla., Aug. 20, 1990
Jefferis, Raymond H., 78, Greenville, Ohio, Feb. 22, 1991
Jump, Ira, 77, Arlington, Va., Oct. 1, 1990
Kimmel, Harry, 89, Somerset, Pa., Feb. 11, 1991
Kimmel, Mabel A., 98, Shelocta, Pa., Jan. 7, 1991
Kister, Emma, 93, Somerset, Pa., Dec. 6, 1990
Kline, Vadah, 85, Oakton, Va., Feb. 14, 1991
Lindsey, Samuel, 84, Broadway, Va., Mar. 2, 1991
Lynds, Marcus, 79, Sebring, Fla., Oct. 4, 1990
Martin, Sallie M., 74, Bassett, Va., Jul. 2, 1990
Maust, Ernest, 70, Somerset, Pa., Dec. 2, 1990
McKimmy, Mary E., 94, Beaverton, Mich., Feb. 24, 1991
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Neher, Edna, 89, Topeka, Kan., Jan. 3, 1991
Norris, Helen I., 84, South Whitley, Ind., Jan. 26, 1991
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Patrick, Edward, 90, Pyrmont, Ind., Feb 11, 1991
Reinke, Charlotte, 76, Sebring, Fla., Jan. 24, 1991
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Sauder, Marian, 55, Akron, Pa., Jan. 18, 1991
Severns, Dorothy, 85, Glenmont, Ohio, Jan. 16, 1991
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Shickel, Jacob S., 92, Harrisonburg, Va., Feb. 14, 1991
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Summy, Katie, 92, Mastersonville, Pa., Jan. 11, 1991
Thompson, Marie M., 105, Dixon, Ill., Feb. 12, 1991
Tome, Edna, New Oxford, Pa., Jan. 4, 1991
Van Pelt, William Martin, 85, Portland, Ore., Feb. 3, 1991
Wampler, Virginia P., 88, Weyers Cave, Va., Oct. 30, 1990
Will, Eva C., 83, Lorida, Fla., Dec. 31, 1990
Williams, Audra, 93, Copemish, Mich., Feb. 3, 1991
Wine, Ruth E., 86, Falls Church, Va., Jan. 31, 1991
Wright, Leta C., 84, Grottoes, Va., Feb. 26, 1990
Yaney, Josephine D., 90, New Canaan, Conn., Mar. 1, 1991

Pondering the madness of war

I'm out of sorts. Totally. I haven't got a "sort" left to my name. Totally opposed to the recent Persian Gulf war—as a Christian and Brethren should be—I held forth hope as it began and progressed that the result would be a grim reckoning of the American people—shock at war on such a scale being waged on trumped-up charges by a president seemingly more persuaded by a need for high political ratings than by concern for human justice; indignation at the cruel, heartless reality of mass killings; and a ground swell of protest that would bring us closer to saying, "War, never again."

My hopes are unfulfilled, if not dashed . . . for the moment. History has taught me that euphoria (which our president piously admonishes us to forgo), over time, gives way to a more balanced view of things. Perhaps we may yet come to our senses. But, for the moment, I am discomforted, yea, dismayed, by the giddy-headed response of the American public, generally, to the "victory" over "anti-Christ, Hitler-reincarnated" Saddam Hussein and his country.

As best I understand this American response, the war was perfectly justified. America, the land of the free and the home of the brave, is a land of altruistic people, always ready to thwart despots wherever they attempt to do mischief. War is an acceptable, even the preferred, way of righting wrongs and settling international disputes. A US president and his generals, in wartime, can do no wrong. Whoever questions the rightness of war is flirting with treason and certainly trampling patriotism underfoot. In a war it is appropriate to ignore the killings by the US military, to marvel at the "small number" of casualities as if we hadn't murdered thousands of Iraqi soldiers and civilians. It is appropriate to swell with patriotic pride, to welcome home the troops as if the world had just been saved from evil. The thing to say is that American depression over the Vietnam War has forever been laid to rest; again we can hold up our head as a nation.

Frankly, I had appreciated the pause we had taken at "losing" the Vietnam War. I had been under the illusion that we had learned some valuable lessons in that sorry period of American history—not only that our country is vulnerable to military defeat, but that war has no place as a remedy for international misunderstanding.

And I am horrified by the perceptions I mentioned in paragraph three.

I can scarcely believe how completely this country has succumbed to its darker self, when egged on by a president who resorts to war on a whim and whips up support by calling for the worst form of "patriotism" and the glorification of war and who offers the most transparent justification for his action. I am alarmed as never before at how dangerous television is. Its influence in creating the conditions I am talking about makes it hard for me to keep in mind the redeeming qualities of this medium of communication.

Where is the mind of the American people? How can we so blindly ignore the hypocrisy of what we have done? How can we be sucked in by such patriotic hogwash that would have shamed even the Crusaders? What kind of mentality does it take to believe that some puffed-up general is presidential timber? Where have the Christians of this country mislaid their New Testaments? How can we rejoice like Viking barbarians returning from a raid? Where is our sackcloth and ashes? If we stop to think of the domestic problems here in the United States begging for resolution and reckon what the money spent on one day of the war could have done for that resolving of the problems of poverty, ignorance, racism, drugs, crime, and so on, how can we avoid horror, shame, and remorse?

There. I have laid out my frustration for display. Weeping Jeremiah has said his piece. Those I condemn by my questions naturally will be more gleeful than before, to read of my discomfort. But, for the moment, it is my reaction and response to this shameful adventure of the American military so fully supported by the civilian population back home.

Yet, in all my agony and despair, I do not abandon hope. History lessons take time to sink in. We may yet come to our senses and—down the road—take a more sober look at what we allowed ourselves to do in our drunken revelry, our light-hearted attempt to amuse ourselves by playing the deadly game of reenacting World War II.

But, in the meantime, I hurt as a Christian. God forgive the collective guilt I share.—K.T.

THE CALL:

- ○ To Christian Ministry
- ○ To Congregational Leadership
- ○ To Peacemaking and Service
- ○ To Provide Financial Support
- ○ To Study Scripture
- ○ To Encourage Others
- ○ To Upbuild the Church of the Brethren

E. Floyd McDowell
Director of Development
Bethany Theological Seminary

Dear Friends,

Recently I completed my 46th year in the ministry. Seven were spent in formal preparation, seven in pastoral ministry and 32 at Bethany Seminary. While I had no idea what was in the future when I accepted the call of the church, it has been a constant challenge. Intense study was only the beginning. The years in a local parish put those ideas to work. Then the call to an even wider ministry expanded my parish to the whole denomination. What a privilege!

The church needs leadership today. If you want a rewarding experience, listen for Christ's call and pray for the wisdom and strength to respond to that call.

BETHANY THEOLOGICAL SEMINARY

In God's Love,

E. Floyd McDowell

Bethany Theological Seminary

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JULY 6
Ken
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Composer and
Performer

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Tuesday, July 2
7:00 p.m.

◆ **Closing Service:**
Sunday, July 7

The site of the 1991 Annual Conference is the NEW Oregon Convention Center.

Portland, known as the City of Roses, has the ambience of a large city and the friendly atmosphere of a small town. The beautiful Northwest country with its rivers, mountains, and ocean views provide a refreshing vacation opportunity.

Bring the family . . . attend the Annual Conference and visit the Oregon and Washington scenic and historical sites all in one trip!

Participate in the Conference programs: worship services, business sessions, children and youth activities, area field trips, musical and drama programs. Special concert on saturday night by Ken Medema, christian composer and performer.

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Church of the Brethren June 1991

Messenger

Singled out

Singles in the church

From the Editor

When a newcomer to your staff comes directly from employment with the WCTU, residual stereotypes lead you to expect a humorless person of dour mien, like the ladies in artist Grant Wood's painting "Daughters of the American Revolution." Boy, but we got fooled by Rosalita Leonard, who wrote this month's cover story on singles in the Church of the Brethren.

Rosalita Leonard

Soon after Rosalita came to the General Offices as a library technician in the Brethren Historical Library and Archives, she established her reputation as our unofficial humorist-in-residence. For a time she published an "underground" staff newsletter that kept us in stitches (so long as we were not among the staff members who got skewered by its gossip items). Rosalita has become a regular performer at the Highland Avenue Church of the Brethren's coffee house evenings, her witty monologs being the biggest hit of her repertoire.

Rosalita is capable of adding a flavorful but healthy dash of humor in places where we soberer sorts would least expect it. Who but Rosalita, in a report on Annual Conference, would think to present the Conference Booklet's *Robert's Rules of Order* instructions in the guise of a Gregorian chant, done by a choral group at the back of our office chapel?

As you read "Singled Out" (page 10), you will see evidence of Rosalita's humor as she describes her own experience as a Brethren single and chides plurals (with good humor) for their shortcomings in relating to the singles in their midst.

Kermon Thomasson

COMING NEXT MONTH: A salute to the Association for the Arts in the Church of the Brethren (AACB) and a look at the peace studies programs at Juniata College and Manchester College.

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Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Karla Boyers
Production, Advertising
Sue Radcliff
Subscriptions
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

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In Touch

Compassion for kids

If **Evelyn Bow** had a resumé of her life it would overflow with the details of her love and concern for children.

LOOK
LISTEN
try racing the TRAIN!

Married 53 years, Evelyn is a member of the Bowmont (Idaho) Church of the Brethren, and chair of the Idaho District board Witness Commission. Back when she and her husband, Lloyd, were newly married (and before they had two daughters of their own) Evelyn became interested in a local child abuse case in which a boy supposedly had drowned but actually had been killed by his stepfather and mother.

Evelyn "couldn't imagine it." At the time, she says, there were no laws in Idaho that really spoke to the protection of abused children.

Since she began lobbying on her own, 15 years ago, Evelyn has helped get seven children out of abusive homes and has been key in establishing telephone hotlines for abused children.

She also speaks at seminars for church groups and other organizations concerned about child abuse. She informs her audiences about actions that can be taken and hands out sample letters, lists of legislators, and phone numbers so that participants can't leave without having something they can do.

More recently, Evelyn brainstormed a way to raise awareness about railroad safety. In her own community, Union Pacific Railroad was experiencing a number of accidents.

When the Canyon County commissioners formed a committee to promote safety, they asked Evelyn to join. Believing that "education is the only way," she organized a poster contest for sixth graders in the district and asked a local television station to judge the 1,691 entries displayed in a shopping mall.

In addition to paying cash prizes for the top three winners, Union Pacific honored Evelyn with a dinner and gave her a steam-engine train "that even smokes."

Although Evelyn can't find enough time to be involved with all she would like to get into, she "takes care of what ills" she can. She does so "because it has to be done. And because I love children."

For the past three years, Evelyn and Lloyd (themselves long-time game hunters) have taught hunter safety classes to 11- and 12-year-olds. And right now, Evelyn would like to teach her grandson to golf, a long-time passion of her own.
—KARLA BOYERS

Protesting war taxes

Last-minute taxpayers in Iowa City, Iowa, rushing to mail their returns late at night on April 15, were met by demonstrators in front of the post office, protesting tax money being spent for military purposes.

Among the demonstrators was peace activist **Marianne Michael**, a member of the Panora (Iowa) Church of the Brethren. Said she to a newspaper reporter, "It's obscene that the government spends so much on the military when there are so many things here at home that we need to work on. The US has a poor sense of values when our tax money is spent on things that destroy human life."

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Carl Stevens with his "comprehensive model" (center)

Peace models

A self-described "social inventor," 82-year-old **Carl Stevens** of First Church of the Brethren, in Wichita, Kan., awaits the implementation of his inventions. The result of 60 years of practical and theoretical engineering, Carl's "Peace Tower" exhibit was dedicated for display at his church in 1989. His "invention" is a system for achieving world peace described not in a textbook but in a series of models.

"In a symbolic way," says Carl, "I've been carrying a message my whole life of the gospel of peace and the system in which it is achieved." He builds models because he believes ordinary people can understand them . . . and thus understand his theories.

Two of Carl's models blueprint how adequate multiple-unit housing can be provided for singles or families while conserving materials and intentionally maximizing human contact. Another model illustrates the inadequacy of human structures of justice. What Carl calls his "comprehensive model" shows five dimensions of reality coinciding to provide a holistic peace system called "existential environism."

Carl's two dozen models get into some really heady stuff, but it all comes together when surrounded by the beatitudes and other teachings of Jesus displayed on the walls.

Carl believes our educational system omits the bases for social responsibility —ethics, ecology, and theology. He has gone to great lengths to convey that vital information.—DEAN R. HEISEY

Recalling the *ZamZam*

Survivors (and their families/descendants) of the sinking of the *ZamZam* will gather in reunion at St. Olaf College, Northfield, Minn., July 21. The ship was sunk by the Germans in 1941, during World War II. (See "The Night They Sank the *ZamZam*," MESSENGER, April 1981.)

Aboard the ship and captured by the Germans were three Church of the Brethren missionaries bound for Nigeria—**Ruth Utz** (now deceased); **Alice Engel**, Taneytown, Md.; and **Sylvia Oiness**, Baltimore, Md.

For more information, contact Laurence Danielson,
3750 Emerson Ave.,
Boulder, CO 80303; Tel.
(303) 494-5323.

Names in the news

David Malafa was elected chairman of *Ekklesiyar 'Yanuwa a Nigeria* (Church of the Brethren in Nigeria) at EYN's *Majalisa* (Annual Conference) in April. He succeeds **John Kudzar**. Both men were at last year's Annual Conference in Milwaukee. *Mallam* (Mr.) David spent last year as an exchange pastor in the Mount Wilson Church of the Brethren, Lebanon, Pa. (See December 1990, page 3.)

Paul and **Priscilla Wampler** and **Alvin Conner**, all members of the Manassas (Va.) Church of the Brethren, were given Outstanding Service Awards at Bridgewater College's Founders Day dinner, April 5. The recipients have been major financial benefactors of the school through the years.

Ruth Goehle, a medical doctor who worked with the Church of the Brethren in Sudan, 1982-1988, received the honorary degree Doctor of Humane Letters from Concordia College, St. Paul, Minn., in April. Ruth lives in White Bear Lake, Minn.

Frank Ramirez, pastor of the Elkhart Valley Church of the Brethren, Elkhart, Ind., has published a novel, *The Third Letter* (Cliffhanger Press, 166 pages, $8.95). In addition to his pastoral work, Frank writes a biweekly column for the *Elkhart Truth*.

Artist **Linda Faw Neher**, a member of the Quinter (Kan.) Church of the Brethren, had an exhibit of her work, "Layering Experience," at the Moss-Thorns Gallery of Art, Fort Hays State University, Hays, Kan., in April. Linda just received her MFA degree from Fort Hays.

Earl Hess, a member of the Conestoga Church of the Brethren, Leola, Pa., has been named to the Governor's Commission for Children and Families by Pennsylvania governor Robert Casey.

Remembered

Everett Fasnacht, 78, of Sebring, Fla., died April 10. Everett and his wife, Joy, served as missionaries in India, 1940-1979.

Truman Northup, 70, of Modesto, Calif., died April 18. Truman served in several pastorates in his career, and was executive of Pacific Southwest District, 1969-1984.

Flora Hoover Bowman, 102, Bridgewater, Va., died March 4. A 1909 graduate of Bridgewater College, she was the "first lady" of the school 1918-1946, while her husband, Paul H. Bowman Sr., was president.

Close to Home

Hear! Hear!

Ridgeway Community Church of the Brethren, in Harrisburg, Pa., offers worshipers with hearing impairment the opportunity to sit wherever in the sanctuary they please . . . and still hear the service.

Ridgeway does it with an auditory enhancement system that uses the broadcasting part of its intercom system. Users either put a button in their ear or adjust their hearing aids to a telephone position. The broadcast is received in a box that users attach to their belt or wear around their neck.

Ruth Tune and Nathan Kinsey demonstrate Ridgeway's auditory enhancement system.

For the vision impaired, Ridgeway provides large-print bulletins and large-print copies of the hymns for the day's service.

To accommodate wheelchairs, the sanctuary has a section with movable chairs, so wheelchair users can sit with their families.

Mighty accommodating, those Ridgeway folks.

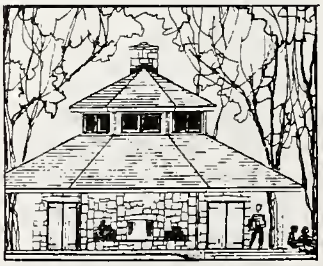
Nothing rustic here

Mid-Atlantic District is going first-class with its new **Shepherd's Spring Camp and Retreat Center**, south of Hagerstown, Md.

"It's not going to be all that rustic," explains Guy Wampler, Hagerstown pastor and chairman of the new camp's planning committee. "The kids of today's world don't enjoy sleeping bags and tents," Wampler adds.

The first phase of camp-building began this spring. It calls for six cabins, a pavilion, a lodge with a dining hall seating 200 people, swimming pool, maintenance building, and roads.

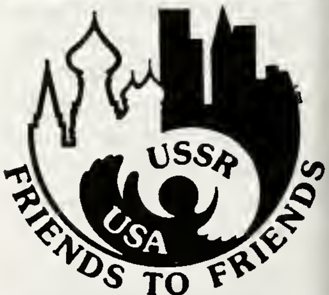
Located by a canal tow path and the Potomac River, the camp is just three miles from Antietam National Battlefield Park. Civil War artifacts have been discovered on the property. A 200-year-old house on the camp property will be restored and become a heritage center, Wampler reports.



The camp pavilion is now under construction.

Doing Charleston

Thirteen teenagers from Leningrad, USSR, visited the **West Charleston** Church of the Brethren, Tipp City, Ohio, for a week in March. The experience grew out of a visit to the USSR last year by West Charleston members Fairy and Ken Bowman and a dream nurtured by a USSR tour guide.



The Soviet visitors were given sweatshirts bearing a logo designed by artist Becky Bowman, a West Charleston member.

The USSR visitors stayed in West Charleston homes, visited local institutions and events, and participated in church life. They experienced their first church "carry-in" meal, among other unique encounters with US culture. One visitor said the really memorable thing about her experience was the love she felt from her Brethren hosts.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Run with perseverance

Lititz Church of the Brethren is holding its ninth annual "Run for Peace" June 8. Main event for the day is the 10,000 meter run. Profits go to Juniata College's Peace and Conflict Studies program.

Let's celebrate

Spring Branch Church of the Brethren, near Wheatland, Mo., has celebrated its centennial. A 31-page history was published in booklet form.

Donnels Creek Church of the Brethren, North Hampton, Ohio, dedicated its new educational wing April 7. The wing comprises 10 classrooms, a media center, restrooms, and a foyer.

Mont Ida Church of the Brethren, Welda, Kan., has added a 49 ft. by 36 ft. fellowship hall/overflow room to its sanctuary. Three new classrooms are in the basement.

9,365 phone calls later

When the new East Cocalico Church of the Brethren held its first service Easter Sunday, it had over 200 "new faces," thanks to a telemarketing strategy involving 9,365 phone calls made in February. The church, pastored by James Rhen, is in Reamstown, Pa.

For more on telemarketing as a new-church planting strategy, see "Keeping the Phone Busy in Portland," May MESSENGER, page 40.

Campus comments

Bridgewater College's Brethren Student Fellowship dedicated a "peace pole" in front of the Alexander Mack Library on March 28. In the photo above are campus minister Robbie Miller, college president Wayne Geisert, students Hirotaka Namioka, Vipul Shah, Karen Glick, Bitrus Balami, Laura Brunk, Morrison Satvedi, Darin Keith Bowman, professor David Metzler, and students Darla Kay Bowman, Roger Glick, and Steve Spire.

Life
LIFELINE
HONORABLE MENTION

Cory Adamson took a USA Today *honorable mention.*

Bridgewater College senior Cory Adamson received honorable mention from *USA Today* in an article saluting "the best and the brightest" students selected nationwide. Adamson, from Jackson's Gap, Ala., was student body president his junior and senior years, and editor of both the campus newspaper, *Talon*, and the college yearbook, *Ripples*. He also was a member of Brethren Student Fellowship.

McPherson College hosted a Church of the Brethren Regional Youth Conference April 19-21, with about 75 Brethren youth attending. The conference featured folksinger/guitarist Michael Kelley Blanchard.

Manchester College, in its April 26 Hunger Relief Day observance, held a dinner to raise funds for a local "food pantry."

Bridgewater College's 1991 W. Harold Row Lecture featured former Costa Rica president Oscar Arias Sanchez. In his address, the 1987 Nobel Peace Prize winner stated, "It is much easier to declare war than it is to achieve peace."

Ashland Theological Seminary had among its May 18 graduates Toma Ragnjiya, M.A., former general secretary of *Ekklesiyar 'Yanuwa a Nigeria* (Church of the Brethren in Nigeria).

Bridgewater College concluded its Hunger Awareness Week April 21 with a "CROP Walk." CROP was initiated by the Church of the Brethren to provide European relief after World War II. Its office opened in August 1947 at Bethany Seminary, in Chicago. CROP rapidly became a broad-based ecumenical agency.

Finances force Bethany to scale back program

Bethany Seminary board members faced grim news at their April meeting: Without a drastic change in finances, the seminary can continue its present level of operation only two more years.

While the perception across the church seems to be that Bethany is sitting on a goldmine, the facts are that cash is low and that income from the sale of land is probably vastly overrated.

Budget figures presented by president Wayne L. Miller predicted a deficit of $1 million by 1997, given the same level of spending. Without the sale of property, the seminary cannot function in its present mode after June 30, 1994, he said.

But the land is worth only about half of what a 1988 study estimated, according to the board's new consultant, Pete Pointner, head of Planning Resources Inc., Wheaton, Ill. And, in today's market, there is no way the seminary will be paid in one lump sum, he said.

In remarks at the beginning of the board meeting, Miller recommended that the board "decide on one priority program and do it well."

What's needed is to "rebuild an institution that is fiscally viable, not just educationally viable," said Miller. "This has been a remarkable institution educationally. But it can be no better ultimately than the finances."

Calling this "a turning point," Miller presented two options to the board: greatly reduce expenditures within one year, or close down and reopen in a few years, after income from the sale of land is realized.

Board members agreed that they were committed to keeping the institution open.

"The denomination should know that we need its support, and this board is devoted to the continuation of this seminary in whatever form we can continue it," summarized board member Marsha Hoover.

The board decided that the 1992-1993 budget will be balanced, and that the actions required to accomplish that will be done "on a cooperative and voluntary basis." In other words, chairman Clyde Shallenberger explained later, the administration and faculty would take advantage of retirements and other attrition to pare down, rather than the board mandating the cuts.

Approval of the 1991-1992 budget was delayed until July, following program cuts to reduce operating deficits.

The board also spent considerable time working on the relocation of the seminary.

A site selection task force was established, given guidance, and asked to report in July. The relocation must enable the seminary to maintain a strong witness to the Church of the Brethren understanding of the Anabaptist/Pietist faith, said the board. It also placed priority on relocating in an area that is urban and has many Brethren congregations.

Another committee was set up to explore the possibility of a "satellite" campus in Pennsylvania, based on the heavy concentration of Brethren there and their interest in such a site.

The land sale task force will follow up consultant Pointner's report with the next steps required to market the property.

In other business:

—Wayne Miller has agreed to remain as president full-time through 1991 and half-time through June 1992;

—Kaysa McAdams was hired as business manager;

—approval was given to a one-year program that would result in a Certificate of Achievement in Theological Studies;

—the board discussed the work of a committee examining the future of the rural/small membership church;

—the name of the board was changed from board of directors to board of trustees to better reflect the members' responsibilities;

—in a change in the bylaws, board associates were made full board members;

—approval was given to solicit by mail 1,000 people to fund the program that provides free tuition to Brethren students.—Wendy Chamberlain McFadden

Members of the Schwarzenau Heritage Society *were welcomed to the Church o the Brethren General Offices in Elgin, Ill., with an all-staff reception April 2. The group of 41 citizens of Schwarzenau, Germany, where the Church of the Brethren got its start, visited Elgin on a tour of the US that included places of historical interest to the Brethren and other Anabaptists. The group was hosted by Brethren families.*

Church of the Brethren: Is a change of name in order?

A request to study changing the name of the Church of the Brethren will come to Standing Committee this year at Annual Conference.

After last year's Mid-Atlantic district conference turned down a Washington (D.C.) City church query on changing the name of the denomination, the query

as presented to the officers of Annual
onference with a request that it be sent
Standing Committee. The query was
ent with affirmation from the Washing-
on City church and was signed by more
ian 30 other Brethren individuals and
roups reflecting a mix of people from
cross the denomination.

"In our history we have been known as
e Neue Taufers (New Baptists),
erman Baptists, German Baptist
rethren, and Church of the Brethren,"
e query states. "We believe it is time
nce again to consider our name. With
anges in language and changes in
nderstanding of the roles of male and
male, would there be a name that
ould better facilitate mission, that
ould be inclusive of both brothers and
sters?" the statement asks.

letwork explores sexuality ssue, supports homosexuals

"Supportive Congregations Network"
as been formed of Mennonite and
rethren churches that wish to explore
e issue of homosexuality in the church
d that support gay, lesbian, and
sexual members. The network has
een formed "in line with denomina-
onal statements encouraging dialog on
is question," the group said in a press
lease.

People supportive of the Brethren and
Iennonite Council for Lesbian and Gay
oncerns (BMC) initiated the network,
ut it is separate from the BMC, said the
Iennonite network committee chair-
oman Norma Goertzen. She said the
etwork already has three dozen congre-
ations on its list, including eight
rethren churches. "We're trying to
tract others that might be interested,"
e said.

Member churches may fall into three
tegories: exploring congregations,
terested in the issue but only beginning
iscussion of the topic; accepting
ongregations, prepared to accept gay,
sbian, and bisexual members; and
firming congregations, prepared to
ke on public advocacy in support of
homosexual and bisexual people in the church.

The Brethren member of the three-person committee is Deanna Brown, pastor of the Skyridge church in Kalamazoo, Mich. She is planning an informal gathering at Annual Conference in July to meet with Brethren wanting in-depth exploration of the issue of sexuality in their congregations. She will also make available a resource packet from the Supportive Congregations Network.

Christians and Jews issue joint post-war statement

The National Council of Churches and the Union of American Hebrew Congregations, a Reform Jewish group, have issued a joint statement in the aftermath of the Gulf war.

"We are relieved that the armed conflict in the gulf region has ended but must state categorically that there is little cause for jubilation," the statement said.

The statement came out of a meeting of NCC and UAHC leaders March 26. UAHC leaders called for the meeting after objecting to an NCC general board resolution of November 15 linking the Iraqi invasion of Kuwait with Israel's Occupied Territories.

In the statement, both groups joined in a hope that "Israel's neighbors will recognize her legitimate right to exist within peaceful and internationally recognized borders" and "that the Palestinian people and all others must be assured of their full human rights by all the states of the region.

"The realization that our government was able to quickly finance and mount a campaign to turn back Iraq's aggression against Kuwait forces us to consider why the pain and suffering of our own land have not been addressed with equal determination and will," the statement said.

Brethren respond to war's aftermath with olive branch

In response to continued need for relief brought on by the gulf war, the Church of the Brethren has taken special initiative to raise $150,000 toward a Church World Service "Olive Branch" appeal of $1.25 million. Brethren have already given $52,000 to the appeal.

Although the Brethren appeal will continue throughout the year, congregations are encouraged to choose their own kickoff date for collecting a special love offering.

David Radcliff, church peace consultant, said education and service components are part of the Brethren initiative that go beyond the monetary appeal. Through the provision of study and reflection resources, it is hoped churches will look at "what new light scripture can bring" to understanding and interpreting peacemaking and to "speak to questions the war has been raising," said Radcliff.

The church is also seeking opportunities for persons to be involved through the sending of Brethren relief workers, and through church activities such as "Children to Children" in Bible school and summer camps, said Merv Keeney, Africa/Middle East representative.

The olive branch symbolism, which CWS latched onto at the February World Council of Churches Assembly in Canberra, Australia, "offers a symbol which Christians can claim," said Keeney. The dove and the branch, images derived from the flood stories in the Old Testament, are "symbols of renewal and of divinely bestowed new life following destruction."

Already there is much interest from church members wishing to respond to the crisis. At the Southeastern Regional Youth Roundtable held in April in Bridgewater, Va., the 335 participants collected $2,000 to donate toward the appeal—well above their normal $300 offering.

Brethren couple goes to work in Liberia, church sends aid

Ralph and Flossie Royer, who worked in Africa for the Church of the Brethren for 35 years, have returned to do relief work in Liberia. The country has been decimated by a civil war.

The couple are working through the National Council of Churches' Church World Service agency. Ralph will plan logistics for relief teams and Flossie will seek medical work.

The Church of the Brethren recently gave $20,000 in response to Liberia's ongoing need for food, clothing, and medicine. The war has displaced almost half the population and 50,000 lives have been lost.

Two disaster grants totaling $25,000 have recently been given for relief in Sudan. A $20,000 grant was given to buy supplies for three hospitals in a region of southern Sudan where goods were stolen by retreating government soldiers. Another $5,000 was given to assist refugees without shelter while on their way home to southern Sudan.

Other disaster grants include:

—$12,500 for food and medicine in Bulgaria, where political changes have created a severe economic crisis;

—$3,000 for food and aid following the February earthquake and flooding along the Afghanistan/Pakistan border;

—$2,000 to boost a relief program providing food and financial assistance to farmworkers in California following the December freeze;

—$2,000 to cover costs of the work of eight volunteers doing clean-up following a severe ice storm in Rochester, NY.

Bethany, Northern Ohio announce retirements

Effective July 1, **Floyd McDowell** will retire from 32 years of service as director of development for Bethany Seminary. McDowell may continue on quarter time as consultant.

Floyd McDowell

Gordon Bucher

Thomas Zuercher

Gordon Bucher, Northern Ohio District executive, will retire September 1. His 33 years serving as DE is the longest tenure of any district executive. Bucher began as executive for Northeastern Ohio in 1958. For two years he also served as the executive in Northwestern Ohio until the two districts merged in 1963.

Thomas L. Zuercher has accepted the Northern Ohio District executive position beginning September 1. Pastor of the Mount Pleasant church in North Canton, Ohio, Zuercher is currently a member of the General Board.

'Families 2000' looks at changes in families

Changes in American families was the focus of a "Families 2000" conference attended by over 700 church leaders.

Sponsored by the National Council of Churches, the April 10-14 conference brought together people from more than 20 US and Canadian denominations. Brethren participants included Don Booz, Brethren representative to the NCC's Commission on Family Ministry and Human Sexuality; Nancy Knepper, Outdoor Ministries Association staff; Judith Kipp, Program for Women staff; and Steve Reid, a seminar presenter for the conference.

With the help of speakers Ofelia Ortega, pastor of the Presbyterian-Reformed Church of Cuba, and Virginia Ramey Mollenkott, Christian feminist and professor at William Paterson College, and through Bible study, worship, music, seminars, small groups, and multimedia presentations, participants sought new ways to respond to the massive changes in family life patterns. Among changes are today's high rates of divorce and remarriage, the large numbers of homes headed by single parents or in which both parents work outside the home, and the oppression of abuse, violence, poverty, racism, and sexism.

One participant summarized the concerns of the churches, "We have structures and programs with the anticipations of the '50s, but we have th problems of the '90s." The conference has provided resources to respond to the fundamental issues and has given the American denominations a foundation for future discussions and programs.

"The Church of the Brethren can be at the forefront of family issues and it should be our mission," Steve Reid said. "The future of the family rests not on our ability to define family constellations but rather our openness to the different types of families that now exist.

"The Church of the Brethren needs to make sure that we take care of the people we have in the church by addressing the tough questions that surround the real needs and pains within our families," he added.—Don Booz

'Discernment committee' loses and gains member

John Park, pastor of the Central Evangelical Church of the Brethren in Los Angeles, Calif., has resigned from the new Korea "discernment team" (see May, page 7). "Since the initial meeting of the team, John Park felt it necessary to resign from the group," said staff for Korea David Radcliff.

Park's place will be filled by Dan Kim, a Korean Brethren pastor from Calabasas, Calif., who also serves the denomination as consultant for Korean ministry in the US.

1991 women's conference celebrates gifts, giving

A national Church of the Brethren women's event sponsored by the church's Program for Women will be held August 1-4 on the campus of Elizabethtown (Pa.) College. The theme is "Gifts and Giving" and the purpose is he **"Olive Branch"** effort of the National Council of Churches as airlifted aid to victims of the Gulf war and the Kurdish refugees—lankets and heavy clothing and $300,000 forwarded to the Middle ast Council of Churches. MECC general secretary Gabriel Habib aid the "survival of the fittest" situation for the Kurds is "tragic in the hort-term and potentially catastrophic in the long-term," estimating hat the situation might last six months to two years.

The MECC, working with Turkish Christians to plan for long-term eeds of the thousands of Kurds now in camps, is also working with yrian Orthodox volunteers, and has set up a five-member team in outheast Turkey to unload and deliver relief supplies. In Baghdad, CC Middle East director Dale Bishop said distribution of medicine is problem and that "surgery has become a medieval exercise."

"So long as white minority rule prevails," we will keep ressing banks and corporations to stop all business with South frica," said Tim Smith, head of the Interfaith Center for Corporate esponsibility, which with the National Council of Churches and the S Catholic bishops, has indicated that a call for an end to sanctions ill come only when the South African churches issue such a call. The outh African Council of Churches, the South African Roman Catholic shops, and the African National Congress want sanctions kept in ace until more progress has been made toward dismantling partheid, Religious News Service reported.

A new Bible version is aimed at "hearing" the word. The ontemporary English Version (CEV) New Testament is designed for etter understanding when read aloud. Issued by the American Bible ociety and Thomas Nelson Publishers, it is the result of nearly six ears of work by 100 people including biblical authorities, translators, nd English language specialists. The complete CEV Bible is cheduled for publication in 1996. An illustrated children's version is ue next fall.

Kurdish refugee children wait in the trunk of a car to cross into Turkey from Iraq. The Church World Service agency is helping provide relief.

Human rights violations in Guatemala are chronicled in a first report from the Roman Catholic Church's fledgling human rights office in Guatemala, which plans to produce yearly reports. The report includes statistics, interviews with victims, and photographs. Coordinator Monsignor Juan Jose Gerardi said it is not intended to be a critique of the military or government, but to provoke thought and encourage change.

Habitat for Humanity has built 10,000 houses. In April the ecumenical housing ministry begun in 1976 dedicated its 10,000th house in Atlanta, Ga., and its 10,001st in Ghana.

"recognize and share our gifts with ne another."

Keynote speaker Celia Allison Hahn is ditor-in-chief and coordinator of the ublication Management Team of the lban Institute, an ecumenical research gency focusing on the congregation. ontact Judith Kipp, Program for omen, 1451 Dundee Ave., Elgin, IL 0120; or call (800) 323-8039.

inisterial committee meets, ays groundwork for goals

he eight-member Committee on inisterial Leadership, created at nnual Conference last year, met for the first time March 15-17 at church headquarters in Elgin, Ill.

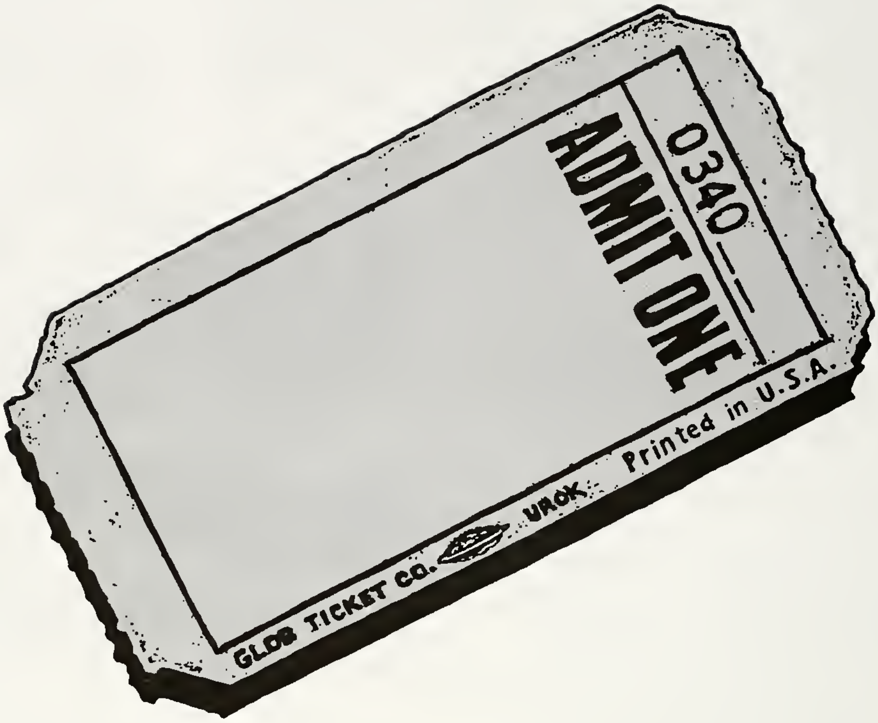
During the five years for which the committee has been appointed, members will review denominational practice and procedures for calling, searching for, and placing personnel in pastoral and denominational staff positions; review Brethren theology and practice of ordination; develop strategies for calling and forming quality ministerial leadership and maintaining current leadership; and consider ways to ease financial burdens incurred by training ministers.

Members include Warren Groff, former Bethany Seminary president; Elaine Sollenberger, former Annual Conference moderator; Jan Eller, Oregon-Washington District executive; Joyce Hicks, General Board member; pastors Guillermo Encarnación, John Park, and Craig Myer; and former pastor Mary Jessup.

Members were selected from a slate jointly prepared by Annual Conference officers, the General Board, and Bethany Seminary. John Cassel of Bethany has been asked to serve as observer and General Board consultant for ministry Bob Faus is the staff liaison for the committee.

"About every decade, the church works on ministry in a serious way," said Faus. "This committee has the potential for being one of those significant contributors."

The committee is expected to report to Standing Committee in July.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Singled out

by Rosalita J. Leonard

I once attended a singles retreat where an entire evening was spent trying to think of a definition or a substitute name for the word *single*. Although aware that the church sometimes has difficulty identifying us (widowed, divorced, single parents, and even life-time older singles often get left out when planning events for singles), I had not realized that we didn't know who we were, or that we viewed the name as negative.

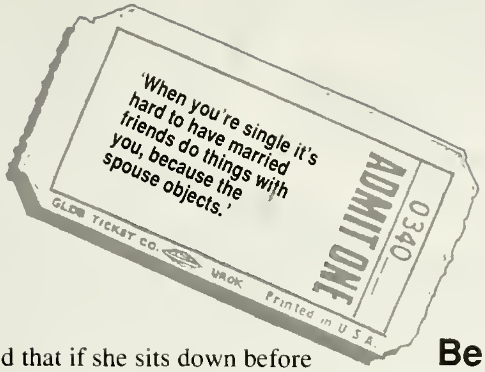
To be single, whether that state is chosen or thrust upon us, is neither inherently bad nor good. But because we singles have such very mixed feelings about what it means to be single, it is hard to give generic suggestions to the church for how to relate to us.

But at least start with the assumption that the long-term singles within the church are either happy as singles or have adjusted to it even if it has not been their choice. It is not the role of the church to pity, patronize, or pray for partners for its singles. It is probably not the role of the church to provide well-organized activities for singles, although such activities should be encouraged if the singles seek them.

Most singles who wish to be involved in the church can find a place to *work* within its structure. Our churches are not so blind as to refuse the gifts of any individual. All right, I acknowledge that may not be true for many, for a variety of prejudices or petty reasons. But that is an issue broader than singles. For the most part, singles can find places to work in the life of the church. More to the point is what place the church will find in the life of the single. More important than providing program for singles, the role of the church is to identify the unique qualities of its singles and to be sensitive to these qualities.

One of the greatest needs of the singl especially in this day when the extende family is usually scattered, is the need for family. The Brethren are very famil oriented, and this orientation can either draw singles in or set them firmly on th outside of the circle. As a single, I need that family to include me. I need to know that a "family night" will not mean I will sit by myself for a game or that my "family" that night will consist only of other singles. As a single, I nee to have a family that invites me to their tablecloth at the church picnic or who accepts when I invite them to my tablecloth. I need church sisters who remember my birthday. I need church brothers who will tease me when I get one of my soapboxes.

In short, I need people who know me very, very well. I need people with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'When you're single it's hard to have married friends do things with you, because the spouse objects.'

Unintentional hurt

Esther Frey's husband, Orlin, died in 1970. She had three children, the oldest ready for college and the youngest in junior high.

"In many respects the church has been supportive," says Esther, but she still felt isolated at the Mount Morris (Ill.) church. She tells of a Sunday school party where tables were set for four. She was asked to go through the food line first, filled her plate, and sat down. Another widow came and sat with her, but the others—couples—sat at other tables. "During the meal we were completely isolated. I felt that very keenly." Now, at potlucks, "I've found it wise to go last" because she has observed that if she sits down before others, families will sit elsewhere.

"People don't intend to cut us out," she says, remembering a district meeting in which a General Board staff member talked about nurturing small groups. (Esther has served Illinois/Wisconsin District in various capacities, including that of moderator.) The man made comments such as, "It doesn't take more than four or five couples." Finally she asked, " 'You've been talking about couples. What are you going to do about those of us who are uncoupled?' His mouth dropped open. I almost laughed," she remembers. "He said, 'I never thought about that.' "

"I'm sure what the church does to hurt us single people is not intentional," she says. "But I find that to be a full member, I have had to put forth the major part of the effort."—C. C.

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whom to develop intimacy. Intimacy is a word denoting such closeness that we often talk of it only as available between husband and wife or between lovers. But intimacy is more than sexual, and psychologists assure us that everyone, married or single, needs intimacy with persons of both sexes. I would like those people with whom I develop intimacy to be people within the faith community.

Intimacy involves having people who can sense when I am feeling down. It involves having someone to call when I get back from a trip. It includes knowing there is someone who will rescue me when my car runs out of gas. But one-way intimacy cannot be sustained. I must be needed as well. Sometimes church people are willing to do anything in the world for the church singles except to lean on them.

Actually, effective interaction between the singles and married of the church relies as much on our action as on yours. We must allow people to know who we are. We must admit our need of the church family and must act as brothers and sisters ourselves. There is no reason we cannot initiate the extended families. I can reach for a baby, invite a child to go to McDonald's, or visit an adopted aunt in a nursing home. A district family camp I know of has a "family" that always attends, composed of several singles, a young married couple or two, a

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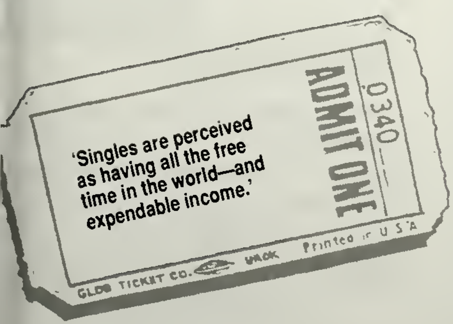
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'Singles are perceived as having all the free time in the world—and expendable income.'

Being single is okay

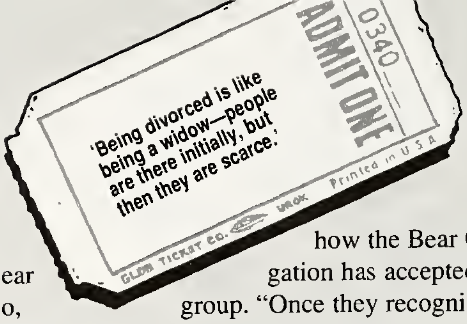
"The Church of the Brethren expresses a lot of acceptance and affirmation as far as my pastoral credibility goes," says Rodney Caldwell, pastor of the Freeport (Ill.) congregation.

Although he feels the Freeport church has affirmed him as a single pastor, he is still discovering some of the unique aspects of his situation. "One of the positive things is that I have a lot more freedom" to attend conferences and other events than many pastors with families have. But a big issue for his church, he thinks, is having a pastor who dates. People keep wondering if he is going to get married soon.

Among negative aspects is the fact that "there are some people who are a little uncomfortable" with a single pastor. Some attitudes he has encountered include a view that singles are not as settled or secure as married people, an assumption that every single person wants to get married, the attitude that single people are not as responsible as married people, and, in the church, a feeling that singles need to be shunted into separate programs. Rodney would rather be included in the mainstream.

"I've gained a lot" through being single, he says. "We need to affirm that being single is okay, that it's not just a transition thing. I think the Church of the Brethren is concerned about these issues and is doing a good job," but he wants Brethren to be aware that most people go through a time of singleness in their lives, and the church needs to help them adjust.

As part of our faith, he adds, we have to affirm that contentment comes from the primary relationship with Christ, "in whatever situation we find ourselves." —C. C.



'Being divorced is like being a widow—people are there initially, but then they are scarce.'

Taking a risk

The singles program at the Bear Creek church in Dayton, Ohio, started in 1989 with a conversation between Sheila Shumaker and pastor Andrew Wright. Sheila "came to me and said, 'I really have a burden for singles,' being single herself," says Andrew. She had tried different singles groups in the Dayton area, but "they weren't what I wanted," Sheila remembers. At one singles retreat she ran into other Brethren, and they decided they needed their own program.

Andrew took Sheila's dreams and ideas to the Bear Creek board. "She wanted the freedom to see what she could do, and we gave her that freedom," he says. The result has been "Single Image," a program that now serves about 35-40 active participants.

Single Image has three focuses, Sheila says: fellowship, "talk-it-overs" or Bible studies on issues of concern to singles, and outreach to the community. The outreach "has worked out really well," she says. "Those activities have been the glue, have bound us together."

The first outreach project was an evening of child care for parents in the church. It was a success, and this past Christmas the group did child care at three churches in the area. And married parents have returned the favor by providing child care at singles meetings. The group has also visited nursing homes. Its next service project is to work at a farm that takes in children and shows them what farm life is like.

Ages range from 19 to "we don't even ask how old," Sheila says, and now seven non-Brethren churches are represented. "Fairly early on, folk began to appear from other Brethren congregations," Andrew says. "I think because there was no attention paid to single people." He has encouraged participants who are not from Bear Creek to work within their own churches on singles issues, and they avoid planning Single Image activities on Sundays so as not to conflict with activities at other churches.

Sheila has "been really pleased" with how the Bear Creek congregation has accepted the singles group. "Once they recognized the need, they were willing to open up. They were very open to changing the way they do things."

Andrew says the new emphasis on single people was a shock to the church. "We didn't really understand what the viewpoint of the singles was," he says. The church began to realize that habits such as using family-oriented curriculum materials, and seating single people by themselves at Sunday services, were not welcoming. "I was guilty of that too," he says, "until it was pointed out. I just didn't realize."

Both Andrew and Sheila are impressed by the size of the single population in the US. Sheila quotes a 1986 *Wall Street Journal* article: 46 percent of the adult population was single in 1985. A *Leadership* magazine article of January 1991 projects that by the year 2000 a majority of adults—51 percent—will be single. "I know it's true," Sheila says, "because I look around in my workplace and they are there. And then I look around in the pews. . . . Where are they?"

What keeps singles out of the church? "A lot of times singles are defensive, and a lot of times couples are defensive," Sheila says. There is a concept that singles are "in the hallway of life waiting for a door to open up. But they're not, they're in the living room of life," she says. "They're ready to join church activities now. Attitudes on both sides need to change. People need to be aware of what their attitude is. Singles programs are great, but they're in addition to the regular learning" in a church.

"I think the church generally, and married people in the church, needn't be threatened by single people," says Andrew. He thinks single people have been afraid that if they "make a noise" the church will turn away. "Single Image has empowered people to stand up and be themselves—which is always a heck of a risk."—CHERYL CAYFORD

Singled out *(continued)*

couple of babies, and sometimes a set o grandparents. I cherish a support group that consists of a college student, a woman in her 70s whose shared wisdo includes the rich experience of serving beside her pastor husband, and three of us somewhere in the middle. We five have become sisters in spite of the near six-decade span of our actual ages.

My first inclination was to begin this article with a sampling of outrageous anecdotes regarding the church and singles but I decided I'd rather be more positive. But let me cite just a few of these examples, lest some reader think that there really is no problem between the church and the single.

On Valentine's Day a pastor, wishing "to honor all those in love," asked all the married couples to stand, then said, "I guess that's just about everybody," although several had remained seated.

A Sunday school that divided even it adults by age group, called its first clas beyond the youth class, the "Young Married People's Class." Some Sunda school attenders remained "youth" wel into their 30s until a non-marital status specific class became available. Other Sunday schools have adopted names such as "Pairs and Spares," as if it were necessary to identify marital status to b part of a class.

A pastor was taught in seminary that he should never touch a single parishio er of the opposite sex for anything but handshake, not even a hand on the shoulder, with the possible exception o a new widow and not even then if the widow were young. To be single apparently is to be morally dangerous t

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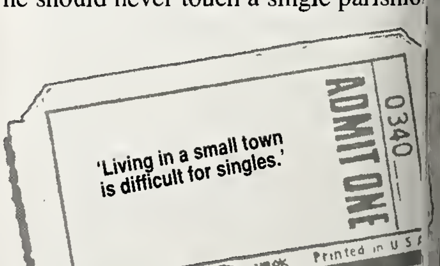

'Living in a small town is difficult for singles.'

Talk about it

In the Baltimore (Md.) First church, Barbara Cuffie feels "affirmed as a person, and it doesn't hinge on being single or married."

As a General Board member who has had involvements in the church at all levels, and as a professional woman: chief of the security and integrity branch of Baltimore's Social Security headquarters: she has noticed barriers to single people in the church—lack of opportunity for social interaction; hesitancy to talk about sexuality; a bias against divorced people; and the barrier of race. "We need to talk about those things," she says, as well as society's deep-seated fear of the intermingling of races.

The Brethren also need to be aware that "in the church there are many more women than there are men." The men who are over 35 in general "are either there with their wives or are widowed." Older single men have to face suspicion of homosexuality or be subjected to endless matchmaking, "and that's bothersome to me." Women are not as often suspected of homosexuality, she points out.

"It's as if the church doesn't affirm singleness. . . . Sometimes I think we haven't learned how to be single either." She gives an example of churches celebrating wedding anniversaries, with no equivalent in single life. Why not celebrate the number of years a single person has been successfully employed and independent?

She feels fortunate in her congregation, which is not judgmental and accepts people for who they are. But that can also be bad, she says, because people sometimes are weighed down with guilt (for not being celibate, for example) and are not encouraged to address the causes or be comforted by the redemptive love of Christ.

"I felt a lot of support from church members as I went through my divorce," she says. But the church was not as good at supporting her husband. "There was not the kind of reaching out that was necessary to keep both of us in church."—C. C.

Reinvest

Being a single young adult is "kind of a double-edged sword," says Nat Bryan of the Pleasant Dale church in Decatur, Ind.

"You have the freedom to get involved in other functions, but you don't have a lot of money."

Having just finished a master's program in social work, with plans to join Brethren Volunteer Service in September, Nat says it is "tough to be involved and connected with the church as a young adult. In some ways it's not like you really belong."

He has returned for a year to his congregation after being away at college and work. People have changed, and gotten married. He counsels the youth group, is involved in a young adult class, and has helped start a Bible study.

"In a way I've given up on my own church" to make changes and to address some issues that he feels are important—for example, sending volunteers to BVS or addressing peace issues. "For me the Young Adult Conference was fantastic" because it provided a "sense of support that I don't always get around here." He looks to programs outside the congregation, like camp, the young adult program, and BVS, for opportunities to continue growing.

"I'm trying to reinvest. I feel like I can do a little more if I reinvest in the youth and encourage them to be involved by being involved myself."—C. C.

Just a lull?

Attendance at the Illinois/Wisconsin District singles retreats has gone up and down over the years. A small group of only seven or eight gathered for the most recent retreat in April.

"Part of the problem is getting the information out," says Gail Clark, the district board's liaison to the singles program and one of the organizers of the retreats. The district sends information to churches but some don't pass it on to their members, she says.

'Married women often perceive single women as threats.'

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Gail has always enjoyed the retreats, which have been held twice a year recently. "When I get there I forget about my work and the stresses and strains of life," she says. "They're very relaxed, leisurely," with time for relaxation as well as worship built on sharing from the group and a speaker and discussion of a theme. She is disappointed to see the attendance drop so low after some years of high interest.

"We keep hoping to get some new blood in," Gail says. She thinks that as men are in the minority at the retreats, some may be dissuaded from attending. But the usual group of participants is congenial, she says, with a mixture of ages—people in their 30s to 70s. The mix has enhanced the gatherings.

The consensus at the April retreat was that they should consider cutting down to one retreat a year, she says. Perhaps a one-evening event or a sightseeing trip to Chicago would be more successful. In any case, the future of the program is up for discussion. She has been told not to lose hope. From past experience, this may just be a lull, and interest may rise again in the future.—C. C.

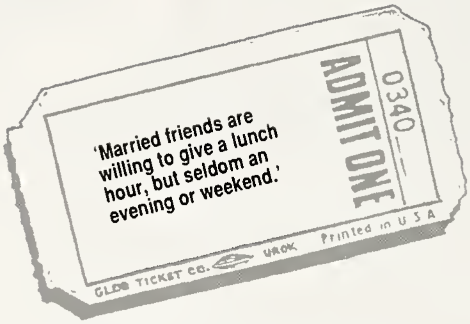
Inclusiveness is key

About one-third of those active in the Good Shepherd Fellowship in Blacksburg, Va., are single, says pastor Marianne Pittman. And most of the single people are young adults, as the church is in a university community. Turnover is rapid. "It is not really uncommon for there to be as many as a fourth that would leave" in any given year, out of an attendance of 45-55 people.

The fellowship is unique in that only one member has extended family in the community and no one has extended family within the congregation. No aunts, uncles, grandparents, or cousins. Marianne says this makes it easy to be welcoming to single people.

But single members who move away often have a hard time establishing themselves in another place, Marianne has noticed. "I think this is one way the Church of the Brethren loses many people." At the fellowship, "we try to make that linkage for them," she says, by providing names of contacts and churches.

An inclusive attitude is key, says Marianne, who cringes at the terms "family" Bible camp and "family" Memorial Day camp. By the word choice, some people are set aside. The church has to be intentionally inclusive, she says. "So much of society right now is single, and if the church doesn't provide a warm place there is much of society we're not reaching."—C. C.


'Married friends are willing to give a lunch hour, but seldom an evening or weekend.'
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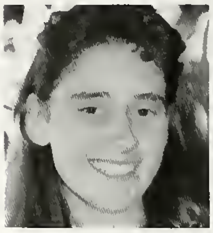
The bottom line

"The issue with being a single female is that it's scary for some people to see an independent woman taking a lot of authority," says Zandra Wagoner, a Bethany Seminary student from La Verne, Calif. "I'm breaking a traditional mold."



Although she says there is often a place on church boards or committees reserved for a single person, "there's not a structural place for single people in the church. Churches do have singles groups, but churches are family oriented. The definition of family doesn't always include a single adult."

"We don't fit into the church structure," she says, "because the church is built on family relationships. That's the bottom line."—C. C.

Singled out *(continued)*

the pastor.

Here are a few specific suggestions for dealing with me and perhaps other singles:

- Do not presume that I am merely marking time till marriage. Whether I ever marry or not, I am doing more right now than marking time.
- Do not assure me that somewhere God has the right man for me, and I will find him when the time is right. I am more firmly grounded in reality than that. *Time* magazine has assured me that there is a greater chance that I will be killed by a terrorist than that I will marry. Either is possible. Neither is probable.
- If you see me infrequently, say only at Annual Conference, do not inquire if I have married yet. I promise I will let you know if I have.
- Do not be afraid to touch me. I must rely on you for my hugs or even for a handclasp. If we do indeed need 12 hugs a day to be healthy, as Leo Buscaglia assures us we do, many singles are in trouble. I may not experience that many hugs in a month.
- Do not be offended if I do not initially respond to touch. I may not be used to it. I may not be comfortable with it. (Please note this is an editorial "I." The personal "I" has no trouble with hugs . . . anymore.)
- Call me by name when you see me. Persons without a spouse, especially elderly persons, may go for days without hearing their own name.
- Do not refer to my sister and me as the "Leonard girls." We are Linda and Rosalita, all grown up.
- Do not price things cheaper for a couple than for two singles unless it is clear that a couple can be any two people.
- Do not express surprise that I climb ladders to change light bulbs or that a male single cooks. We singles are seldom helpless.
- Do not presume that your children or grandchildren will marry. Help them to be aware of the many single adults they know and help them to see them in a positive light.
- Include single role models in Sunday school curricula or sermons and let them sometimes be something other than a missionary nurse. But remember that the line "She gave up family to serve the Lord" can be overdone or incorrect.
- Be patient if I talk a lot. I may not have talked to anyone from the time I left work last night till I got back this morning. Actually, last night I answered two phone calls—both wrong numbers.
- Be patient if I don't talk at all. Sometimes I forget how. A couple of caring questions might get me started.
- Do not blatantly matchmake. Do not, however, forget to introduce me to your friends, and family, whether single or married.
- Because I am happy single, do not presume that I am anti-men, or have somehow found the basic sexual urge less strong than you, or that I am gay. Accept me as a sexual being much like yourself.
- Be willing to allow me to struggle with issues of celibacy and sexual intimacy without implying by your

ilence that the problem must not exist r by your quick answers that the roblem is easily solved or suppressed.

- Do not presume that because I do not ave family responsibilities that I have nlimited time to do church projects. I vork, take care of a home, and try to put n the time necessary to make relationhips work just as my married sisters do.

Being single is part of who I am. It nust be understood to understand me, ut it is no more an important part of vho I am than the fact that I am a voman, a former missionary teacher, a ibrary tech, and a grouch in the morning. What is important is that I have eople who do know me well and care bout me as an individual. Because I am ingle I may have to work a little harder o become known by others because I do ot have the built-in intimacy of usband and children. I count on the hurch to be available for the uilding of such intimacy.

Rosalita J. Leonard is a library technician in the rethren Historical Library and Archives, Elgin, Ill.

A lonely place

'If I weren't a pastor, I don't know if I'd ind as much for myself in the church," ays Christy Waltersdorff, minister for Christian nurture at the Westminster (Md.) church.

She has noticed that churches are family-oriented and tend not to think about singles. But our whole society has a hard time lealing with singles," she adds. She has ound support in her church where nembers have offered their help and ompanionship, but being single is still 'a lonely place. It's hard to develop a upport system as a pastor in the first lace, and doubly so as a single person."

She has also heard from friends—ther single pastors—"who have had lifficulty finding jobs because people hink they're gay."

She believes "there's something special" at church for single young adults, and she senses that those in their 20s and 30s who don't attend will come back when they are ready. She is also trying to figure out how to reach college students in the area, but she doesn't worry about it.

"I'm not into gimmicks" to try to lure people back to the church, she says. "When it's important to them, they'll be back."—C. C.

98-percent single

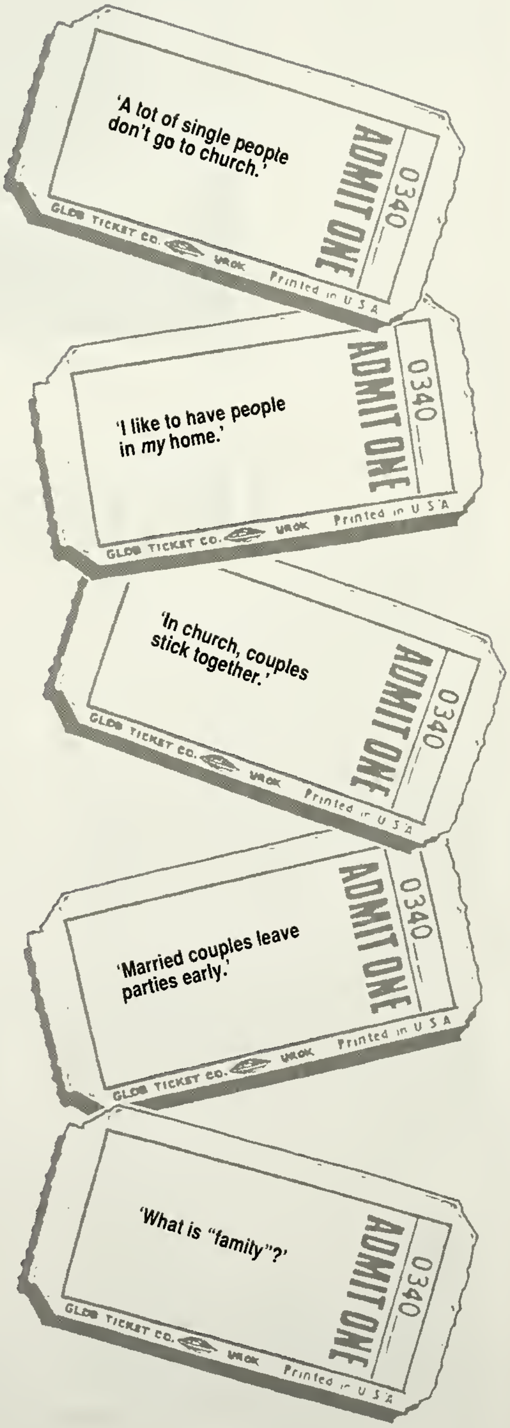
The denomination's young adult program "is not designed around singles," says General Board staff for youth and young adult ministry Chris Michael. However, "in actual practice a good deal of it gets oriented that way," she says.

Attendance at the annual Young Adult Conference is "98 percent" single, she says, and it "ends up being a singles event." The young adult newsletter *The Bridge* also serves mostly singles. At young adult workcamps the majority are single, but at a recent workcamp in Nigeria the group included four married people—a couple and two who came without their spouses.

Chris is beginning a new project this fall to train church leaders to reach young adults. The training will specifically address the different needs of single and married young adults, as well as the needs of different ages within the "young adult" category of 18-35.

For married young adults, "churches need to be very intentional about programing in marriage enrichment, parenting skills, and ministries that are inclusive of whole families," Chris says. "With singles the opposite is true. You need to have programing that is not oriented just to those traditional family structures."

"Philosophically I'm not a strong proponent of saying you need specific programing for singles," says Chris. She challenges churches "to find ways to be inclusive in all of congregational life."
—Cheryl Cayford


'A lot of single people don't go to church.'
'I like to have people in my home.'
'In church, couples stick together.'
'Married couples leave parties early.'
'What is "family"?'
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What nurtures faith?

by Don Jordan

On a sabbatical from his pastoral work, Don Jordan did some checking on the things that nurture faith in young people. He talked to 38 members of the Church of the Brethren from 12 congregations in four districts.

The participants were selected by their pastors as people of faith who had grown up in the Church of the Brethren. There were equal numbers of men and women, in three age groups—60s, 40s, and 20s.

* * *

What experiences, persons, and events shaped your faith in your adolescent years?

Almost all of the people I put that question to said their parents were the most important influence on their faith when they were youth.

Tom (all names are changed) said his family was quite poor following the Great Depression. One year they were not able to afford license plates for their car, and every Sunday they walked the three miles to church.

Joe said his father regularly gave $25 to the offerings at district conference, a significant amount for that time. One year he did not have the money, so he borrowed it from the bank in order to meet his commitment.

For many persons, going to church was simply taken for granted in their families. They knew that on Sunday mornings their parents would be going, and the whole family was expected to participate.

Many Brethren have had parents who were "quiet Christians." Parents often did not say a lot about their faith in the home; they simply acted it out. In fact, most did not have regular devotions at home, although they did pray at mealtimes.

There were exceptions to this, however, and those exceptions were meaningful. Mary woke up to her father singing hymns of faith every morning. Jerry's parents shared stories of their days in Brethren Volunteer Service. Ruth's step-father spoke freely about his experience as an alcoholic.

Such stories of faith were important in faith development. A recent study on effective Christian education in congregations says that one of the most powerful connections to faith maturity for youth is the religiousness of their family. Congregational leaders concerned about effective youth ministry in the church should take into account the role of parents in the lives of adolesents, providing guidance and support for those parents.

In addition to mentioning their parents, persons of faith said they were influenced by adults and peers in the congregation who showed interest in them.

Margaret grew up in a home marred by alcoholism. A woman in a nearby Church of the Brethren congregation befriended her, helping her cook special projects for 4-H, serving as her youth counselor for a number of years, and being a supportive friend and guide. Many years later, this woman continues to be a friend and support.

For Ethel, an adult became a mentor to her. This person discovered Ethel's interest in music and teaching and invited her to help with her Sunday school class, expressed interest in her, and encouraged her musical ability.

It is also important to have pastors who are friendly, accessible, interested in youth, and who invite them to use their talents in the church.

Timothy remembers that his pastor named each child and youth as they left the church on Sunday morning. Florence's pastor volunteered to lead a Bible study for the youth several times a year. Beatrice described a pastor who led the youths' membership retreat where, for the first time in her life, the Bible came alive on her level. One pastor invited a youth to give the children's story one Sunday; it went so well that he did it several more times, and eventually it led to a career for the youth in elementary education.

Youth counselors and camp counselors are important. Youth are most attracted to those who can relate to them on their level. Alfred talked about a camp counselor who went "creek stomping" with the youth. Susie remembered counselors who "stood with" the youth group.

The most influential Sunday school teachers are those who are able to bring topics of interest to the youth class rather than forcing their own agenda on the class. Teachers who relate to youth outside the class and invite them to social activities are important. For some older people of today, Sunday school teachers provided the only organized activity they experienced as youth.

When Brethren tell about their youth group and their relationship with peers within the church, three themes stand out: the importance of peers in providing support; opportunities for leadership; and challenge and growth in their world view, stimulated by activities involving youth programs beyond their congregation.

Several people described a close bonding with their youth group. During her junior high years, Geraldine attended church only because she was taken by her parents. But in her youth years she went freely because she wanted to be with the other senior high youth. A number of people spoke of the youth group as an extended family. Shirley, a woman in her 40s, still remembers everyone in her youth group by name.

The freedom of being with others who shared common values was significant. It was as if the youth group were an alternative community, in which one could avoid the negative peer pressure experienced in high school.

Some people said they felt invisible in high school; they were too shy to exert much leadership. But in their own youth groups they were elected as officers, selected for the leadership cabinet, and were able to grow in their ability as leaders. A number had also served as members of a district youth cabinet.

Some of them were surprised at the responsibilities they accepted. Isabel edited a newsletter and was pleased that she was able to fulfill that responsibility on her own. Paul had a lot of far-out ideas that he was afraid to express in high school, but in the youth group he could test them out.

Activities with the youth program, especially beyond the congregation, often challenged the youths' parochial vision and widened their view of the world. Georgia remembers a week-long youth leaders' training event at Manchester College. She went on the spur of the moment, but "it changed my life."

Everyone who had attended National Youth Conference said it broadened their view of the world. A workshop on draft resistance, led by Enten Eller, prodded the thinking of some, for example. For Richard, a demonstration at the Rocky Flats nuclear weapons plant came at a time when he needed to express his opposition to war.

Overall, I didn't hear a lot about Sunday morning worship services. Apparently it was important to be involved in the worship, and they liked worship services that were creative. They remembered being asked to tell a children's story, lead worship, play the trumpet, or sing. But worship seems not to have been the most influential thing in their adolescent years.

Questions about spiritual life and times of feeling close to God sparked touching stories.

Delora described a time when a group of youth at camp had remained following campfire to talk and sing together. She felt as if God were right beside her. Peter remembered spending an hour on vesper hill at camp with Baxter Mow, listening to him talk about the stars. Alicia spoke of a time on the mountain near the YMCA Camp of the Rockies when she felt in touch with the entire universe. Almost all the persons had a moving story about a time when they felt close to God.

Two factors about spiritual growth were important—the impact of crises and the effect of transition. People talked about the death of a parent or grandparent. David was the only relative around when his grandfather died and he had held him in his arms. David gained maturity and strength from the experience. Carolyn said she will always remember the day she left home to go into nursing training against her parents' wishes. Judith chose to attend National Youth Conference even though she had to miss volleyball camp and was cut from the team. She does not regret that

(continued on page 30)

stepping STONES

by Robin Wentworth App

Last summer my son, Jamey, accidentally locked us out of the house. My husband wasn't due home for many hours, and the thought of spending the entire afternoon and a goodly portion of the evening in my backyard with no access to life's amenities (such as the phone, refrigerator, and bathroom) didn't appeal to me. In fact, it almost felt frightening. I *had* to find a way into my house.

The key Ron and I had hidden outside three years prior for just such an emergency must have been biodegradable since it was nowhere to be found. So Jamey and I circled our house checking every door and window on the outside chance I had negligently left one unlocked. No such luck.

As I saw it, I had one option and that was to find a way into my house even if it meant doing damage. I knew that I could probably coax the attic window open. All I needed was a ladder to get up to the second story. There are times when being married to a "handyman" comes in handy, for there against the fence were not one, but three ladders . . . three heavy, rickety, wooden, extension ladders.

Undaunted, and humming the "Indiana Jones" theme song under my breath, I dragged one of the ladders across the yard and set it against the house. I was home free I thought. All I had to do was climb up and crawl in.

But I remembered on the way up that I am acrophobic—scared of heights. As I neared the top of the ladder I felt like I was in a scene from Alfred Hitchcock's film "Vertigo." I climbed down, said a prayer, and tried again. This time I had vivid images flashing through my mind of the ladder and me tilting backward and crashing to the ground, crushing my son beneath me and leaving us both critically injured and unconscious with the dog howling over us. I climbed back down.

I am nothing if not persistent, so I went back up that ladder. I waited several long minutes with a death grip on the frame, trying to size up the distance between me and the window. Two and a half, maybe three feet at the most. And since a disproportionate amount of my height is in my legs, it should be a simple matter to stretch across the abyss and step in. So I told myself. Anchoring my left foot firmly on the rung, I tentatively ventured out with my right foot . . . and felt the ladder slide.

With knees of Jell-O and arms of spaghetti, I wobbled back down.

I couldn't do it. I had the will and I had the way, but I couldn't implement my solution.

About that time I sensed, rather than heard, my neighbor in his own backyard. Why hadn't I thought of him sooner? Like a proselyte quick'ning to the call, I approached him and said: "I have a problem. Would you help me?"

This time it was a cinch. With Jim steadying the ladder, I scrambled up, grabbed hold, pushed off, and pulled myself inside.

Mission accomplished.

No matter how smart, no matter how strong, no matter how self-sufficient, no matter how *spiritual* you may be, sometimes you just have to ask for help. You may have identified your problem. You may have even arrived at a workable solution. But more often than not, you need someone else to stabilize and support you in order to turn your plan into action.

Makes a lot of sense, doesn't it? And you probably think that it's somehow *easier* to put into practice for those of us who make a living and a mission out of helping others.

Don't you believe it for a minute. M.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

There once was a college called Lordsburg

The University of La Verne (Calif.) is celebrating its 100th anniversary this year. As a salute to the centennial, MESSENGER *presents this story about the school's beginning as Lordsburg College. Adapted from* The University of La Verne: A Centennial History, 1891-1991, *by Herbert W. Hogan and Gladdys E. Muir.*

* * *

By the middle of the 19th century, the Brethren had reached the Mississippi. When gold was discovered in California, that event drew few Brethren, for on the whole they were farmers, and gold, in its raw state, held less attraction for them than fertile land. A few Brethren came to the Coast by way of the Oregon Trail, and a few came by way of the Horn, but it was not until the transcontinental railroads had completed their lines to the Coast, and the land companies and real estate dealers were beginning to advertise the resources of California, that any considerable number of Brethren came.

They had a tendency to move in groups and settle in colonies, probably because they were German-speaking in the beginning, and there were some language and custom barriers separating them from the rest of the community. Then, too, they had come to believe that colonization was the best method of evangelization: The lonely preacher, unsupported by his brethren, did not have as good an opportunity to "enlarge the kingdom" as the member of a community who lived in warm and satisfying fellowship. This explains why the railroads were quite successful when they employed agents to encourage Brethren emigration to the West. They were likely to secure a whole colony of them instead of a few individuals.

The Santa Fe Railroad reached the Pacific Coast in 1887, and some 25 towns had sprung up like mushrooms along its lines. Azusa, Covina, Glendora, Lordsburg, and Claremont all had their birth in the boom. The Santa Fe had in its employ an agent, George McDonaugh, who had been active in establishing Brethren colonies in the Middle West. In 1889 he was transferred to the Pacific Coast to direct colonization there.

Much speculation had taken place, and promotion by the land companies had encouraged over-investment. As a result, by the time McDonaugh began his work in California, the boom had collapsed, and land companies had some large hotels and many empty lots on their hands. To some of the Brethren this situation looked like economic opportunity. McDonaugh planned excursions to California following the Annual Meetings of the Brethren. When the tourists arrived, they were shown the land, and possibilities of future development were pointed out.

In November 1889, after the Annual Meeting at Harrisonburg, Va., there was such an excursion to the Coast. Among the group who made this trip was M. M.

Eshelman, a former editor of the *Brethren At Work* (a predecessor of MESSENGER) and associated with the recent establishment of McPherson College in Kansas.

It is not difficult to understand that seed fell on fertile soil when Eshelman was taken to Lordsburg (named for land speculator Isaac Lord), where there was for sale a large hotel, erected during the boom at a cost of $75,000, and it was suggested to him that this might be a good place for a college. Eshelman was not interested at first, but, after he had mulled the idea over in his mind and talked with several Brethren about it, they decided to take an option on the building and 100 town lots.

First Lordsburg College basketball team, about 1905.

By the terms of the option, the building and lots were to be sold for $15,000. There was to be a bonus of $1,250 if a school was opened within two years, under a competent faculty, and showed for the first term an average attendance of 65 students, and if it were maintained for a period of not less than 10 years.

The little town of Lordsburg, in which the Brethren had made their investment, was scarcely more than a village, but it was located on a beautiful site at the foot of the mountains. The surrounding countryside looked inviting to people who thought of land in terms of farming possibilities. About half of the lots that they bought were in bearing prune trees. The soil was good. In fact, until the

Roland Ortmayer: A legend at La Verne

by Marlin L. Heckman

A school celebrating its centennial is bound to have developed some legends along the way. For the University of La Verne, its most current and perhaps best beloved legend is one with the three-letter name of "Ort."

* * *

A legend ended at the University of La Verne commencement this May when Roland "Ort" Ortmayer walked away from the ceremonies marking the close of a 43-year coaching and teaching career at the school.

The son of a Methodist minister, Ort was a member of the Fellowship of Reconciliation and a high school teacher when he was drafted during World War II. Ort's thoughts on war are succinct: "Nothing should destroy life. War is the ultimate punishment. When you use a war to settle a situation, that means you didn't settle it."

As a concientious objector, Ort entered Civilian Public Service (CPS). His first contact with the Church of the Brethren came when he was assigned to the CPS camp at Cascade Locks, Ore. Ort jokes, "You know that I knew nothing about the Church of the Brethren when I tell you that my mother answered one of my early letters saying that I needed to learn how to spell *Brethren*."

Ort met more Brethren at Waldport, Ore., and then at Buckley, Wash., where he became the director of the CPS unit for two years. There he had regular communication with Brethren Service personnel who were administering many of the camps. (See October 1990, pages 10-21.)

When he was drafted, Ort was teaching in Kingsport, Tenn. There he had met Cornelia Bergen. They were married during Ort's CPS years. "At the close of four years, the war situation was changing and we were about to go back into the world. Corni and I decided that we would like to repay those people and agencies who had helped us hold our position and take our stand. I had decided that I wanted to be a coach in a small college.

"The president of William Penn College, in Oskaloosa, Iowa—a college committed to peace and social emphasis—was seeking personnel whom he felt would help keep that emphasis." A half dozen ex-CPS persons, including Ort, were recruited. But at the end of two years Ort and Corni felt that it was time to move on. They wanted to spend at least two years at a Church of the Brethren institution, but they had not sent out any inquiries.

"Would you believe that in the same mail letters arrived from McPherson College and La Verne College? Both oming of the railroad and the boom that ad shattered the quiet pastoral atmo-phere, the land had been a wheatfield nd before that had been used only for he herds of the Mexican rancheros and he mission padres.

The hotel that they had purchased was ractically new: It had never been ccupied. It was a large rambling uilding with the cupolas and towers, alconies, and long verandas typical of he 1890s. It contained 130 rooms, a umber of them supplied with fireplaces, nd it was boasted that each room was quipped with an electric bell.

The trustees of the new school secured . S. Garst of eastern Tennessee for the rincipalship, and it was decided to open ordsburg College in the fall of 1891. In 1917, after the death of Isaac Lord, he name of both the town and the ollege was changed to La Verne—the ame of the orange-growing district in which the town was located.)

Although the Lordsburg College Association was a private agency, the trustees petitioned the Annual Meeting of the Brethren, which convened in Hagerstown, Md., that year, for permission to establish a school "in harmony with the usages of the brotherhood," and asked the conference to appoint a committee to help them in their new undertaking. Elders J. W. Metzger, Enoch Eby, and J. S. Flory were appointed to serve in this capacity.

The building was put in order, and the grounds were improved with trees and shrubs, gifts from people of the community. The librarian issued a call for books, a pulpit Bible, and a set of encyclopedias. The school opened on the date announced with 76 students, but, before the year had passed, 136 were enrolled.

During the first 10 years, the Lordsburg trustees learned from experience that from a financial angle an educational program was a losing proposition. Year after year they paid the deficits, but they managed to keep the college alive for 10 years, one of the conditions necessary for them to obtain clear title to the property. Then they began to consider the possibility of leasing it to someone who would carry the entire responsibility. No one could be found for a time, so the school was closed 1901-1902.

M. M. Eshelman terminated his service to the Santa Fe in 1895. He said he had crossed the continent 115 times and had brought many Brethren to the West. The growth of Lordsburg had even attracted the attention of the *Los Angeles Times*. The following item is taken from the issue of January 12, 1895:

> Around Lordsburg, a few miles west of Pomona, there has been a largely increased area of orchards set out, both deciduous and citrus. The Dunkards, who form a majority of the population here, are industrious

etters asked the same question: 'Would ou be interested in being athletic irector and football coach?' It seemed s if providence had taken hold of our ituation."

Why was La Verne chosen? "Corni nd I met in the Southeast, were married n Montana, lived in Washington, New ork, and Iowa, so the only place we adn't been was the Southwest. We hought we would be at La Verne a few ears, at least two. Something happened hat made us feel so at home and so nuch a part of La Verne that it has asted 43 years."

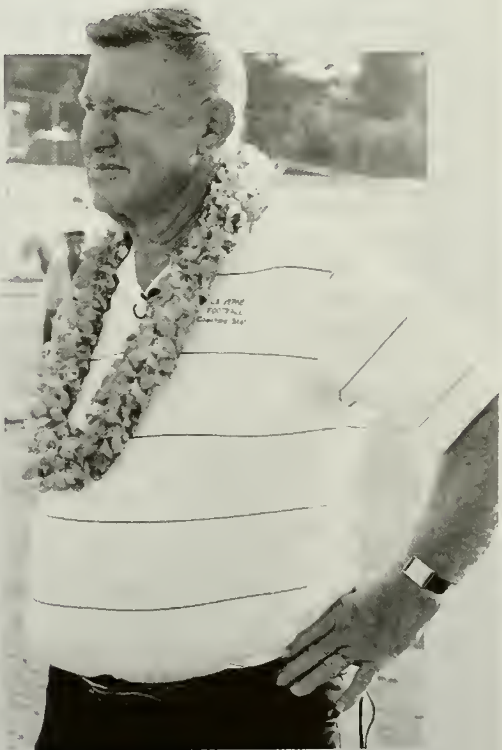
Ort's contact with Brethren on the acific Slope have included High Sierra rail Hikes and participation in youth nd family camps in Idaho, Washington, regon, Arizona, and California.

Everyone whose life has had an exper-ence with Roland Ortmayer during his a Verne years is better for it. For almost 20 years Ort and Corni have taught a for-credit class called "When Lewis and Clark Met the Mountains." The unusual class takes students on a four-week adventure of kayaking, canoeing, and rafting down northwestern rivers.

Ort's football career was featured in a September 1989 *Sports Illustrated* article, "A Most Unusual Man." The article described Ort's unorthodox approach to football, including his point that the value is in the playing, not the winning.

At the end of that article, Ort is quoted as saying, "Someday in May, I'll just walk away." He has walked away now, but his influence will endure in the lives he touched at the University of La Verne. Ort's two-year "debt" has been repaid many times over.

Marlin L. Heckman is head librarian at the University of La Verne (Calif.).



> people who are as successful as
> the Mormons in making the
> desert bloom.

Notice of the closing of Lordsburg College for an indefinite period had appeared in the *Gospel Messenger*. A reader who was much stirred by this announcement was W. C. Hanawalt, principal of the Derry City Schools of Pennsylvania. He thought this closing would be tragic, and in April 1902 obtained a leave of absence from his position and came to California to investigate the situation.

He believed that there was a future for a Brethren school in California. He met with several trustees of the college, and as a result of this conference a protocol of agreement was made on May 6, 1902, whereby the trustees of Lordsburg College Association agreed to lease the property to him for a period of five years. He was to reorganize the school and plan to offer preparatory work comparable to the high schools of California. College work was not to be offered until there was a demand for it.

Teachers and students lived and worked together as one family in the old hotel. They had their own flower gardens, milked their own cows, made butter, and canned for their own use hundreds of quarts of fruit. President Hanawalt's father built a large outdoor oven across the street in a eucalyptus grove, and there President Hanawalt's wife and his stepmother baked the big loaves of bread for the school. The senior Hanawalt also acquired about 20 hives of bees which provided honey for the table.

Many eastern Brethren coming to California stopped off a few days at Lordsburg and were able to secure board and lodging at the college. This must have made student life more interesting. Rail services in 1903-1904 were excellent. Lordsburg had 11 trains daily, seven mails, and was anticipating a new trolley line. Yearly Bible Institutes featuring leading churchmen from across the brotherhood attracted many, and some eastern Brethren became acquainted with California and Lordsburg College in this way.

For some time the Brethren in California and especially the people at the college had been hoping that an Annual Conference of the Brethren would be held in Southern California. This would bring many Brethren west, with the likelihood that some of them would decide to settle in the area and further enlarge the Lordsburg College constituency.

This hope was finally realized when it was decided that the 1907 Annual Meeting should be held in Los Angeles. A souvenir edition of the *California Student* was prepared for the Meeting guests, which pointed out the advantages of California, its climate, its chief towns and their attractive features, and especially Lordsburg and the college. About 2,500 (most of whom were Brethren) were on hand for the first session of the Annual Meeting, which was a larger attendance than expected. The singing was led by Professor Haugh of Lordsburg, and the success of this phase of the meeting brought favorable publicity to the college. Subsequent history shows that many Brethren decided at this time to settle in Southern California, and thus the Annual Meeting contributed indirectly to the growth of the college.

Although the college seemed to be prospering, it was with great struggle that President Hanawalt carried on the work, for there was no one now to pay the deficits. It was found impossible to make the school pay for itself. When the lease expired, the trustees of the Lordsburg College Association again assumed responsibility for the college and re-elected W. C. Hanawalt as president of the college for another year. But by this time, the president of the board of trustees had something else in mind, namely, to ask the District of Southern California and Arizona Church of the Brethren to appoint a board to hold in trust the stock and funds of the Lordsburg College Association. This was the first substantial gift to the college.

There was considerable controversy over the proposition. President Hanawalt was not in favor of it. The members of the original board of trustees had all passed away and been replaced by younger men. Nevertheless, the board finally decided to present the matter to the district. Again, there was great discussion, this time among the congregations. In view of the financial difficulties, some did not want the church to assume this responsibility. At last the church agreed to accept the property, and trustees were elected.

They then organized themselves, April 16, 1908, and elected J. S. Kuns as president of the board. The new board then chose W. C. Hanawalt as president of the school for another year, but he soon resigned, for he did not agree with the steps taken by the board. Years later he explained that he had opposed the transfer of the college to the district out of a sincere effort to protect the future of the school; one of his chief fears was that the district would become discouraged with the enterprise and allow the property to revert to private ownership where it would not be used for educational purposes, thus defeating all for which he had labored.

Although the Hanawalt period was a rather short interlude in the history of the University of La Verne, its importance should not be underestimated. President Hanawalt rescued the college at a critical juncture. He had the foresight to enlarge the campus by 20 acres, making possible future expansion. He tried to meet the chief need of the Brethren of his day, which was the need for a preparatory school. It cannot be denied that at a very crucial time, one man's faith and courage saved the college.

Herbert W. Hogan has taught at the University of La Verne since 1946. Gladdys E. Muir (1895-1967) taught at La Verne 1916-1948.

We have this treasure

y Frank Ramirez

'Twas battered and scarred," but "The ouch of the Master's Hand," by Myra rooks Welch, first saw its way into rint 70 years ago. It told the story of a astoff violin about to be sold for three ollars at an auction. From out of owhere a master of the instrument rings the wooden box to his chin and lays such an air that the value of the iolin jumps to $3,000. Myra Brooks Velch concludes that just as the touch of master's hand transformed the value of e instrument, so too the Master of all ansforms lives that have been written ff by the world.

This marvelous little poem has had a urability to match even the old violin ie wrote about. In a MESSENGER article 0 years ago (February 1981, page 25), ermon Thomasson wrote, "Probably no ther piece of Brethren writing has njoyed such popularity beyond Brethen circles, or become such a part of the ublic domain."

A sobering thought, that. When one inks of the excellent writings pubshed by Brethren authors, the inspiraonal, the educational, the visionary, the rophetic writings of sisters and brothers ho have carried the torch for us all, it is eliciously ironic that the most influenal stain against the silence was penned half an hour by a woman disabled by thritis, living in La Verne, Calif.

For what Myra Brooks Welch had enned was what I call a "thumbtack oem." A thumbtack poem is one that r no clear reason takes on a life of its wn, far beyond the apparent merits of e piece itself, or the intention of the uthor. Quickly written, it appears in an phemeral medium, but unlike many etter pieces that are soon forgotten, it nds up tacked on bulletin boards. Soon is reprinted without attribution in ewsletters and newspaper columns, isquoted at gatherings, stuck between the pages of Bibles, until it becomes part of the oral tradition that binds us together. Ernest Lawrence Thaver's "Casey at the Bat" is a good example, as are the "Desiderata," by Fred Werner, and the prose poem "Everything I Ever Needed to Know I Learned in Kindergarten," by Robert Fulghum. Only with an effort can the poem remain connected with its author.

Such poems endure.

The most fascinating thing about poems such as "The Touch of the Master's Hand" is that they usually aren't really *poems* in the regular sense. The meter is flawed, the rhymes irregular, there is an absence of simile or metaphor, none of the usual trappings of poetry. "Ballad" might be a better word, for they tell a story in a songlike fashion. "Doggerel" might be a more honest term.

It doesn't matter. Better poets may disdain or criticize these works, but the little verse of Myra Brooks Welch has touched more lives—and for the better—with its honest and homey little lesson that God transforms our brokenness than nearly any technically correct poem you might point to.

And there's the irony. "We have this treasure in earthen vessels," writes Paul in his second letter to the Corinthians. Jars, clay pots, purely functional in design, which break when they fall, and wear out from use. Yet even broken they gave good cheer, for the shards of a broken pot were recycled as letterhead, calling the receiver to share the joy of a banquet, a wedding, a celebration, reaching out to touch another with a message of love. God uses us, ennobles us, far beyond the world's perceived worth. And many a lost soul, "with life out of tune," has been ransomed by God's faithfulness.

There is a lesson to be learned here. Somehow you knew it, didn't you? Though we may think we know best how to serve the Lord, it may be the least of our efforts that he will magnify. We may have our own plan to spread the gospel, yet God may choose some insignificant act of our own to change the lives of others.

We must be prepared to be shocked and surprised at God's goodness, and his ability to transform. Not for this, we may think, do I desire to be remembered, and yet one small deed long forgotten may be the cause of song in eternity.

Ask Myra Brooks Welch, when we gather by the river. She wrote many other poems, but this one verse leads the list as far as we Brethren are concerned. At least for now. At least until God works the magic again through another, who even now may be setting pen to paper, scratching out a few heaven-sent lines. M.

("The Touch of the Master's Hand" was first published in the February 26, 1921, Gospel Messenger. *In 1941 it was included in a collection of Myra Brooks Welch's poetry published by The Brethren Publishing House. The copyright today is owned by Brethren Press.)*

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.

mixed REVIEWS

A bow with loose ends

by Sara Haldeman-Scarr

One of the most important gifts we can give our young children is tools that help prepare them to meet the various situations that confront them. Bubber, the main character in *The Lemming Condition* and *The Clearing*, books by Alan Arkin, is just such a tool.

The Lemming Condition quickly places Bubber in a dilemma over which path in life to follow. Will he choose to follow the natural instincts of his community to leap from the cliffs in the west, or will he follow his own feelings, and reject this lemming tradition?

Bubber's dilemma is one that faces our children every day as they interact with the different communities in their lives, school, peers, and family. Through the use of fantasy, Arkin skillfully explores the emotions, conflict, and confusion that are prevalent in the children's lives when they find themselves in the minority standing against the majority.

Arkin gives children an opportunity to read about how situations such as these can be handled in a positive way. Arkin is open and honest in dealings with the vulnerability of children and their struggle to self-identity through his use of Bubber's own struggle. Arkin manages to keep the reality of life in his fantasy when he resists the urge to end the story with all the loose ends tied in a perfect bow. He ends the story with integrity: All the questions are not answered. Bubber does emerge from his struggle, but not unscathed or unaffected. Driven on by the questions that remain unresolved, he emerges to face his next quest—the quest for truth, his self-identity, and the meaning of life.

In the sequel, *The Clearing*, Arkin continues his forthrightness. Once again, Bubber is in difficulty. He awakens from his near death struggle to discover himself in the jaws of a cougar. The cougar carries Bubber into a clearing and straight into the lives of a duck, a deer, a snake, and a bear—a community united not by the wish for death but by the goal to attain life.

Arkin's gift to children in this sequel is the gift of forgiveness, self-acceptance, and the meaning of life. The reader sees Bubber and his friends live as disciples of a bear that possesses mysterious powers. These powers bring the past to the present, enabling everyone who hears the bear's words to break through life's horrors, experiencing tears of release that ultimately allow each animal to experience the needed forgiveness.

The lively conversation, humorous encounters, philosophic discussions, and the untimely loss of the bear pushes each animal to face its future. They are forced toward trusting that part of themselves that brings them strength and confidence. With these new-found sources of individual power, they strike out on their own, returning to their homes renewed and reborn.

Arkin offers messages of hope to children and adults who harbor fear and misgivings about the future. He offers the message of forgiveness for even the deepest, darkest secrets. He reassures the reader that within each and every person there is that essence that is good and trustworthy, but he also presents the realization that for some it takes a bit longer to discover and establish these qualities as part of themselves.

Bubber is a wonderful teacher. Arkin reaches children and adults in the struggle of life by allowing them the escape of fantasy. I'd like to join these forest animals in their quest, for I share their questions and wonderings.

Sara Haldeman-Scarr is co-pastor, with her husband, Bill, of Moxham Church of the Brethren, in Johnstown, Pa.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER's *endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

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THE STRONG SON OF GOD

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Letters

That Mark Twain editorial

I admired and appreciated the April editorial, "Mark Twain in Kennebunkport," examining patriotism in wartime.

I wish the editorial could be worked into an "op-ed" piece for the *Washington Post* or some such publication. That editorial is just too poignant to be limited to the Brethren audience.

Bill Winn
Martinsville, Va.

Wow! The April MESSENGER was a *knockout*. From front cover through editorial, everything was superb.

Is it possible that faith grows best in an unfriendly atmosphere? The editorial, "Mark Twain in Kennebunkport," shows that in a country of affluence and religious freedom we are tempted to join the establishment by compromising Christian beliefs.

Pastor Yin, in "Pilgrim on a Perilous Road," is living proof that dictatorship, such as that in China, cannot adversely affect the soul. He survived intact with dignity, and the number of Christians in China has been multiplied by seven.

James White
Yuba City, Ariz.

For the most part I agreed 100 percent with the April editorial, "Mark Twain in Kennebunkport." One exception is the implication that all people who had yellow ribbons out during the Persian Gulf war are "flag-wavers."

We don't even own a flag, but we did have yellow ribbons on our car and in our yard, to show our concern for a grandson in the Marines in Saudi Arabia.

The money that our government spent on the Persian Gulf war could so well have been applied to our problems right here in the USA.

Pauline Nusbaum
Goshen, Ind.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

We have been Brethren for about two years, after retiring to Florida, and after spending our married life as Presbyterians.

We are very active in our congregation and work hard at understanding Brethren beliefs. But some of the MESSENGER articles give us problems.

The April issue, in particular, had some disturbing pieces, such as the editorial, "Mark Twain in Kennebunkport" and David Radcliff's "A Time for Prophets and Pastors." Radcliff came across as patronizing and condescending to the Vietnam veteran. The editorial hit us the same way, with its reference to flags and yellow ribbons.

We generally like MESSENGER articles, even when chided by "No Creed But the New Testament?" (after saying the Apostles' Creed every Sunday for years). But the peace references imply that we Brethren may feel "exclusive" in wanting peace and not war. No church supports war. We all pray for peace and believe there has to be another way to resolve differences.

It's okay to advocate peace, but don't deride those who believe strongly that at some point one has to stand up for one's country, even taking up arms. Neither Hitler nor Saddam Hussein would ever have been stopped by wishful thinking or hand-wringing.

Steve and Sandy Aldrich
Sebring, Fla.

Brethren and their faith

Naturally I liked the April MESSENGER's emphasis on heritage—the cluster of articles on "Brethren and Their Faith." Good job!

Donald F. Durnbaugh
Elizabethtown, Pa.

As Don Durnbaugh, Dale Ulrich, Jacob Ness, and I traveled together to Ashland, Ohio, for a meeting of the Brethren Encyclopedia board we discussed the April MESSENGER and its articles on "Brethren and Their Faith." Jacob Ness hadn't seen the April issue at that time, but the others of us agreed it was terrifi

MESSENGER is a quality magazine for the Church of the Brethren. The April issue set a new standard.

Ronald G. Lu
Ambler, P

I found, in the April "Brethren and Thei Faith" cluster, Galen Hackman's "The Faith That Saves" and Rick Gardner's "No Creed but the New Testament?" to be especially helpful to me in my work in pastoral care at Zanesville's Good Samaritan Medical Center.

Joseph A. Branno
Zanesville, Oh

Do we burn heretics?

I was disturbed by the March letter from the Brethren Revival Fellowship Committee.

It is not "brotherly" to charge "heresy when another Christian's theological perspective differs from our own. (I suspect, however, that the writers of tha letter would question whether one is a Christian unless one passed their doctrinal tests.)

Is it possible to be branded a heretic i the Church of the Brethren? If so, what is the accepted punishment for heretics Do we burn them at the stake? Drown them? Stone them?

That BRF letter sounds like a call for doctrinal related censorship. Surely the lessons of early Christians and early Anabaptists (see April articles on "Brethren and Their Faith") have taugh us *something* about discernment and a respect for doctrinal diversity.

Steve Shelt
East Lansing, Mic

Making a list

Reading the February article "Kids Night Out With God" (page 4) brought back to mind an idea that surfaced in Nigeria before we retired.

Many Brethren want to serve under our own denominational banner, but in this time of reduced budgets there aren enough openings. So these people seek openings with other Anabaptist groups or other Christian organizations and institutions. Should we not maintain a list of such people and their services for use at our General Offices, in district offices, congregations, and Brethren institutions?

Ivan and Mary Eikenberry
Trotwood, Ohio

Right place, wrong mosque

On page seven of the March MESSENGER, the photo caption incorrectly identifies Jerusalem's Dome of the Rock as the Al Aqsa mosque. Both are buildings in the esplanade known as the Haram es-Sharif. *(That's what we get for trusting Episcopal News Service, which supplied us with the photo and caption information.—Ed.)*

Bob McFadden
Bridgewater, Va.

Not told the whole truth

read with great interest and appreciation the March articles "Promoting Peace in Baghdad" and "Projecting the War's Aftermath."

Most of the time we only hear what our government wants us to hear. Then, ater, we discover that we have not been old the whole truth. Wouldn't it be wonderful if our government was as eager to solve our domestic problems as t is to go to war?

Gladys Haugh
Waynesboro, Pa.

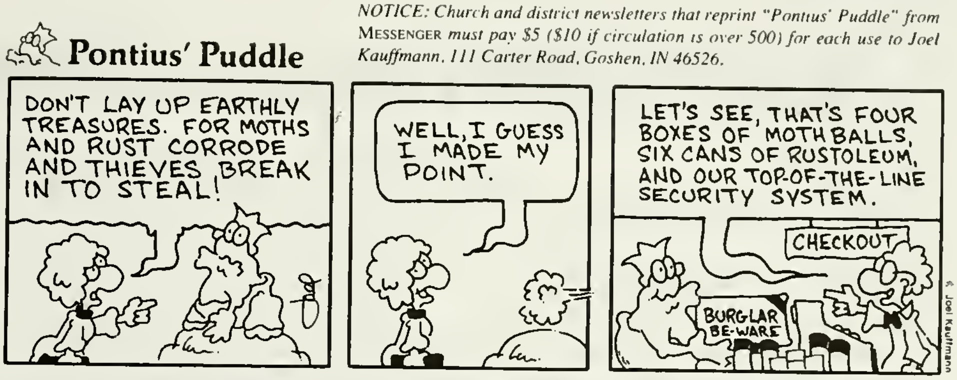
Let the puddle dry up

MESSENGER, in its new format, is nformative, inspiring, and encouraging. But one holdover ought to be eliminated: never could understand, much less appreciate, the cartoon strip "Pontius' Puddle." It is an insult to the members of he Church of the Brethren.

Or am I the only "old-timer" who inds "Pontius' Puddle" offensive?

Lyle D. Kurfis
Millbury, Ohio

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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On certainty, peace, mission, wives

Don Fitzkee

Early Brethren had 'certainty'

In his April article "For Brethren Today: No Creed but the New Testament," Rick Gardner warns that the Brethren motto "No Creed but the New Testament" at times "has been abbreviated to read simply 'No creed,' conveying the idea that we never confess our faith or that convictions are unimportant."

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Ironically, in the next article in that issue, "Truths Not So Self-evident," Paul Keller nicely illustrates the danger to which Gardner points. Keller presents a distorted view of our Brethren heritage and then uses it to defend the modern Brethren tilt away from the New Testament and toward unrestrained individualism and near limitless theological tolerance.

That early Brethren rejected creeds does not mean they rejected "certainty." The old Brethren knew what the New Testament was saying to them *in their day*, and when unrepentant members violated New Testament standards *as understood by the church at that time*, they were disciplined, even disfellowshipped.

Brethren have not always been "dissenters from certainty," as Keller asserts. The Brethren love affair with theological uncertainty is a 20th-centur development that has had disastrous consequences for the denomination. In order for Brethren to become who they are today they frequently have had to misinterpret their heritage (as Keller does) to salve their collective conscienc and convince themselves that they are being faithful to a heritage that they abandoned long ago.

The danger facing today's Brethren is not that they will lose noncreedalism, as Keller seems to fear, but that they will continue the 20th-century trend toward abandoning the New Testament itself as their rule for faith and practice.

Far from abandoning their heritage, those voices in the denomination that ar calling for more theological certainty and disciplined membership are reclaiming the Brethren vision of a New Testament church from those who have misused and misinterpreted our past.

Don Fitzkee is a member of the Chiques Church of the Brethren, in Manheim, Pa. A freelance write he was an editorial assistant with MESSENGER, *1986-1988.*

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Linda K. Williams

Peace remains our business

I disagree with Terry Hatfield's "Omegatrends" (March) statement that "our identity as a Historic Peace Church will become less important."

In the aftermath of the very popular Persian Gulf war, the majority of Americans are saying, "Hey! War isn't so bad after all! Look at the good clean victory that our surgical strikes with smart bombs brought about . . . and with so few casualties! Yes, war *is* the way to settle international disputes."

Given this situation, we Brethren have an opportunity to reach out to and support those who are recoiling in horror, as we are, at the more than

(continued on page 32)

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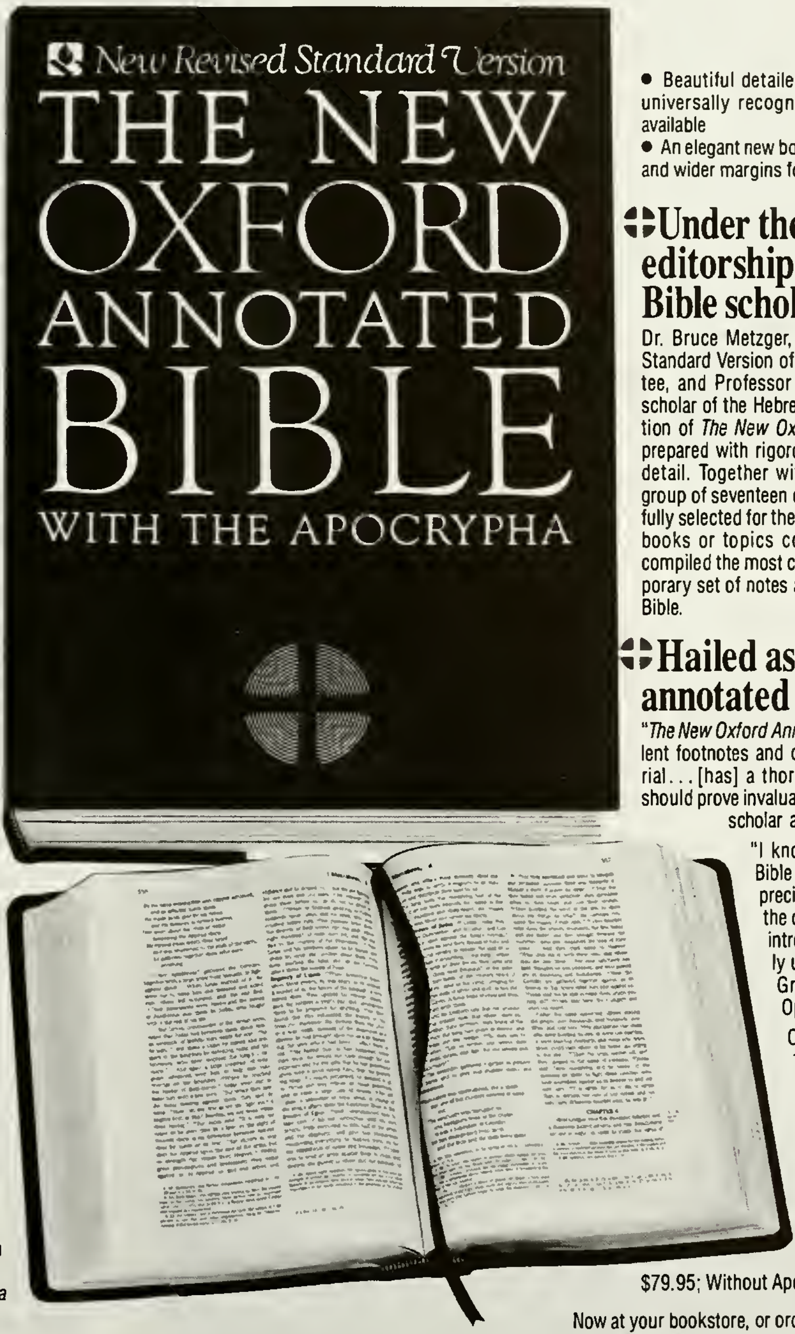

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(continued from page 17)

decision to this day.

Though aware of the Church of the Brethren's emphasis on peace and service, those I talked to were hard put to describe experiences in their adolescence that really contributed to their understanding of the role of peace and service to a person of faith.

It appeared to LaVonne that the Church of the Brethren was not prepared during World War II, that we had not really decided on our position in terms of war, and therefore it became a sensitive issue we often avoided.

Rudy remembered being denied acceptance as a conscientious objector by his draft board and having to appear before a judge. He was never more frightened in his life. Suddenly he knew that his own personal record—how he lived—was important and would influence the decision the judge would make. The experience showed Rudy that when we have to make a personal commitment about peace or service it means more to us.

Kurt told about writing a paper for English class opposing the Vietnam War. He was supported by his teacher, but his classmates made fun of him. The support he received from his pastor decided his faith.

Only a few persons talked about opportunities through their youth program to be involved in service on a regular basis. They learned about both the peace position and service more from their parents, former BVSers, or through National Youth Conference tha from the activities of their own congregation.

Much of what I learned from my stud was summed up by two people who grew up in neighboring churches.

Floyd, an older man, was from a very small congregation. Often there were only 10 or 15 people at Sunday worship The congregation was pastored by free ministers who came from nearby churches on a rotating basis. Worship was irregular during the winter months. There was no organized youth program. Floyd did not attend camp, district activities, or National Youth Conference. Yet his faith had always been a great satisfaction to him, and he had never known a time when it wasn't important.

Vernon, who was younger, attended a large church. There were more people i the youth group than there were in Floyd's whole congregation. Vernon le worship, preached as a youth, played hi trumpet in the worship service, was on the district cabinet, participated in a speech contest at Annual Conference, and worked at a summer Bible camp. The church had always been important in his life, and now he is involved professionally with the church.

A large congregation and a strong youth program are not necessary to nurture a faith in young people. God's grace can work in all types of situations What does seem essential to properly nurture the gift of faith is parents who have a steadfast faith of their own, the involvement of the youth in the life of a congregation that cared for them and their gifts, and a good relationship to peers who are with them in their faith pilgrimages.

Don Jordan is minister of Christian nurture in the Beacon Heights Church of the Brethren, Fort Wayne, Ind.

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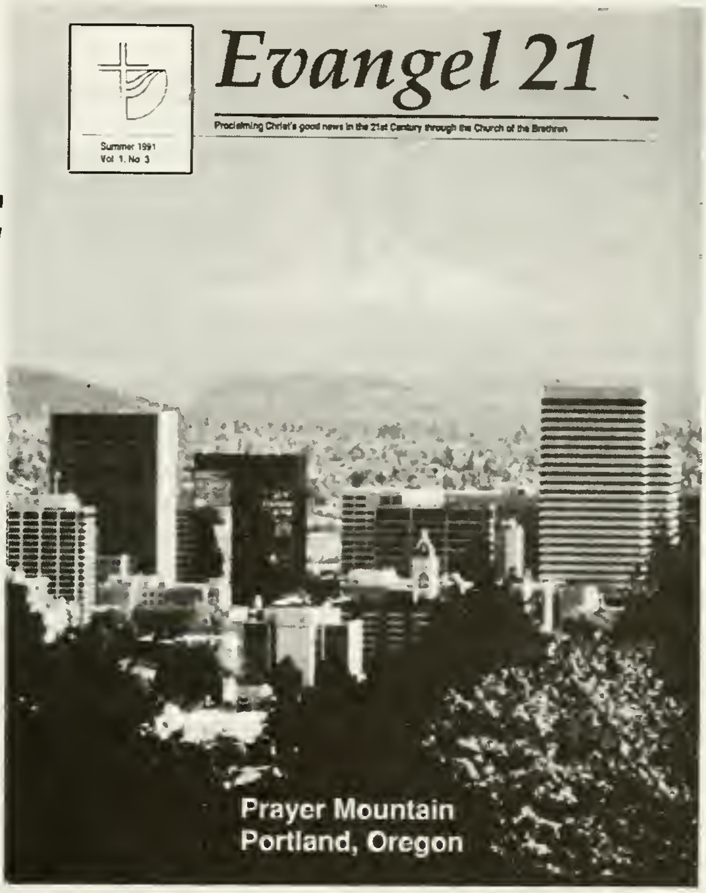
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Summer 1991
Vol 1. No 3
Prayer Mountain
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Proclaiming Christ's Good News through the Church of the Brethren in the 21st Century

(continued from page 28)

100,000 Iraqi deaths and the massive destruction that our “good, clean victory” brought about. It’s a good time, too, to witness to those who have *not* been disturbed by the use of large-scale violence to settle disputes.

Instead of our identity as a Historic Peace Church becoming less important, I contend, to the contrary, that the Church of the Brethren has a great opportunity to serve as a vocal minority in answer to the call upon our lives to be instruments of Christ’s peace.

Hatfield based his statement on the fact that “most major denominations have incorporated a ‘peace position’ into their global perspective.” Until January 16 I would have agreed with him. Many denominations were, indeed, quite vocal and public in their prayers and activities to promote a peaceful solution to the Middle East hostilities.

But with the bombing of Iraq came a call for “the real peace churches to please stand up.” While many of those “major denominations” remained seated, the Church of the Brethren stood up. The peace positions of most other denominations were based largely on efforts to prevent a worldwide nuclear holocaust. Their positions apparently were “Love your enemies . . . unless or until your government decides to bomb them back to the Stone Age.”

- Of all the clergy previously active in our local “Interfaith Peacemakers” organization, only our Church of the Brethren pastor has remained active.
- In an interview for our local newspaper, an Episcopalian minister indicated that “many parishioners were relieved when he told them there is no Christian position on the war and that Christians could legitimately be either for or against it.” A Baptist minister “told his congregation that while Jesus was the Prince of Peace, some wars are inevitable and some are just.” Of the 15 ministers interviewed, only one, a Unitarian, had preached a sermon opposing the war; he also noted that “Unitarian-Universalists can differ on the issue.”
- On a visit to a “Bible bookstore” I was stopped dead in my tracks by a display of a toy bomber, a toy tank, numerous fully armed toy soldiers, and an American flag. They were arrayed on stacks of books about Saddam Hussein and Armageddon, next to a Desert Storm devotional book titled *Psalm 91: The Ultimate Shield*, which was complete with a camouflage-print cover. The assistant manager removed the toy display when I told her that, as a member of the Church of the Brethren, I felt very strongly that weapons of death and destruction had no place in a Bible bookstore. She commented, however, that mine had been the only negative reaction to the display.
- Three friends—two Catholics and a Lutheran—have become very interested in the Church of the Brethren specifically because their congregations clearly supported the government’s militaristic position after the Persian Gulf war broke out. I met one of the three while I was in a peace demonstration, carrying a sign “All war is sin. Church of the Brethren.” She approached me, wanting to know more. In addition to these three persons, two unchurched friends also have expressed interest in our congregation, after conversations were sparked by the peace messages on my lapel pin and bumper sticker.

If these responses are typical, there are thousands of people who have not yet encountered a church that actively espouses the biblical pacifism they would love to find. Our Church of the Brethren “Passing on the Promise” program should incorporate an emphasis on our peace message.

My congregation distributes a flier declaring “Looking for a Peace Church? You’re Welcome to Come Visit Us!” It also has a monthly children’s sermon, anthem, and a page in its newsletter highlighting peace. Church radio spots, described in MESSENGER, offer another way of giving listeners “food for thought” regarding our denomination’s peace stance and activities . . . and the reasons behind them.

David Radcliff, peace consultant on our national staff, publishes a newsletter, *People of God’s Peace*, that tells about peacemaking activities throughout the Church of the Brethren. Call his office, toll-free, at (800) 323-8039, extension 229, to get on the mailing list. Fliers and “peace packets”‘ are also available.

Contrary to “Omegatrends,” our identity as a Historic Peace Church not only will become more important, it must do so.

Linda K. Williams is a member of First Church of the Brethren, San Diego, Calif.

Phyllis Butt

Evangelize by being in mission

Many people think the way to spread the gospel is to “preach,” to set themselves apart from others and to be “in the world, but not of the world.” But as James Benedict pointed out in “Chasing After Sinners” (March), there is another way to evangelize—by being in mission.

This is the basis for my work—and the work of many others—in Brethren Volunteer Service (BVS). As a BVSer I have grown emotionally and spiritually by leaps and bounds. This is important in my witness to people’s basic human needs and desire for justice and peace is to make any difference.

The rub is that I may never know for sure if I have made any difference. I may never know if the boys from the group home with whom I spent a year will turn their lives around and be able to be strong, emotionally healthy individuals who have dealt with the pains of their childhood and gone on to help others.

I do know that to have “preached” zealously to them would have closed their ears to me. More than they needed to *hear* the gospel, they needed to *see* it lived. I was accepted after the boys realized I was there not for purposes of my own, but for them.

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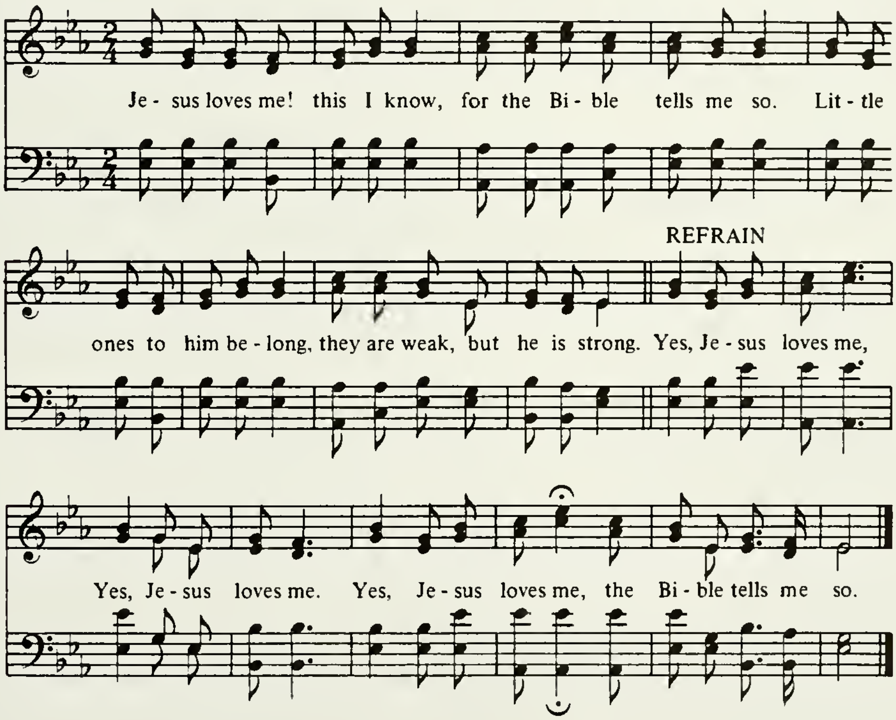
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ones to him be - long, they are weak, but he is strong.
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people with the gospel. The way for me is to be with them, among them, sharing their lives and burdens. The way for someone else may be different. There is no "best" or "only" way. In BVS I have found a way that works for me. It is the way I intend to follow even when I am no longer a BVSer.

Phyllis Butt is a BVSer serving in the BVS office in Elgin, Ill.

Sara G. Wilson

We're neglecting pastors' wives

The January MESSENGER articles on "Why Pastors Leave" lacked reference to pastors' spouses and how they are affected by the problems discussed.

From the
Office of Human Resources

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For further information contact
Mary and Ned Stowe, Directors, Program Volunteer Service, 1451 Dundee Ave., Elgin, IL 60120.

Research by the Alban Institute some 10 years ago revealed that pastors' spouses, earlier than the pastors, suffer burnout for many of the same reasons, but without the safety valves available to the pastors—clergy confidants, teacher-mentors, discussion groups or—more importantly—the ability to work at or fix the problem causing the stress.

I will speak here as a pastor's *wife*. Women are increasingly encouraged to become all that they can be, individual interests are being pursued, and careers are jeopardized by moving.

While pastors have training theologically and clinically to deal with their positions, their wives mostly are unaware of what their role will be. There are no guides to follow, few opportunities to test their aptitude, and their "calling" is taken for granted.

Being separated from family, discouraged from close friendships (at least in the congregation), and living in a place not of her choosing may not be different from the experiences of wives of men in other professions. Seldom, however, is the stress of employment, performance, and job termination so intricately related in those other professions as they are for a pastor's wife.

For some pastors' wives the idea of dissatisfaction is both irrelevant and irreverent. Adjusting their needs and interests to a common endeavor with their husbands, these wives find their lives bonded with their husbands' in a challenge that brings satisfaction and fulfillment. For many of these women, the congregation becomes an extended family, with each member comfortable with the other's gifts.

Not so for many others, whose dreams and aspirations have given way to misplaced trust and broken relationships Many stereotypes of the pastor's wife are gone, but there still abound many unreal expectations of life in the parsonage. The resulting stress is compounded by the higher level of stres *everyone* is feeling these days.

For several years, a group of Brethren pastors' spouses has attempted to form a support group at Annual Conference. (See May, page 11.) But it has been uphill all the way. Surprisingly, pastors generally have been unenthusiastic abou efforts to create spouse support.

For those of us who struggle to find our way, simplistic judgments further isolate: "You should have known what you were getting into." "What you reall want is to be the pastor yourself." "I have enjoyed every minute of being a pastor's wife."

In a church where leaders are seen as role models, in a church identified with traditional family life, the near crisis situations should be addressed with mor help and concern for all, including those who have less choice and are not so visible.

Sara G. Wilson, who has been a pastor's wife fo 34 years, is a member of the Oakton (Va.) Church of the Brethren.

CLASSIFIED ADS

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WANTED—Looking for ways to put your faith into action? Join Brethren Volunteer Service. Challenging service opportunities in 16 countries, 35 US states, territories need you. Call BVS office at (708) 742-5100 or (800) 323-8039 or for more info. write us at 1451 Dundee Ave., Elgin, IL 60120.

WANTED—Administrator and Office Manager. Christian couple for general management of The Palms Estates—independent living, retirement community, Lorida, Fla. Church of Brethren related. Administration/related exper. preferred. Strong leadership skills. Housing provided. Salary, benefits negotiable. Start Feb. or March, 1992. Send resume or contact Search Committee, The Palms Estates, P. O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

WANTED—Administrator, New Covenant Christian School. Anabaptist, preschool-8th. Position available July 1. Qualifications—master's degree and/or administrative exp. Contact Bob Baker, 2403 E. King St., Lebanon, PA 17042. Tel. (717) 272-8985.

TRAVEL—Post-Conference family oriented, high-country adventure in foothills of N. Cascade Mts. 4 days, 3 nights. Gentle 5-mi. walk to base camp at Horseshoe Basin on U Canada boundary. Hikers carry personal items, pack horse carry heavy stuff. Planned activities w/free time. Deliciou meals prepared by exp. high-country cooks. See magni cent scenery of 2 nations for price of one: $50/adult, $25/ag 12 and under. Limit 25 persons. Host families available f night before and after hike. 10 hrs. n. of Portland. Dates: Ju 10-13, 1991. Reg. by June 15. Contact Whitestone Churc of the Brethren, 32120 Hwy 97 N., Tonasket, WA 9885 Tel. (509) 486-2629 or Ernie Bolz, tel. (509) 486-2553.

INVITATION—In Atlanta, Ga., join Faithful Servant Churc of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Trail and 85 North, exit 38, Norcross. Contact John and Debb Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (40 448-9092.

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overdale, Virlina: Walter Nelson, Barb Nelson, George Nevergold, Barbara Nevergold, Reggie Wallace, Joyce Wallace, Adrianne Taylor

odorus, S. Pa.: Sue Markey, Ben Godfrey, Beth Van Order, Rodney Crawford, Angela Miller

hrata, Atl. N.E.: Kevin Boyd, Jane Harriger, Scott Hoffa, Dennis Hornberger, John James, Jodi May, Michael Rutt, Kevin Sauder, Kelli Sauder, Jerry Shearer, Mary Shearer, John Smith, Tina Smith, Thomas Weaver, Steven Wenger, Tom Zartman, Mary Kapsak

llidaysburg, M. Pa.: Todd Bowers, Matthew Frazier, Christopher Petre, Jennifer Hoover, David Meadows, Nichole Merritts, Scott Robeson

komo, S/C Ind.: Dick Norris, Pat Norris, Jill Randolph

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tle Swatara, Atl. N.E.: Eric Adams, Joshua Copp, Derick Kauffman, Joyce Luckenbill, Marvin Luckenbill, Erick Motta, John Sando, Heather Bechtold, Christie Bennett, Susan Houser, Janette Lebo, Kathryn Swift, Linda Swope, Kenneth Swope, Michael Peace, Lisa Shoener, Nancy Weinhold

cust Grove, W. Pa.: William Coolbaugh, Larry Sr., Larry Jr., & Nancy Davis, Barbara Durica, Cindy Howard, Susan Kirkwood, Wendy Kirkwood, Pamela Paros, Joseph Ream, Jean Riddell, Richard Riddell, Audrey Vojtowicz, Robin Vojtowicz

nchburg, Virlina: Tom & Mary Lynn Bryant, Curtis & Brigetta Eshleman, Jan & Bruce Messner, Don & Sonya Charters, Brad & Sue Cox, Jennifer Faust, Robin & Phil Hinkle

ack Memorial, S. Ohio: Ben Harris, Rosie Harris, Elaine Stauffer

aple Grove, N. Ind.: Ivette Cripe, Karen Dickison, Melissa Dickison, Janelle Herschberger, Wes Herschberger, Kathy Kreuter, Haley Lantz, Karen Lee, Randy Sizemore, Natalie, Sandy, & Troy Snider

Maple Spring, W. Pa.: Tom Bridge, Michele Deal, Ralph Deal, Don Gindlesperger, Gary & Connie Martin, David Martin, Victoria Martin, Ron & Roni McIntosh, Joseph Pebley, Brian & Kim Peters, Erin Shaffer, Bradley Sheeler, Jason Sheeler, Randy Sheeler, Cary & Dawna Todaro

Mechanicsburg, S. Pa.: Daniel Helwig, Debbie Helwig, David Hess, Lori Hess, Bonnie Kaucher, Lori Mishler, Terry Mishler, Esther Peters, Celesta Sabatino, Marianne Shaffer, Timothy Shaffer

Middle Creek, Atl. N.E.: Sharon Martin, Douglas Rohrer, LuAnn Rohrer, Richard Bomberger, Todd Bomberger

Mountville, Atl. N.E.: Jim & Shirley Siegrist, Betsy Thomas, Tim and Lisa Bussard

Nappanee, N. Ind.: Ruth Hochstetler, Cheryl Stouder

Oakton, Mid-Atl.: Andrea Garneau, Donald Hylton

Peace, N. Plains: Rita, Rose, & John Doner, Danny Devault, Andy Barritt, Jim Wheeler, Edith Wheeler, Andy Kalb

Rayman Fellowship, W. Pa.: Mary Lou, Jim, & Phyllis Hay, Tonia Hause, Kenneth Hause, Michael Yoder, James, Becky, & Wendy Hay, Jody Lynn Kline, Pauline Draper, April Berkley, Barry Berkley, Donna Lee Schmucker, Edward Ross, Marlin Sr., Marlin Jr., Shirley, & Tina Miller, Amy Baumgardner, Gary Baumgardner, Brenda Ryman, Anna Trent, Ruth Fieg

Sebring, Atl. S.E.: Esther Bell, Susan Benner, Richard & Barbara Grubb, Murlin & Ethel Hoover, Lucy Leonard, Ronald & Helen Price, Annabelle Spencer, Patricia Welk, Chester & Laura Baker, John & Helen French, Kermit & Beatrice Kiehner, Prince Mack, Peggy Mentzer, Gerald & Rosella Nelson, Dorothy Reese, Veronica Reinke, Charles & Grace Rogers

Sugar Ridge, Mich.: Elma Baker, Marge Cheladyn

Twenty-Eighth Street, M. Pa.: Misti Evans, Rebekah Helsel, Allison Kehoe, Gerry Lightner, Kim Lightner, Patrick Reed, Vicki Reed, Shannon Robinson, Coleen Rudy, Sam Rudy, Betty Ebersole, Ralph Ebersole, Philip McCaulley, Donna Swope, Stan Swope, Douglass Weaver

West Goshen, N. Ind.: Linda Lloyd,

West Green Tree, Atl. N.E.: Steven Hiller, Peggy Hiller, Cindy Heistand, Shannon Hiestand

Wilmington, Atl. N.E.: Amy Fitzwater, Taom Kirata, Rebecca Maulo, Peter Maulo, Tracy McKinney, Jonathan Timko, Cindy Timko, David Wolf, Carol Wolf

Licensing/ Ordination

Abshire, William Everett, ordained Oct. 16, 1990, Charlottesville, Shen.

D'Oleo, Ruben D., ordination received Nov. 3, 1990, Alpha and Omega, Atl. N.E.

Glisson, Jeffrey, licensed Sep. 25, 1990, Drexel Hill, Atl. N.E.

Good, Barry L., ordained Nov. 3, 1990, Blue Ball, Atl. N.E.

Jo, Shin Ill, ordination received Nov. 3, 1990, Philadelphia First, Atl. N.E.

Pastoral Placements

Fershee, Phillip, from secular to Parkview, M. Pa.

Fike, Matthew P., from seminary to Blue Ridge, Virlina

Fornwalt, Donald, from interim, Beech Run, M. Pa., to Beech Run, M. Pa.

Hicks, Roger, from Henry Fork, Virlina, to Hopewell, Virlina

Hildebrand, Brian, from interim, Middle River, Shen., to Middle River, Shen.

Myers, Mary Jane, from student to Jennersville, Atl. N.E.

Nelson, Bruce Wayne, from secular to Salkum, Ore./Wash.

Rupert, Jack, from other denomination to Tire Hill, W. Pa.

Shaver, Byrl, from other denomination to Morrellville, W. Pa.

Wedding Anniversaries

Angle, H. Elmo and Eileen, Waynesboro, Pa., 50

Brumbaugh, Raymond and Berdella, Hartville, Ohio, 65

Butterbaugh, Fred and Alta, Paradise, Calif., 55

Claar, Russell and Kathleen, Claysburg, Pa., 50

Eikenberry, Carl and Gladys, Scottville, Mich., 50

Fisher, Russell and Frances, Rocky Mount, Va., 50

John, Elvan and Mary, Wenatchee, Wash., 50

Livengood, Lyle and Lois, Milledgeville, Ill., 50

Livingston, Wilbur and Virginia, Johnstown, Pa., 50

Long, Joe and Ruby, Galveston, Ind., 50

Metzger, Joe and Dorothy, South Whitley, Ind., 50

Myer, Everett and Miriam, Wenatchee, Wash., 50

Poling, Newton and Virginia, Hagerstown, Md., 50

Rotenberger, Linford and Kathryn, Quakertown, Pa., 50

Shoup, Harry and Betty, Bremen, Ind., 50

Slaubaugh, Quinter and Eileen, Oakland, Md., 50

Weaver, Herman and Winifred, Johnstown, Pa., 50

Yoder, Russell and Carrie Alice, McPherson, Kan., 50

Zuck, Glen and Frances, Herndon, Va., 50

Deaths

Alderman, Bennett E., 82, Finksburg, Md., Feb. 14, 1991

Arnold, S. Allen, 63, Dublin, Va., Nov. 12, 1989

Barks, Mae, 83, Phoenix, Ariz., Jan. 16, 1991

Barnhart, Ralph H., 75, Wenatchee, Wash., Jan. 25, 1991

Bird, Ethel, 89, Continental, Ohio, Mar. 21, 1991

Bowman, Mary, 90, McPherson, Kan., Feb. 28, 1991

Brandenburg, R., 75, North Manchester, Ind., Jan. 20, 1991

Brower, Lyle Peter, 75, Sigourney, Iowa, Dec. 13, 1990

Buffenmyer, Nancy, 29, Mount Joy, Pa., Jul. 21, 1990

Burkholder, Ernest J., 80, Preston, Minn., Jan. 30, 1991

Calkins, John, 71, Custer, Mich., Jan. 28, 1991

Cramer, Robert, 87, Carson City, Mich., Mar. 9, 1991

Crull, George, 74, Hagerstown, Ind., Feb. 18, 1991

Dalton, Ray O., 52, Draper, Va., Mar. 2, 1991

Detrick, Cleophas, 86, Dayton, Ohio, Mar. 10, 1991

Duvall, Mildred, 85, Phoenix, Ariz., Dec. 28, 1990

Eggers, Irvin W., 72, St. Croix, Minn., Feb. 11, 1991

Evers, Riley W., 93, Bridgewater, Va., Feb. 9, 1991

Fenstermacher, Lester, 81, Center Valley, Pa., Nov. 26, 1990

Fisher, Leo J., 89, Indiana, Pa., Feb. 13, 1991

French, Daisy S., 90, Wytheville, Va., May 2, 1990

Garber, Ira, 96, Polo, Ill., Jan. 27, 1991

Gerdes, Bruce, 78, Kokomo, Ind., Feb. 12, 1991

Godfrey, Norman P., 87, Wrightsville, Pa., Mar. 19, 1991

Godfrey, John, 88, York, Pa., Mar. 28, 1991

Groy, Rebecca, 94, Palmyra, Pa., Mar. 16, 1991

Hall, Oda D., 81, Fairfax, Va., Mar. 8, 1991

Harding, Maurice L., 75, Hartville, Ohio, Jan. 11, 1991

Harley, Gail T., 55, Ft. Wayne, Ind., Jul. 17, 1990

Harper, Chase, 87, La Verne, Calif., Feb. 22, 1991

Hibschman, Robert A., 72, Goshen, Ind., Feb. 22, 1991

Hilbert, Alma G., 75, Bridgewater, Va., Mar. 9, 1991

Hoff, Fern, 91, La Verne, Calif., Mar. 3, 1991

Holderreed, John W., 91, Wenatchee, Wash., Dec. 30, 1990

Hollinger, Charles R., 94, La Verne, Calif., Feb. 7, 1991

Huffman, Rudolph, 84, Bridgewater, Va., Jan. 8, 1991

Hummer, Daryl Dean, 18, Parsons, Kan., Sep. 7, 1990

Kimble, Vera A., 78, Parsons, Kan., Jan. 19, 1991

Koehn, Edward, 71, Galva, Kan., Mar. 2, 1991

Kretchman, Florence E., 94, Johnstown, Pa., Feb. 13, 1991

Lavender, Margaret, 68, Forest, Va., Apr. 22, 1990

Light, Jacob, 88, Palmyra, Pa., Mar. 5, 1991

Lindsay, Samuel David, 84, Broadway, Va., Mar. 2, 1991

Loucks, Fanny, 91, Goshen, Ind., Mar. 27, 1991

Marburger, Jack, 58, North Manchester, Ind., Feb. 14, 1991

Mauck, Bertha, 89, Manassas, Va., Mar. 10, 1991

McConaha, Eunice, 89, Manassas, Va., Mar. 19, 1991

Miller, John Z., 77, York, Pa., Apr. 6, 1991

Miller, Levi, 81, Bridgewater, Va., Mar. 14, 1991

Milligan, Dorothy, 94, Kokomo, Ind., Jan. 24, 1991

Mowry, Ray A., 59, Lynchburg, Va., Feb. 18, 1990

Mullen, Naomi, 85, Polo, Ill., Mar. 23, 1991

Myer, Erla, 94, Neffsville, Pa., Mar. 19, 1991

Myers, Lois P., 64, Lynchburg, Va., Feb. 23, 1990

Niswander, Pearl I., 83, St. Thomas, Pa., Mar. 11, 1991

Palsgrove, Fairy, 90, Troy, Ohio, Jan. 5, 1991

Peters, Nellie B., 99, Wenatchee, Wash., Feb. 17, 1991

Petersen, Grace, 93, Omaha, Neb., Mar. 23, 1991

Pinkard, John E., 73, Pulaski, Va., Jan. 31, 1990

Pobst, Alan Aubrey, 50, Spokane, Wash., Mar. 12, 1991

Priddy, Paul M., 74, King, N. C., Mar. 12, 1991

Rasp, Martha, 64, Omaha, Neb., Oct. 7, 1990

Ray, Edward E., Jr., 80, Edgewater, Md., Mar. 27, 1991

Rhodes, Walter E., 82, Duncansville, Pa., Mar. 10, 1991

Robbins, Carl, 91, La Grange, Ind., Dec. 2, 1990

Rogers, Pauline, 74, Kokomo, Ind., Mar. 11, 1991

Rook, C. Wilbur, Sr., 84, Waynesboro, Pa., Mar. 12, 1991

Seitsinger, Wayne, 77, South English, Iowa, Jul. 9, 1989

Shankster, James Phillip, 51, Syracuse, Ind., Mar. 3, 1991

Shoemaker, Verna P., 95, North Canton, Ohio, Nov. 15, 1990

Snider, Gregory A., 36, New Paris, Ind., Jan. 19, 1991

Sotzing, Treva, 92, Troy, Ohio, Feb. 25, 1991

Stahl, Edward, 71, Ephrata, Pa., Mar. 30, 1991

Stoevesand, Eva, 83, Custer, Mich., Mar. 23, 1991

Thacker, Russell, 70, Madison Heights, Va., Mar. 24, 1990

Truman, Zona, 91, Glendale, Ariz., Feb. 25, 1991

Vaniman, Evelyn, 80, La Verne, Calif., Jan. 21, 1991

VanMatre, Avanette, 70, Lanark, Ill., Nov. 26, 1990

Walters, Vena, 50, Omaha, Neb., Nov. 16, 1990

Weaver, Frances S., 80, Madison Heights, Va., Jul. 12, 1990

Wingard, Mary E., 89, Johnstown, Pa., Jan. 19, 1991

Wise, Dare, 88, Glendora, Calif., Mar. 29, 1991

Wyant, Elizabeth, 33, Glendale, Ariz., Jan. 14, 1991

A fellow's gotta trab'l

Down in Virginia, in the Henry County foothills of the Blue Ridge, there lived in our community a man who had reached middle age literally without having been beyond the homes of nearby neighbors. Then, one day, Cousin Jess took a notion that he ought to get out and see something of the world.

Back in those times the Danville and Western Railroad had an east-west course through our county. Known affectionately as "ol' Dick and Willie," it plied back and forth along a crooked track up the hollows and around the hills, connecting scattered stations and sidings. Cousin Jess began his odyssey one fine Saturday morning by walking to Martinsville, the nearby county seat. Boldly he purchased a train ticket, boarded "ol' Dick and Willie," and rode 10 miles to Bassett. After a couple of hours seeing the sights of that little village, Cousin Jess retraced his course to Martinsville by train and thence by foot on back out to his little cabin near Figsboro.

The excursion had been a success. The veil of ignorance had been forever lifted. Cousin Jess was awed by what he had seen beyond it. He had new concepts to ponder, new sights to marvel over, new measurements for gauging life's encounters, and new topics for conversations with his cronies. Of course he became a neighborhood nuisance, telling folks at length about all he had seen and done in the outer world.

And he developed a standard line with which he climaxed these well-honed descriptions of his journey to Bassett. When he was satisfied that he had sufficiently awed his listener, Cousin Jess would cock his head, fix the person with a gaze from under his bushy eyebrows, and declare, "By God! A fellow don't know *nothin'* 'less he's trab'led."

I agree. And the traveling doesn't necessarily have to be the sort that Cousin Jess had done. In a way, we can be just as provincial in our understanding as this bib-overalled Odysseus I just described, if we deny ourselves exposure to new thoughts, new encounters, and novel expressions by artists of all media.

This came to mind recently as I dealt with letters from MESSENGER readers reacting negatively to our new feature "Mixed Reviews." Some people are shocked that, in "Mixed Reviews," we treat secular subjects rather than religious ones. Others object that some of the films reviewed include vulgar language or depict scenes and situations that "good Brethren" wouldn't be in . . . or *shouldn't* be in.

One reader objected to our reviewing the film "Ghost" (February, page 32) because there is a character in it described by the reviewer as "a charlatan spiritualist." The reader, in my opinion, got sidetracked by the issue of spiritualism and cults and missed the main point of the review.

That point was stated by the reviewer this way: "Though not a Christian film, ("Ghost") asks questions to which Christians profess to have answers. It is not enough to know we survive death. Will we still love and care for the same things?"

Getting sidetracked by the irrelevant aspects of a secular film and missing the point is like it would have been to hear Jesus tell a parable and "not get it." Suppose that we had been there and heard the parable of the prodigal son. Imagine some yo-yo piping up and saying, "Hey, Jesus! You got it all backward. We can't talk to folks about love, forgiveness, and repentance until we've preached to them about the sin of loose living like that fellow was into."

Jesus might gently point out how the sinful son repented and got forgiveness. But the detractor won't let up. "Look here! You, yourself, said the son devoured his living with harlots. Don't tell me that's something to just overlook. Why, back in Leviticus, it clearly states. . . ."

I heard for years about a musical called "Camelot." I'd known about King Arthur and the Knights of the Roundtable since I was a boy, so I thought I had an idea what a musical based on the Arthurian tales would be like. Finally I got around to seeing "Camelot" on stage. To my surprise I discovered that there is a strong peace message at the heart of the musical's plot. One line of King Arthur, "cheerful to be at war," so neatly summed up the present American attitude after the Persian Gulf atrocities that I at once scribbled it down on my playbill. For me, a long-delayed exposure to this secular product of the entertainment media had sparked new thoughts on an issue of central importance to Christians. I was transported, for one brief shining moment, there at "Camelot."

So, check out "Mixed Reviews" again. It might take you somewhere your Wednesday night Bible study group hasn't explored.

All aboard! "Ol' Dick and Willie" is heading for Bassett—K.T.

THE CALL:

- ○ To Christian Ministry
- ○ To Congregational Leadership
- ○ To Peacemaking and Service
- ○ To Provide Financial Support
- ○ To Study Scripture
- ○ To Encourage Others
- ○ To Upbuild the Church of the Brethren

E. Floyd McDowell
Director of Development
Bethany Theological Seminary

Dear Friends,

Recently I completed my 46th year in the ministry. Seven were spent in formal preparation, seven in pastoral ministry and 32 at Bethany Seminary. While I had no idea what was in the future when I accepted the call of the church, it has been a constant challenge. Intense study was only the beginning. The years in a local parish put those ideas to work. Then the call to an even wider ministry expanded my parish to the whole denomination. What a privilege!

The church needs leadership today. If you want a rewarding experience, listen for Christ's call and pray for the wisdom and strength to respond to that call.

BETHANY
THEOLOGICAL
SEMINARY

In God's Love,

E. Floyd McDowell

Bethany Theological Seminary

MEYERS AND BUTTERFIELD ROADS
OAKBROOK, ILLINOIS 60521

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WCC Photo: Don Edkins

You can make a difference

You can make a difference through the 2¢-a-meal plan for the world's hungry and homeless. □ You can make a difference by contributing regularly for relief and development assistance for the starving refugees of Sudan and Ethiopia and the homeless of the Americas. □ You can make a difference by becoming part of a soul force in your congregation that identifies prayer by prayer, meal by meal, day by day with people whose plight is God's special concern. □ You can make a difference by carrying out the liberating work announced by Jesus: feeding the hungry, sheltering the homeless, welcoming the stranger.

The Church of the Brethren Global Food Crisis Fund since 1987 has provided $95,000 for hunger relief and wells in Sudan; $75,000 for Brethren-related work with the homeless in the US; $23,000 for an irrigation system in the Dominican Republic; $13,000 for development projects in Central America; and $10,000 for advocacy and education on rural crisis concerns in this country. □ To continue making a difference, choose or keep hunger response as your personal priority. Lift up the needs of hurting people locally and globally. Pray daily for those who suffer and wait. □ Put your 2¢ worth in God's food bank.

GLOBAL FOOD CRISIS FUND

Church of the Brethren, 1451 Dundee Avenue, Elgin, IL 60120

Church of the Brethren July 1991

Messenger

To praise, to create, to serve

20 years of the arts
in the Church of the Brethren

From the Editor

I was wandering around, feeling lost, at the 1973 Annual Conference, in Fresno, Calif. Just home from a 13-year stint as a missionary in Nigeria, and having missed all the Conferences since 1960, I felt out of touch. I not only didn't have a job, I no longer had a handle for participating in the wider activity of the denomination.

Joy Erickson arranges an art exhibit at the 1972 Annual Conference.

At Fresno, I strolled about in the art exhibit of the Association for the Arts (AACB) during a lull in Conference traffic. As I pondered the art pieces, a friendly voice from behind me broke into my loneliness. I turned to see a woman on her knees, making some adjustments on an exhibit panel.

Her words are lost to memory, but I recall as if it were only yesterday their friendly tone and the disarming way that Joy Erickson drew this introvert into conversation. Friendship took root, grew, and blossomed. Exactly a year later, by then the managing editor of MESSENGER, I had three of my oil paintings on display in the AACB art exhibit at the Roanoke Annual Conference. For a few years it was a Thomasson family custom to drive out to Franklin Grove in December, spend a night with Joy and her family on their farm, and cut our Christmas tree in the nearby woods.

The years passed and Joy served as a valued art consultant and contributor to MESSENGER, among her other services as an AACB coordinator and member dedicated to raising the visibility of the arts in the Church of the Brethren. So it is as something of a gesture of appreciation—both to Joy, personally, and to the AACB—that I present MESSENGER's cover story on the 20th anniversary of the Association for the Arts in the Church of the Brethren (page 10). The satisfaction in making that gesture is heightened by having one of my predecessors as editor—and an active AACB member with unique contributions Kenneth I. Morse, write the story.

Kermon Thomasson

COMING NEXT MONTH: Coverage of the 205th recorded Annual Conference, meeting July 2-7, in Portland, Ore.

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Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Karla Boyers
Production, Advertising
Sue Radcliff
Subscriptions
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

District Messenger representatives:
Atlantic Northeast, Ron Lutz; Atlantic
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The Association for the Arts in the Church of the Brethren is celebrating its 20th anniversary. The creative spirits in the AACB cherish their freedom, but, writes Kenneth I. Morse, the association's founders were eager that their gifts contribute to the denomination's life and witness.

Where are they 20 years later? 14

Joy Erickson, John Fike, Mary Ann Hylton, and LeRoy Kennel were the founders and first coordinators of the Association for the Arts in the Church of the Brethren, but the passage of 20 years finds them all in settings different from 1971. Update by Kermon Thomasson.

Peace that poses understanding 17

"It seems only natural that a denomination heralded as a 'historic peace church' would also be pioneer to an academic peace endeavor," writes Karla Boyers as she takes a look at the peace studies programs at two Brethren colleges.

Gladdys Muir: Peace pioneer 20

Gladdys Muir initiated the first full-fledged undergraduate peace studies program in the United States, and her legacy is still felt at her base of operations—Manchester College. Profile by Karla Boyers.

You're majoring in what? 22

Karla Boyers presents an array of Brethren—some still students and others gone on into positions of leadership—who have opted to make peace studies their college major.

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4 top: Olan Mills
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In Touch

Casey goes to bat

Fourth-grader **Casey Davis** displays talent on two keyboards—the piano and the typewriter, and the tune he played on the typewriter when he wrote his school's PTA officers wasn't exactly music to their ears.

Casey Davis holds true to his peace convictions: He'd rather boycott the school talent show than play a piano salute to the "heroes" of Operation Desert Storm.

Casey had been eagerly looking forward to participating in his school's talent show. But he hit a snag when the PTA announced that the show's theme was "Celebrate!" and would honor the US soldiers of Operation Desert Storm—the Persian Gulf war. That's when Casey went to bat for peace, something he had learned at his church, the La Verne (Calif.) Church of the Brethren.

Wrote Casey to the PTA: "Schools teach kids to get along with other people. Soldiers don't do that; they kill people.

"I don't celebrate what the soldiers did (in Iraq and Kuwait). I feel sad for the children who died in the war.

"I don't think that schools should celebrate wars. I don't like wars, or any kind of violence.

"I wanted to play the piano in the talent show, but I'm not, because of the theme. In other words, I'm boycotting the talent show. 'Celebrate!' is a good theme, but . . . we should celebrate peace."

So Casey stayed home. Let's hope that someday he can pound out as powerful a number for peace on his piano as he did this time on his typewriter.

Gospel singing

"God has worked miracles in our lives," says **Gladys Dodds**, of Fulks Run, Va., "and we can share those miracles through singing."

Gladys and her family take a repertoire of over 150 southern gospel songs to audiences in about 60 churches and parks each year. "We stay pretty busy," says **James Dodds**, Gladys' husband, who is pastor of Mountain Grove Church of the Brethren, near Fulks Run.

Often, after James finishes his Sunday morning church service, the family takes off in a van packed with family members, an electric keyboard, a synthesizer, and microphones. The Doddses have traveled throughout Virginia and into West Virginia and Pennsylvania. They have recorded three albums and nine tapes and started their own radio show.

In 1972, when the gospel radio station WBTX began broadcasting in Broadway, Va., the Doddses went on the air with a 15-minute show that still continues. "We feel a need to share God's love with as many people as we can," says Gladys.

The singing family intends to build a seven-acre gospel music park in Keyser, W. Va. It will provide a permanent home for an annual "Gospel Jubilee" held in Keyser each summer.

Clearly, the Dodds family figures on keeping on with its singing for years to come.

A special gift

Sharon Lewis, of the Dundalk Church of the Brethren (in Baltimore, Md.), gave her husband, Ed, a special gift last March.

Ed wasn't the proverbial man who has everything, either. The gift that Sharon gave him was something he *didn't* have—a kidney.

Last year, Ed had to have his kidneys and gall bladder

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

When Ed Lewis had a life-or-death need for a new kidney, he didn't dream it would come as a gift from his wife.

removed because of a hereditary disorder. Since then he had been receiving dialysis treatments three times a week, four hours each time. "I was totally dependent on dialysis," Ed says. "My fluid intake was limited to a quart of liquid a day, no matter how thirsty I got. And I was 'sleep-walking' because of the medication."

Sharon read a newspaper article about a spousal transplant and wondered if that would be possible for her and Ed. Tests showed that the couple were matched better than most donors and recipients.

Accepting such a supreme gift from his wife was hard for Ed. "I've always been a giver, not a receiver." The Lewis' pastor, Bill Long, reminded Ed that believers in God's grace are in the same situation: "If God wants to give to us that way, there has to be someone to receive. It's a gift for Sharon, too."

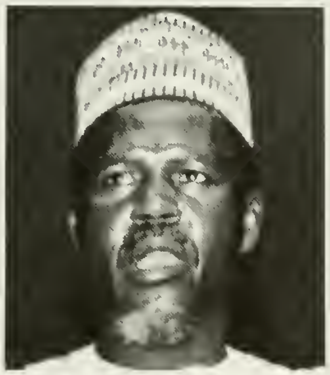
Two days before the successful operation, the Lewises were anointed in a healing ceremony by the church. Members of the Dundalk church cooked and delivered meals, did the Lewis' household chores, and looked after their children, ages 4 to 11.

"We have great faith in our God and in our church," says Ed. "Prayer got us through everything."

Nead for correction

The May MESSENGER (page 3) mistakenly stated that the Tunker House, in Broadway, Va., had once been the home of "Brethren martyr John Kline." Make that "Brethren theologian **Peter Nead**." Both the Kline house and Nead house are in Broadway, and the editor just got befuddled, even though Tunker House restorer Sam Lindsay had taken him to both Dunker shrines not too long back.

Names in the news



John Kudzar: Exchange pastor at Black Rock.

John Kudzar, former chairman of Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria), arrived in the United States in May for a four-month stint as an exchange pastor in the Black Rock Church of the Brethren, near Hanover, Pa.

Three other Nigerian Brethren, as well, will be Ekklesiyar 'Yanuwa a Nigeria visitors to the United States this summer and attending Annual Conference. They are **Dadi Yamta, Elisha P. Kabur,** and **Dzugwahi H. Birdling.** After attending Conference, the trio will visit Church of the Brethren USA congregations and denominational events.

LaVonne Ikenberry Grubb, of the Elizabethtown (Pa.) Church of the Brethren, has been named Outstanding Citizen of the Year at an annual civic affairs banquet sponsored by Elizabethtown Moose Lodge 596.

J. D. Glick, pastor of the First Church of the Brethren, Harrisonburg, Va., has been named Clergyperson of the Year by the local Rockingham Kiwanis club.

Remembered

Paul V. Phibbs, of the Bridgewater (Va.) Church of the Brethren, who died last December, has been honored by Bridgewater College, which named its redesigned and expanded maintenance center the "Paul V. Phibbs Maintenance Center." Paul was the college's superintendent of buildings and grounds for some 30 years.

Chuck Garza, 27, of Bella Vista Church of the Brethren, Los Angeles, Calif., died March 2, of AIDS-related causes. He had been a member of the Church of the Brethren AIDS Ministries Task Force and was interviewed in the April 1989 MESSENGER about his struggle with AIDS.

Chuck Garza: Dead of AIDS at age 27.

Close to Home

Making a difference

Under the theme "Make a difference in a hungry world," the junior-high group of **Antioch** Church of the Brethren, near Rocky Mount, Va., held a hunger awareness meal that raised $450 for CROP. Participants received tickets that designated which world region they would represent. Ticket holders from Asia, Africa, and South America received, as their meal, tiny portions of beans, rice, bread, and water. Ticket holders from Europe and North America feasted on full meals complete with chocolate cake. In imitation of an ideal world, these lucky ones shared their meals with the others.

Antioch's junior highs help feed the hungry. **Front:** *Ryan Fisher, Jimmie Conklin, Bradley McCall, Chris Myers, David Barnhart.* **Middle:** *Amy Bowman, Julia Angell, Jessica Jamison, Laura Pasley, Amanda Brubaker, Stephanie LaPrade.* **Back:** *Rachel Walker, Cheryl Lynch, Stephen Webb, Malinda Layman.*

Come spend the day

Goshen City Church of the Brethren, Goshen, Ind., has opened Goshen Area Adult Day Care, Inc., using church facilities. It is the first of its kind in Elkhart County.

It helps to meet the needs of functionally impaired adults, providing health and social services in a protective, secure, relaxed setting. The program depends heavily on volunteers from the church and community.

We love Leah

The Cedars retirement home in McPherson, Kan., began a fund drive when it learned last November that Leah Kingery, wife of Cedars employee Eldred Kingery, had Lou Gehrig's Disease. On Christmas Eve the Kingerys were told there was money for a vacation in Hawaii, a trip they had canceled for financial reasons. While the couple was in Hawaii in January, local contractors and fellow church members installed a handicapped-accessible bathroom in the Kingery home. Other expressions of love and support have helped Leah Kingery—a 47-year-old former Nigeria missionary—deal with the rapidly advancing disease.

Another oil spill

Prince William Sound, the Persian Gulf, and now Kasson, W. Va.! Four days after getting its oil tank filled, **Shiloh** Church of the Brethren, near Kasson, discovered oil everywhere—soaking into the concrete floor, the cinderblock walls, the wood paneling, and the furniture . . . and running out the drains into an adjacent creek.

The distributor had overrun the tank by 200 gallons! It took three weeks of work by volunteers (the distributor bore the cost) to get the church into shape to hold services again. Even then, it was reported, a sickening odor kept the worshipers mindful of the ecological disaster.

Here's the beef

Southern Pennsylvania and **Mid-Atlantic** Districts completed their 1991 Beef Canning Project, processing 127 head of cattle—four of

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

them donated.

The project netted 20,162 cans of beef chunks and 42,068 cans of broth. Seventy-five percent of these goes to the needy overseas and the remainder is divided between the two districts for distribution to soup kitchens and food pantries.

This and that

US Representative (D-N.Y.) Tom Downey was the 1991 lecturer for the Leona Z. Row Eller Peace Lectureship at **Washington City** Church of the Brethren, Washington, D.C., April 27-28. Participants discussed the Persian Gulf war and its implications and impact in the US and abroad.

Rep. Tom Downey: Discussing the Persian Gulf war.

Brethren from Louisiana, New Mexico, Texas, and Oklahoma gathered at **Big Creek** Church of the Brethren, Cushing, Okla., in March for Southern Plains District's Spring Rally. Curtis Dubble, 1990 Annual Conference moderator, spoke on the Goals for the '90s.

Brethren Renewal Services held a Holy Spirit renewal conference May 24-27 at Juniata College. Leaders were Jim Eikenberry, pastor of West Green Tree Church of the Brethren, Elizabethtown, Pa.; Dave Rittenhouse, co-pastor in Pocahontas Church of the Brethren, near Durbin, W. Va.; and Keith Yoder, of The Worship Center, Leola, Pa.

The third annual Brethren Heritage Fair will be held August 17 at the Shippensburg (Pa.) Fairgrounds. Profits benefit new-church development in **Southern Pennsylvania** District.

This little light of mine

Through a peace project co-sponsored by the **Westminster** (Md.) Church of the Brethren and a United Church of Christ congregation, some American and Soviet children have gotten acquainted and done their bit toward world peace.

The American children made "peace lanterns" in Bible school and sent them to children in the Soviet Union. Children there sent back lanterns of their own. "It was wonderful the way the Soviet children replied so quickly," said one teacher.

In a ceremony in Westminster, the Soviet lanterns were lit and floated across a community pond while the children and a crowd of adults sang "Let There Be Peace on Earth."

Each child's lantern had four paper panels, one panel identifying the child and the other three carrying peace slogans or whatever the child chose to portray. A Styrofoam base, four bamboo skewers, and a votive candle completed the lantern. The project was a part of the International Peace Lantern Exchange founded by a La Crosse, Wis., couple.

Campus comments

When **Bridgewater College** held its commencement May 12, the speaker was Phillip C. Stone, moderator of this month's Church of the Brethren Annual Conference in Portland, Ore.

At **Juniata College**'s 112th commencement, also on May 12, the speaker was Yevgeny Yevtushenko, the Soviet Union's best known contemporary poet.

Juniata College still celebrates May Day, but not with the May pole and 40 girls in "flowing Grecian gowns" that marked the 1916 beginning of its tradition. Nowadays at Juniata, instead of a Queen of the May and her Prince Charming, a "Woman and Man of the Year" are chosen by the students, basing their choice on campus involvement, school spirit, leadership, and positive attitude.

After children from Westminster (Md.) Church of the Brethren received handmade peace lanterns from Soviet children, they ceremoniously set the lanterns afloat on a pond.

Evangelical Brethren talk about starting new school

About 100 evangelical Brethren, along with denominational leaders, met May 2 to discuss the "lack of evangelical training in Bible, leadership, and missions" in the Church of the Brethren.

Those attending the event at the New Fairview church, near York, Pa., represented 73 congregations in 14 districts. At day's end, the group decided by consensus to form a committee to "search out the possibility of starting an Anabaptist, evangelical training school in the eastern Pennsylvania area," as well as explore the broader educational issues raised during the meeting. The yet-to-be-named committee will report its findings at a similar meeting next year.

The meeting was called by the Brethren Revival Fellowship (BRF) in cooperation with the Brethren Biblical Institute (BBI) in North Fort Myers, Fla. BBI has struggled to attract students and turned to the BRF for help.

Brethren who were perceived by organizers to be "unapologetically evangelical," along with some signers of the recent "Call to Spiritual Renewal," participated in the meeting, which was co-convened by the BRF's James Myer and the BBI's Olin Mason.

During the discussion, Bethany Seminary faculty Richard Gardner, who also directs the Education For a Shared Ministry and Training in Ministry programs, noted that "the gospel of Jesus Christ is richer and broader than any voice that speaks for it." He expressed his desire that the evangelical voice join with the "multiplicity of voices" already represented in the church's ministry training programs, rather than setting up a separate institution.

William Wenger, pastor of the Mount Zion Road church near Lebanon, Pa., felt it would be unproductive to cooperate with Bethany on the terms proposed by Gardner. "We are standing not just for evangelicalism," said Wenger, "but for the Christian faith."

"We've got to go ahead with God," said James Eikenberry, pastor of the West Green Tree church near Elizabethtown, Pa. "If Bethany wants to be a part of that, praise the Lord. If not, we've got to go ahead."

Others cautioned that speaking against existing institutions does little good. "I think most of us know what we're against," said Steve Wagoner, pastor of the Broadfording church near Hagerstown, Md. "I do wonder if we know what we're for."—Don Fitzkee

Ralph and Carol Mason (at right) meet with Africa representative Merv Keeney in Elgin, Ill., during a recent furlough spent traveling in the US and Germany.

Masons help start new EYN technical school

The EYN Technical School: Garkida—a new venture for Ekklesiyar 'Yanuwa a Nigeria (Church of the Brethren in Nigeria)—began classes June 3 with 10 students in the two-year program.

Ralph and Carol Mason, US Brethren who managed the mechanical shop in Garkida from 1983 to 1986, returned to Nigeria in 1989 with their two sons, Kephran and Samuel, to work for EYN developing the technical training school. Ralph is technical consultant and instructor for the school, and Carol is curriculum planner and instructor.

Students were recruited by the Masons through visits to the 16 *gundumas* (church districts), which in turn spread information to interested members of the congregations.

Students will spend the first school year in the classroom with Carol and another teacher-in-training learning theology, math, and theory of auto mechanics. The second year will be spent hands-on in the shop with Ralph and another mechanical instructor learning welding and metal fabrication

While initially the school will provi training only in auto mechanics, the addition of other instructors in the futu could expand subjects to include carpentry and blockbuilding as well.

In addition to providing a theoretica learning base, the aim for the first yea of classroom instruction is to "allow students to become literate persons ba in the village," and to "provide a stron theology" if they move to an area of large Muslim population, said Carol.

Start-up funding for the new initiati was provided through the US Brethren World Ministries Commission and by contributions of individual gundumas. Negotiations for support are also unde way with Bread for the World in Germany. For now, 10 new EYN students will be accepted each year. Ralph said the school board does not intend to be exclusive, but wants to "generate feelings that the school is owned by EYN for EYN."

Bethany seeks president

The recently appointed presidential search committee for Bethany Theological Seminary met in May to define a process for calling a new president to replace retiring president Wayne Miller.

The committee plans to refine selection criteria at a July meeting with the school's board of trustees and hopes to fill the position no later than July 1, 1992.

The committee invites nominations. A one- to two-page letter should introduce the nominee and include his or her address and telephone number. The deadline for nominations is September 1. Send information to committee chairman Lowell Flory, P.O. Box 1001, McPherson, KS, 67460.

argest poll on religion ives surprising results

poll identified as the largest and most mprehensive survey of religious filiation in the US has found that more an 90 percent of the country identifies ith a specific religious group. Of the .5 percent that are Christian, 26.2 rcent are identified as Roman Catho- c, while the rest identify with other hristian groups.

The survey identified Brethren groups having the second-highest percentage married adults, at 71 percent (the ormons were identified as 73 percent arried). People without a religious filiation are least likely to marry, the rvey found, and rates of divorce did t vary widely among religious groups.

The survey, commissioned by the raduate School of the City University New York and performed by the ICR urvey Research Group of Media, Pa., as made by interviewing 113,000 ults over the telephone between April 989 and April 1990.

"Such an unusually large sample even lows for an examination of results state y state," the *New York Times* reported, d "several of the surprises in the poll shattered stereotypes." It was found that most Americans of Irish ancestry are Protestant, that Oregon has the highest number of atheists, that Jews are less than two percent of the population and Muslims a half percent, that most Arab- and Asian-Americans are Christian, and the number of New Age believers at 28,000 was "practically insignificant."

The survey was criticized by officials of the United Church of Christ, who claimed their denomination was included in the same category with the Church of Christ. Survey director Barry Kosmin said critics misunderstood the purposes of the poll. "We asked, 'What is your religion,' not what denomination respondents were affiliated with."

The Middle East, USSR, Bangladesh get relief aid

A grant of $98,000 has been given from the Emergency Disaster Fund for relief needs in the Middle East following the gulf war.

Part of the funds will go to the Church World Service "Olive Branch" appeal for over $1 million, which has sparked the creation of a Brethren "Olive Branch" campaign (see June, page 7). Part of the $98,000 grant will also go to a new Brethren program, "Children Helping Children." The disaster response office is calling for health kits to be assembled by US children to be distributed in refugee camps and a children's hospital in the Middle East. Contact Brethren Disaster Response at (301) 635-8731.

In response to medical needs arising from the 1986 Chernobyl nuclear accident in the Soviet Union, the church gave $55,000 for radiation-related equipment, medical equipment, and medicine. The funds will also support affected children and an exchange of personnel with expertise in radiation medicine. An estimated 5,000 people have died and another 50,000 have fallen ill since the disaster.

A grant of $20,000 was given in response to the cyclone that hit Bangladesh April 30, killing at least 125,000 people and leaving many others stranded without food, water, or shelter. Church World Service reported that relief goods and funds stockpiled in Bangladesh since the major 1988 flood were available for almost immediate distribution.

A cyclone in Bangladesh killed at least 125,000 people and left others stranded.

Other disaster grants include:

—$10,000 in response to storms, tornados, and flooding in Louisiana and Texas;

—$10,000 in response to tornados in Kansas, Nebraska, and Oklahoma; and

—$3,000 for relief of the cholera epidemic that has struck Peru, Ecuador, and Colombia.

District executives to tour South Korea in July

A group of 12 district executives will travel in South Korea July 8-19 following Annual Conference in Portland, Ore.

The decision to visit Korea preceded last year's Conference action on mission to Korea, according to Robert Kettering, associate district executive for Atlantic Northeast. "This is strictly a study tour," he said. "We're interested in learning about Korean culture and (the country's) theological and ministerial education because of the large number of Koreans coming into the denomination."

Benefit Trust sets 'small' medical premium increase

The board of the Brethren Benefit Trust has set a preliminary medical plan premium increase of nine percent for the year beginning July 1.

Increases will vary, however, for different groups within the plan. For the group of church and district employees, a four-percent increase is projected.

"We are pleased with the relatively small size of the increase this year," said Wilfred Nolen, BBT executive secretary. "Nationally, the average increase for indemnity plans is 20 percent." Nolen also said a survey of eight other denominational plans showed 1991 premium increases of from 10 to 29 percent.

Among other actions at the April 6-7 meeting, the board:

—set a rate of $.51 per $100 of insured monthly earnings for the long-term disability plan, in place of the previous flat rate of $9 per month;

—voted to allow former employees to withdraw personal contributions and related investment return from the pension plan any time after leaving the job;

—heard that the Brethren Foundation, which began operations September 1, 1990, is now managing assets totaling $7.7 million from six Brethren agencies;

—heard that 56 grants totaling $111,900 have been committed for 1991 as part of the Retired Church Workers Fund established by Annual Conference last year; and

—heard that the total market value of pension plan assets increased more than $10 million in the year ending February 28.—Elizabeth Jamsa

Religious groups campaign for national health care

Religious leaders have launched a campaign for universal health care. Delegates from more than 20 religious organizations committed themselves to campaign for a national health care system that serves everyone in the country, regardless of income.

Representing the Church of the Brethren at the April meeting was David Fouts, health advocacy coordinator for the Association of Brethren Caregivers.

The delegates said the US spends more per person on health care than any other nation in the world, but that growing numbers of people cannot afford simple basic health care.

"Market strategies that serve only those able to pay are consistent with neither our religious principles nor our understanding of commonwealth, as defined in the US Constitution," said the delegates. "Health care for all is ultimately a result of the basic principle of justice for all."

General Board announces Brethren Press resignation

Robert N. Durnbaugh

Robert N. Durnbaugh, general manager and publisher of Brethren Press, has resigned effective August 1. He has served 12 years with the press, beginning in 1979 as manager of sales. Durnbaugh is currently working primarily from his home as a consultant with responsibilities for the hymnal project, ecumenical publishing relationships, and other assignments.

The resignation comes at a time of reorganization for Brethren Press and Durnbaugh will not be replaced immediately, said Parish Ministries Commission executive Joan Deeter. Durnbaugh's managerial responsibilities are being absorbed by other staff.

Brethren urged to evaluate Columbus Day celebration

A planning team for Re-Discovery '92, a Church of the Brethren effort to examine celebrations of the 500th anniversary of Columbus' voyage to the Americas, met in Elgin, Ill., in April.

Mark Neher, a Manchester College student from Quinter, Kan., and a member of the planning team, said the group "is not designed to 'solve the problem' but to raise the awareness of our denomination about what these 50 years have meant to the native people our hemisphere." Peace consultant David Radcliff said the group will also focus on the perspective of African-Americans.

The Brethren initiative is tied to efforts of other groups, such as the National Council of Churches, but will be tailored to the denomination. Study materials will be made available, as wi opportunities for first-hand experience with Native American people. Other plans include an essay contest for yout and possible Annual Conference event

Group travels to Cuba, Dominican Republic

A group of 11 Brethren attended the National Women's Convention of the Christian Pentecostal Church of Cuba during an April 17-28 visit to Cuba and the Dominican Republic.

At the convention, the group answer and asked questions about music in worship and the role of women in the church. They then toured before traveling to the Dominican Republic to visit churches and "compare and contrast socio-economic structures" of the two countries, said Brenda Willoughby, volunteer assistant to Latin America/Caribbean representative Yvonne Dilling. Willoughby was co-leader of t group along with Martha Miller, of the Florence church in Constantine, Mich.

One member of the group, Mary Jane Button-Harrison, co-pastor of the Ankeny (Iowa) church, said she expected conditions to be not unlike those in Nicaragua when she visited in 1986. She was surprised by the electricity, running water, and clean conditions in Cuba, where "basic human needs—housing, food, health care, education—as far as we could tell seemed to be me or everyone."

The trip was sponsored by the Latin merica/Caribbean office and was part f a four-way covenant that began in 987 between the Church of the Breth-en, the Christian Church (Disciples of hrist), the Pentecostal church in Cuba, nd the Misión Cristiana in Nicaragua.

teering committee restarts lew Call to Peacemaking

fter several years of inactivity, the teering committee of New Call to eacemaking—a cooperative effort of rethren, Mennonites, and Quakers to ddress peace and justice issues—met in Iay to restart the program.

The committee of four representatives rom each of the three groups discussed vays to broaden the scope of peacemak-ng, said David Radcliff, Brethren peace onsultant.

"Previously, New Call dealt more with nternational and military issues. We'd ike to widen the focus to include ommunity, domestic, and social iolence," said Radcliff. "Our primary ocus is to call congregations and other roups on the local level to become nvolved in peacemaking."

rethren volunteers begin iew work in Puerto Rico

our Brethren Volunteer Service vorkers have been placed with two new hurch-related projects in Puerto Rico.

Phillip Baker from Naperville, Ill., loria Gochenour from Woodstock, Va., nd Gayle McFarland from Decatur, Ga., ave been assigned to the Christian ommunity Center in Rio Piedras. ffiliated with the Church of the rethren Caimito Fellowship, the center rovides medical and social services to esidents of an impoverished neighbor-ood. The BVSers will work on various rojects including a child abuse preven-ion program, tutoring and handcraft lasses for children, and maintenance.

Kentucky Mountain Housing

Brethren Volunteer Service Unit 196 *went through orientation in Dayton, Ohio, and at Kentucky Mountain Housing in Manchester, Ky., April 7-27. Members are:* ***(seated from left)*** *Debbie Eisenbise (orientation coordinator), Debbie Crowley, Anne Daubert, Gayle McFarland, Ginny Schneider;* ***(standing)*** *Maria Cheever, Gloria Gochenour, Lucien Chauvin, Mary Evans, William Koski, Cathy Miller, Phillip Baker, Gil Hough, Kurt Lochner, Angie Breidenstine (orientation assistant), Chris Helser.*

Ginny Schneider from Brooklyn, N.Y., will work with Brethren congregations and fellowships across Puerto Rico to assess health needs and to develop community-based health projects. She is sponsored by the Association of Brethren Caregivers as part of its "Lafiya: A Whole Person Health Ministry."
—ELIZABETH JAMSA

New youth video curriculum studies 'Shalom lifestyles'

A new video curriculum for youth, "Shalom Lifestyles," has been released by the Mennonite Board of Missions and the Foundation Series.

The curriculum uses video to challenge youth to "actively critique the messages received from society, argue with television, and talk back to the images from the media," according to writer and producer Jerry Holsopple.

The first segment, "Whole People, Whole Earth," encourages youth to make life choices based on biblical peacemaking, reconciliation, justice, service, and wholeness. The series also addresses happiness, occupations, the environment, media violence, the military, music, and spiritual life.

Each of seven lessons includes five to eight minutes of video, student handouts, and a leader's guide. The series is available for $59.95 from Brethren Press.

Brethren train Disciples for People of the Covenant

Brethren involved in the discipleship education program People of the Covenant are helping train members of the Christian Church (Disciples of Christ) who are using the program in their own congregations.

During an annual training meeting held in April, Brethren Covenant staff provided "basic understanding of and training for the whole program" for members of the Christian Church, said June Gibble, staff for congregational nurture and Covenant coordinator.

The Christian Church began a "launch year" of the program last fall, said Suzanne Martin, Covenant director for the denomination. "The program as we see it is to enhance each individual's faith journey," she said. "We hear a lot of members expressing a hunger for spiritual growth and materials to help them with that."

Sculptor Dean Egge epitomizes the virtues and purposes of the AACB as he invites a budding artist at the 1980 Annual Conference to help create a statue from a log of osage orange. Such hands-on activity reflects the association's philosophy valuing participation over performance.

The Association for the Arts in the Church of the Brethren:

'Voices in a choir of praise'

Creative spirits cherish their freedom, but AACB members are eager that their gifts contribute to the church's life and witness.

by Kenneth I. Morse

Twenty years ago a "new kid" appeared on the Brethren block, invited there by a gathering of 17 persons at the St. Petersburg Annual Conference and gradually introduced to the denomination as the "Association for the Arts in the Church of the Brethren" (AACB).

The AACB came along at a time when many Brethren artists—musicians, painters, poets, sculptors, designers, craftspersons—were often uncertain about the church's openness to them and their gifts. However, the persons who had most to do with the birth of the AACB noted that the time was ripe for a change. Howard Royer, then editor of MESSENGER, cited evidence that "art is budding, and maybe even blossoming, among the Brethren. . . . They are becoming alive and articulate to that which is within them, and which surrounds them."

Artist Joy Erickson (known in 1971 as Joyce Miller), one of the first coordinators of AACB, welcomed it because "I felt that my talent was given me for a reason, and a way to say 'Thank you' would be to use it to speak of my

Christian faith within the church." LeRoy Kennel, another of the original coordinators, commented that "regardless of variations in style, materials, and technique, art expressions are, for the Christian, voices in a choir of praise."

Mary Ann Hylton, the first chairwoman of AACB, describes its first meeting: "Persons involved in the arts met to discuss their needs, frustrations, and common ideas. There was an enthusiastic exchange of names, experiences, projects, and hopes among the artists, writers, filmmakers, musicians, and actors present."

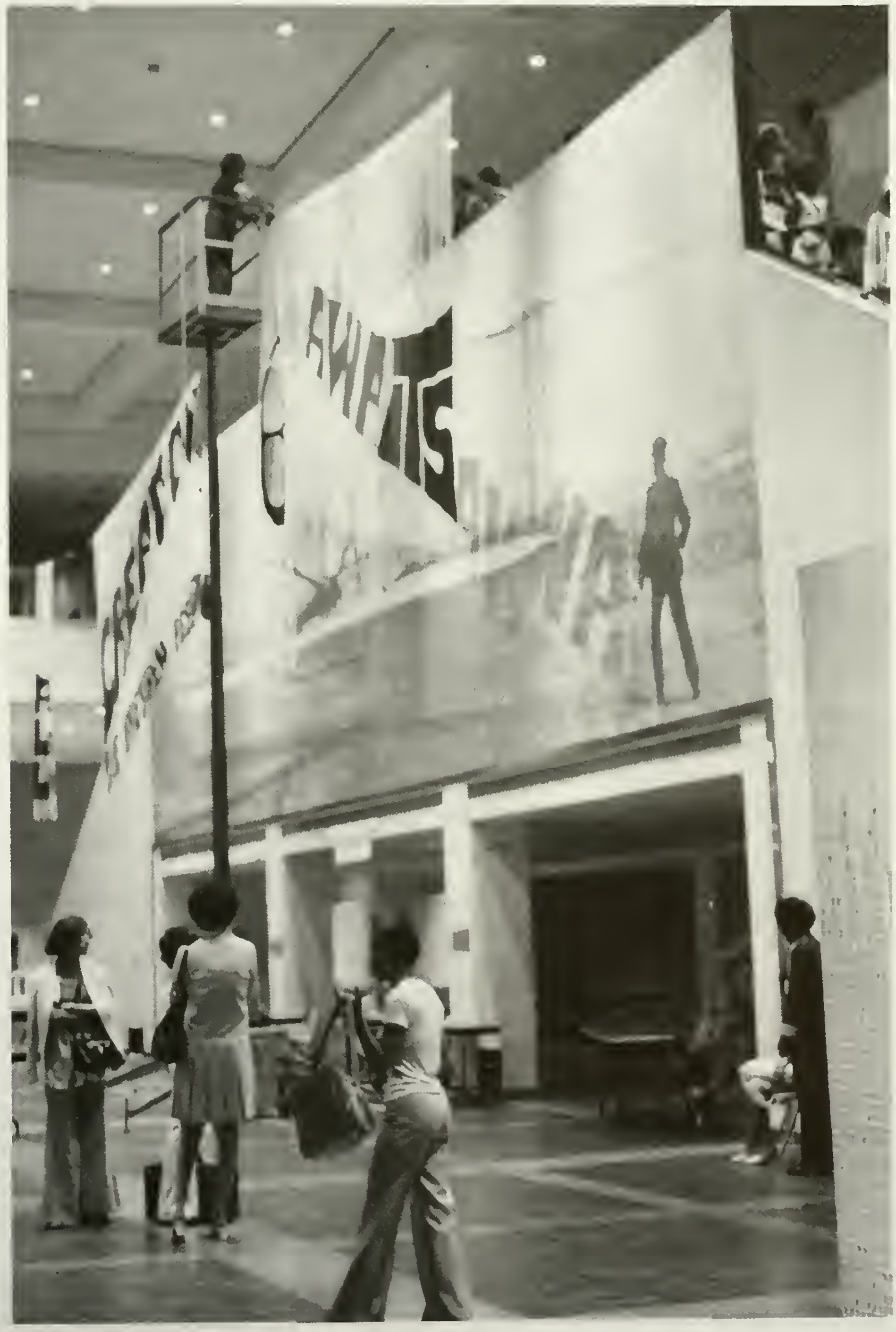
The group appointed four coordinators (Hylton, Erickson, Kennel, and John Fike) who sent out "birth announcements" and soon had a membership of 120 persons, ranging from "appreciators" to "professionals" in the arts.

As the AACB became more visible to Brethren, especially at Annual Conference and in publications, its status came into question. The first members had been clear about one thing. They wanted the AACB to be independent of church structure, to be recognized as a special interest group—a fellowship of individual artists. This was understandable: Creative spirits cherish their freedom.

But these particular individuals also were highly motivated to serve the church, and they were eager that their gifts contribute to its life and witness. This involved many of them in working with church agencies and staffs as they helped to plan and produce worship centers and graphic exhibits and to contribute to publications. The AACB left its visible mark on Annual Conference logos and symbols, produced media resources, conducted art tours, and on one occasion provided brief dramatic vignettes to interrupt business sessions and keep delegates on their toes.

The AACB, although small in membership and painfully lacking in budget,

Joy Erickson works atop a "cherry picker" to hang the 1975 Annual Conference logo—felt on net—in the lobby of the Dayton, Ohio, convention center. For several years in the 1970s, Joy regularly created the Conference worship setting.



One of the charms of the AACB art exhibits at Annual Conference is the chance to observe artists at work, on the spot. Potter Joyce Parker never lacks an audience.

has enriched the church in countless ways—planning and leading congregational, area, district, and regional workshops in worship and the arts; providing resources in audiovisual aids, books, and a newsletter for members and churches; and recruiting gifted persons for church responsibilities.

So it is a bit ironic that persons who value freedom from official structures have been so involved with official programs. One explanation is that along with their independence they love to see other people grow by developing their distinct talents. Fortunately, through the years the AACB has had a liaison with the General Board's Parish Ministries Commission as Wil Nolen, Wilbur Brumbaugh, Bob Bowman, and currently June Gibble have met regularly with the coordinators.

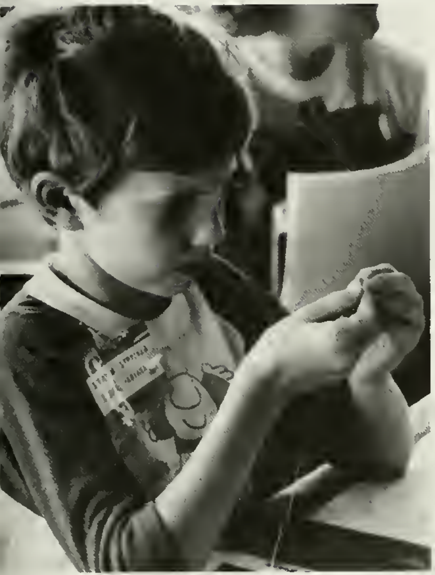
Also, it is amazing that the AACB, while struggling with a limited budget, has been able, through its quilt auctions and "Art for Hunger" sales, from 1975 through 1990, to turn over almost $100,000 to agencies meeting health and hunger needs around the world.

In 1976 the exhibit of original art pieces at Annual Conference was combined with "Art for Hunger," a program launched earlier in the Midwest by Patricia Kennedy Helman, in which half of the sale price of art pieces went to the artist and half was donated to causes relieving world hunger. Each year this income has been added to receipts from the quilt auction (at least half and often more of the total) and given to world hunger funds.

People who favor a more active role for the arts in worship usually have high standards for judging what is aesthetic and proper. Obviously such rigorous standards are not shared or even understood by many worshipers. AACB members have tended to demand the best from themselves, but instead of thinking of themselves as an elite group who lead by being *avant-garde* or "way out" beyond the church, they advocate discovering and sharing the gifts of all. "Always people interacting" was the way Wilbur Brumbaugh described one Sunday school class that came alive artistically.

This philosophy, which views participation as even more important than performance, has prevailed in AACB-sponsored workshops and in "hands-on" activities inviting all ages to join in an art demonstration. The best example of a participatory art—one associated with our rural heritage and with its own integrity—is the quilting activity now accepted as a part of every Annual Conference. Every year congregations are invited to contribute original quilt squares. They are gathered, pieced, and quilted during Annual Conference week; and the products—some of them quilts displaying the Conference theme, some of them wall hangings—offer a colorful testimony to the painstaking work of sisters and brothers who celebrate the home and family traditions of the church.

In the early years of the AACB some skeptical Brethren, on seeing casually dressed artists working on Conference exhibits, made unflattering remarks about the strange contribution of banners and balloons to worship and service in the church. But practically everyone enjoys the rainbow effect of our annual Brethren quilting bee. One of the working guidelines for the AACB has been "to promote art not for art's sake



Mary Ann Hylton (at left corner of quilt in bottom photo) began the now traditional Annual Conference "quilting bee" in 1974. That first quilt, with the Conference logo by Wilbur Brumbaugh at its center, was auctioned at Roanoke. Nowadays four or five quilts, plus wall-hangings, are stitched during Conference week, and the quilters come in both sexes and all ages.

but as a bridge of communication and a tool for worship, witness, education, and service."

Guiding the growth and acceptance of the AACB has been the responsibility of a group of coordinators, usually about 12 in number, who are chosen from the membership to meet twice each year and to carry responsibility individually for various Annual Conference and program activities. For many years a quarterly newsletter kept members informed while offering a forum for presenting ideas and projects and providing worship resources. When maintaining a newsletter proved too costly, less frequent newssheets were provided to fill the need.

In its short life the AACB has weathered several changes in leadership. New faces have appeared; new talents have been recognized; new energies and new enthusiasms have pointed to new horizons. At age 20, the AACB is alive with youthful vigor.

The birthday party for the AACB at this year's Annual Conference confirms the new kid's solid place in the Brethren circle. Quilting (an "extravaganza of color") is featured not only in new quilts to be auctioned this year but also in a display of popular quilts from earlier auctions and in a musical production called "The Quilters." Exhibits include an "Artists' Showcase," especially featuring the work of persons most closely allied to AACB throughout its history. A new book, *Sign and Symbol*, written by Patricia Kennedy Helman and sponsored by the AACB, is being introduced.

All of this splash of color and design, all of this serious effort to legitimize the often unruly arts as aids to worship, faith, and service is surely appropriate for marking the maturity of AACB, a new kid who arrived 20 years ago and since has brightened many a corner of the Brethren landscape.

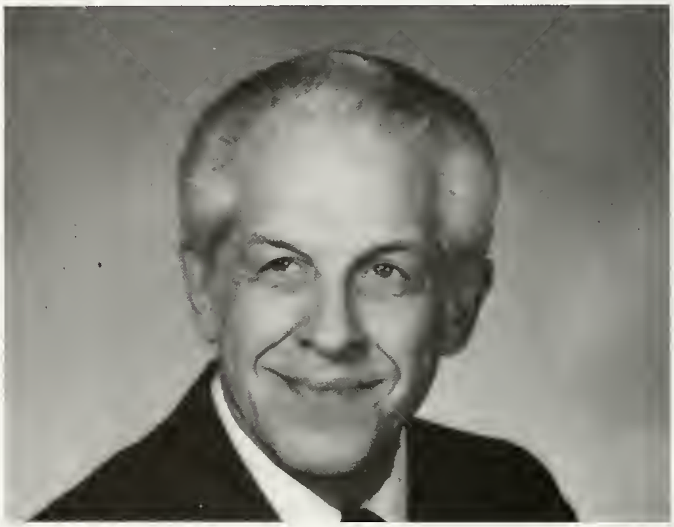
Kenneth I. Morse, of North Manchester, Ind., was editor of MESSENGER *1950-1971, and associate editor 1971-1978. He has been active in the AACB throughout its 20 years.*

The four founders of AACB: Where are they 20 years later?

A seminary teacher

LeRoy Kennel was associate professor of communication at Bethany Theological Seminary in 1971. He recalls his contribution as an AACB member being in the visual arts. For a couple of years he wrote and acted in drama vignettes that interpreted denominational program and were interspersed with business items on the Annual Conference agenda. At those Conferences he also did AACB workshops and "insight sessions."

LeRoy and his wife, Pauline, now are co-pastors of Christ Community Mennonite Church, in Schaumburg, Ill., where he includes drama and dance as worship elements in the Sunday morning services "about once a month." LeRoy is into his sixth year as chairman of the Chicago Mennonite Festival and Quilt Sale.



LeRoy Kennel: *He's taken a Mennonite pastorate.*

An art teacher

Mary Ann Hylton: *She's into bronze casting and telecommunication.*

Mary Ann Hylton was founder and director of, and a teacher in, an art school in the Frederick (Md.) Church of the Brethren when she helped found the AACB.

In the AACB's early years Mary Ann worked on a book of worship for the denomination and painted portraits for the SHARE program—Appalachian people, Navajos, and Cambodians. Her most lasting contribution was the founding of the Annual Conference quilting bee. That began in 1974, at the Roanoke Conference, when Mary Ann got some old quilt squares from "Grandma" Hylton's attic ("Grandma" was Zenobia Hylton, of the Pleasant Hill Church of the Brethren, Willis, Va.), added to them the Conference logo (by Wilbur Brumbaugh), and invited quilters at the Roanoke meeting to create a quilt to be auctioned (see page 13).

Mary Ann now is president of a telecommunication corporation in Kailua-Kona, Hawaii. She also works as a sculptor, doing limited edition sculptures in cast stone and cold-cast bronze for Hawaiian sculptor Herb Kawainui Kane.

A farmwife

Joy Erickson was a farmwife and amateur artist, in rural Franklin Grove, Ill., when she got her introduction to Church of the Brethren program by illustrating a youth curriculum called *In His Spirit.* Meeting MESSENGER editor Ken Morse and associate editor Wilbur Brumbaugh—both artists themselves—led to their mentoring as Joy (then known as Joyce Miller) became involved in founding the Association for the Arts in the Church of the Brethren.

Joy got the attention of the whole denomination with her huge tie-dye worship center backdrop at the 1971 St. Petersburg Annual Conference (see MESSENGER, August 1, 1971, page 20).

Early AACB activities for Joy were the beginning of the association's newsletter, art exhibits and "insight sessions" at Annual Conference, and development of Annual Conference logos throughout the 1970s and early 1980s.

Today Joy lives in Fairport, N.Y., and with her husband, George Gannett, runs a desktop publishing company. She holds US and Canadian patents for Foldelope®, a combination folder and envelope for use in promotion. And she continues her painting. She is just finishing a portrait for Ohio University.

***Joy Erickson:** She patented a creative PR concept called "Foldelope."*

A multimedia artist

John Fike was General Board staff for multimedia communication when he helped found the AACB in 1971.

He produced films that included mission work in Ecuador and the story of Brethren Volunteer Service worker Ted Studebaker, who was killed in Vietnam. A unique contribution from John's work was a phonograph record, *A Celebration of Love*—highlights of the 1971 Annual Conference, which appeared as an insert in the August 15, 1971, MESSENGER.

For the past five years John has been director of planned giving for Eastern Michigan Division of the Salvation Army, based in Detroit, Mich. He also is interim executive for the United Methodist Foundation for the Detroit area. John says that "the continuous thread" from his AACB years is that he still is working to help congregations enhance their ministries.

***John Fike:** Into fund-raising, he sees a "thread" from AACB days.*

by Kermon Thomasson

the church ALIVE

by Paul E. R. Mundey

"The Church Alive" is an evangelism column that appears three times a year.

A or B priorities?

Many persons have puzzled over the decline of mainline Protestant congregations. One of those is Dean Kelley, a National Council of Churches staff member.

His theory of why things have declined revolves around Group A versus Group B priorities.

Into Group A, he places ministries that focus on personal transformation, such as community building activities, preaching and worship events, caring initiatives, and evangelistic outreach.

Into Group B he places ministries that focus on social transformation, such as world relief efforts, work for peace and reconciliation, eco-justice initiatives, lobbying strategies to bring about fair and just legislation, outreach to alleviate hunger, and initiatives to combat racism and sexism.

"I conclude," Kelley notes, "that members are not dropping out of churches because they object to clergy doing Group B ministry, but because they object to clergy doing Group B ministry to the neglect of Group A."

Evaluate the ministry of your own congregation. Are both Group A and Group B priorities "in the picture"? Is one set of ministries being done to the neglect of the other? What steps can bring about balance?

Saturday nights alive!

Add a second worship service on Saturday night. Begin drawing persons to your congregation who work on Sundays—or who prefer a different style of worship from your usual Sunday fare.

Some action steps:

- Invite a small group of persons to help plan and lead the new service.
- Target groups you want to appeal to.
- Plan for quality music.
- Involve (new) persons in such aspects as reading scripture, ushering, and greeting.
- Advertise the service clearly and repeatedly to the church and community.

Two resource helps are available from the General Board's evangelism office —1 (800) 323-8039: An article from the *Net Results* newsletter titled "Saturday Nights Alive" and a video-action kit produced by Elmer Towns titled "How to Go to Two Services." This latter resource is applicable to *any* second-service worship time, not just Saturday night.

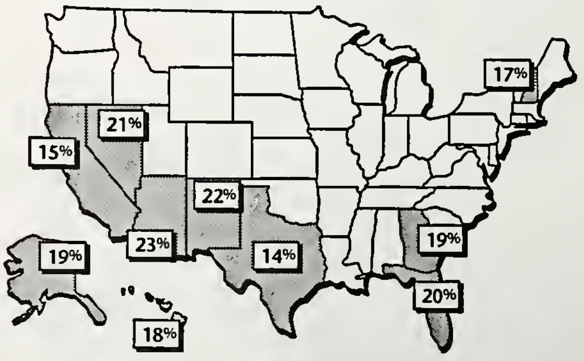
Ethnic expansion

The 1990 census numbers Americans at about 250 million. As George Barna notes, "That is 23 million more people than in 1980, representing a 10 percent increase."

The majority of this increase stems from immigration. All projections indicate that this growth in ethnic population will continue.

Leith Anderson points out that Hispanics (numbering 14.6 million in 1980) are predicted to total 26.8 million in 1995. By the year 2000 it is expected that the 26.5 African-Americans will grow to 35.8 million, and those of Asian descent (now about 6 million) will reach some 10 million.

Fastest Growing States, 1990 to 2000



Source: Census Bureau

Paul E. R. Mundey is the General Board's staff for evangelism.

SI VIS PACEM, PARA PACEM*

*If you want peace,
prepare for peace

Peace that poses understanding

by Karla Boyers

t seems only natural that a denomina-
on heralded as a "historic peace
urch" also would be pioneer to an
ademic peace endeavor. In 1948,
hurch of the Brethren-related Manches-
r College in North Manchester, Ind.,
came the first undergraduate institu-
on in the US to implement a major in
ace studies.

Desiring to counter what she consid-
ed the horrors of World War II
amely, the nuclear bombings of
iroshima and Nagasaki), founder
laddys Muir envisioned an academic
ndering of the "human dilemma"
hereby students might push beyond the
igma of war and claim a spiritual,
ace-filled transformation of both self
and society. It was her diligent instruction in methods of conflict resolution that sparked the formation in 1970 of the Consortium on Peace Research, Education and Development (COPRED)—a network of peace-seeking colleges, universities, and organizations based at the University of Colorado Institute of Behavioral Science.

Today there exist over 100 members of the Peace Studies Association, the relatively new professional association of colleges and universities with peace programs. According to Andrew Murray, campus chaplain and director of the Baker Institute for Peace and Conflict Studies (PACS) at Juniata College in Huntingdon, Pa., the association estimates another 100 institutions offer some kind of program, while another 200 teach "some type of course under some sort of peace studies rubric."

At Juniata, which offers the unique "program of emphasis," whereby students largely write their own "majors" instead of following a traditional curriculum track, students have been able to write programs in PACS since 1979. The PACS program was established in 1974 as a result of an endowment by John Calhoun Baker, a 1917 Juniata graduate and former president of Ohio University. He also served as President Dwight Eisenhower's chief representative to the United Nations Economic and Social Council

'The Persian Gulf war was an ugly reminder that we really haven't come much further along in our understanding about violence.'

(UNESCO) in Geneva, Switzerland.

The aftermath of World War II convinced both John Baker and his wife, Elizabeth Evans Baker, that some new order of peacekeeping must be found. It seemed to them a new generation of American youth needed training in less destructive methods of resolving international dispute.

The conviction led the Bakers to provide program funding for peace education initiatives at Juniata College, Ohio University, and Bethany Theological Seminary. What began less than two decades ago as an "Introduction to PACS" course taught by Andy Murray has blossomed into a program regarded nationwide as a model for peace studies.

Since becoming director of the PACS program in 1978, Andy has provided consultation for over 20 colleges and universities interested in starting programs at their own institutions, and receives as many requests each year for information on Juniata's program.

Ken Brown, professor of philosophy and religion at Manchester College, and director of the Peace Studies Institute and Program in Conflict Resolution since 1981, each year amasses his own requests for information on the oldest program in the nation.

In addition to majors offered at Juniata and Manchester, two other Brethren colleges, Elizabethtown (since 1989) and Bridgewater (since 1985), offer minors in peace studies. Bethany Seminary, also a recipient of John Baker funding, has offered a peace studies major for both the master of arts in theology and master of divinity degree since 1972. Curriculum restructuring several years ago shifted Bethany's doctor of ministry program toward a peace focus as well.

But what exactly *is* peace studies? Not everyone agrees. To many it sounds nebulous. While programs at certain institutions allow the student to focus on peace and/or war as it relates to a single subject, by and large peace studies is an interdisciplinary approach to looking at war and peace issues.

Left: *Andy Murray addresses faculty.*

Relying on political science, economics, psychology, sociology, communications, biology, religion and philosophy—among other academic emphases—the cooperative approach works to provide the student an education balanced with perspectives on those war/peace issues specific to each area of scholarship.

The educational value of peace studie is that it "serves as a focal point around which a student can build a really good liberal arts education" for those who "don't want a more traditional major an traditional career track," says Andy Murray.

Students from both colleges often choose to double major or concentrate within another academic department to help broaden or define their interests. Environmental science, psychology, an political science are among popular emphases chosen.

"All (courses) shape our education philosophy—to look at visions of what peaceable world would look like," says Ken Brown. "One of the most serious challenges to our species is to know more about the origins of war and to move to knowing how to reduce it. In that sense it is more relevant than any so-called 'practical' educational track."

At Juniata, Andy says, "we have been fairly intentional about keeping the focu on warfare as a human problem. Our basic concern is to help the human community become more sophisticated. And there's an assumption, that we hope is true, that if we know more about why we behave this way, we will be better equipped to change our behavior.

"Peace studies really challenges everybody's cliches—that peace comes through strength—and it will equally challenge those who say peace comes through love and understanding, because that may or may not be true," says Andy He notes the most difficult and bloody wars are often those fought between neighboring nations and people who share the same language or culture. Eve on the level of personal violence, "most homicides happen to those who know ach other, often intimately."

Beyond providing an educational mpetus for working to eliminate war, eace studies "addresses one of the fund- mental problems of our times—vio- ence (domestic, economic, social)—on oth an interpersonal and international evel," says Ken Brown. "I think a key erm for us becomes nonviolence," the tudy of which "draws directly from and s central to the gospel message. . . . If ve mean by 'violence' intentional harm, hen the study of *non*violence theory and ractice is an attempt to find alternatives o injury with our brothers and sisters."

Long a part of the peace studies urriculum at Manchester, and in the eginning stages at Juniata, is course- vork aimed to train students in the nethods of conflict resolution. As is the ase with grappling to define peace tudies, "conflict resolution" evokes aried interpretations.

Celia Cook-Huffman is a Manchester eace studies graduate now teaching Conflict Resolution" and "Third Party Roles in Managing Conflict" at Juniata. She views the "relatively new" field of onflict resolution (within the context of eace studies) as encompassing the relations" component—from interper- onal to international—and involving hose methods and strategies that aim to ettle conflict.

The Manchester College Reconciliation ervice is a program that helps students esolve conflict by way of a trained istening panel of peers. The service was ormed by Gary Zimmerman, chair of he psychology department and professor f three courses in conflict resolution.

Just three years in operation, MCRS is een as a model training center in the Midwest, says Gary—Manchester and he University of California in Los Angeles are the only two college ervices that offer peer mediation.

"Those of us working in conflict esolution are not about squelching onflict," says Gary. "We realize if ou're going to get justice or peace that as real meaning, you're going to have conflict, at least in the beginning. What we're about is having processes set up so that people can nonviolently, humanely —hopefully quickly—deal with their differences."

Ken Brown introduces a panel of speakers from the US Army War College.

Manchester president William Robinson says, "We're seeing such relentless change in our world today. If those in peace studies can be provided with a set of methodological tools with which to make conflict manageable (at least) and (at best) productive, then we're going to be valuable."

Since their inception, the peace studies programs at both Manchester and Juniata have operated outside of a formal departmental structure, though Manchester's program has always received the financial support of an academic department, says Ken. Being structured as an "institute" allows each to raise support for special services, retreats, lecture symposiums, and other programs functioning outside the regular academic curriculum.

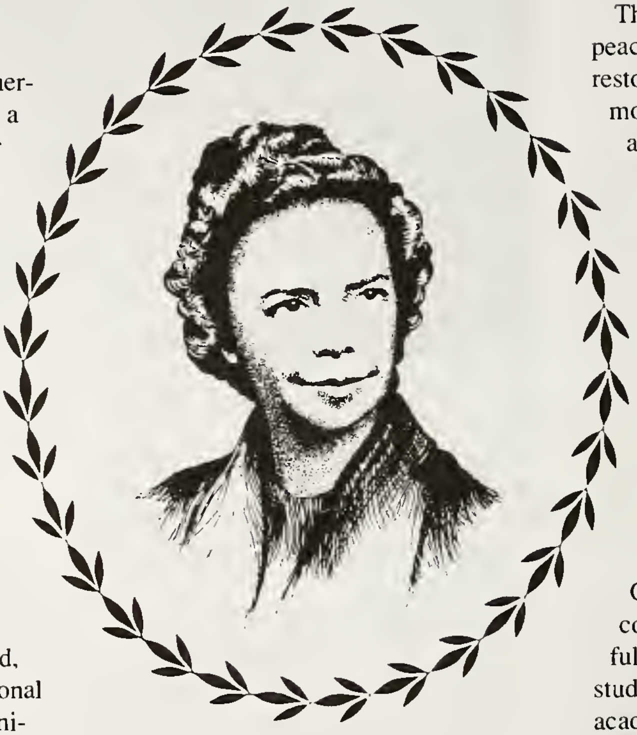
Both colleges have committees composed of students, faculty, and administrators who decide program and course structure, and each offers scholarship opportunities for students.

Juniata is the first undergraduate institution in the US to receive funding from the John D. and Catherine T. MacArthur Foundation for research and development related to peace and conflict studies. A $100,000 grant has

'One of the most serious challenges to our species is to know more about the origins of war and how to reduce it. In that sense, peace studies is more relevant than any so-called "practical" educational track.'

Gladdys Muir: Peace pioneer

by Karla Boyers



Gladdys Muir, who grew up in McPherson, Kan., may rightly be considered a Renaissance woman of her time. Her life experience was one of collective progression—continually testing new waters, being led by each new interest—though without whimsy, and never discarding her zeal for additional knowledge in each area.

World War I made a lasting impression on Gladdys, whetting her appetite for world affairs. After studying at the University of California at Berkeley, she spent the summer of 1929 in Geneva, Switzerland, learning about the League of Nations. She then studied a year in Edinburgh, Scotland, returning home to form the International Relations Club at what is now the University of La Verne. Gladdys had accepted a teaching position there in 1916.

In 1934 she attended the Quaker-sponsored Institute of International Relations in Whittier, Calif. It was during this time that Gladdys moved beyond political and scientific interests and the economic concerns of war (sparked by the Depression). Speakers at the institute hit on philosophical and spiritual understandings of the "human dilemma" that led Gladdys to a rediscovery of her faith. As she wrote, "I began to believe again in the reality of the realm of the spirit and the validity of the religious approach to the war-peace question which I had come to discount."

Though devoted to the Church of the Brethren, Gladdys also sought spiritual insight from other religions. She didn't esteem all religions "equally illuminating," but did feel each was a "quest for the divine," and an "attempt to order life in its light."

As teacher, Gladdys brought her eclectic interests to the classroom, looking to the "greats" throughout history and from all corners of the globe. She firmly believed a pursuit of spiritual wisdom entailed knowledge of both "the saint and the seer."

Studying Lao-tze, Mo-ti, Isaiah, Plato, Socrates, St. Augustine, George Fox, William Blake—as well as contemporaries such as Aldous Huxley—Gladdys always returned to Jesus, who "did not make a great appeal to the masses, or try to save the civilized world before he died. Rather he chose the slower, more unostentatious method of giving himself wholeheartedly to a few men, and so completely that he could rely on them to demonstrate his way, and infect others with his spirit, thus instituting a continual process of revitalization."

Gladdys felt the task for Brethren colleges was to develop, like Jesus, a "spiritual dynamic that will have some staying power in preventing a cultural collapse." This thinking led her to write "The Place of the Brethren Colleges in Preparing Men and Women for Peace Leadership."

The paper, outlining an academic peace studies curriculum, called for restoring the educational balance with more courses in philosophy, religion, and ethics, which she felt had been neglected during the onslaught of scientific interest in the early 20t century. She believed Christian schools could be the vanguard of such change since they were freer than public institutions to incorporate such subjects.

The bold proposal led Vernon Schwalm, then presiden of Manchester College, to provide a base for Gladdys to launc her proposed study within the school's history department.

Gladdys went to the midwestern college in 1948 to initiate the first full-fledged undergraduate peace studies program in the country—an academic program still thriving at Manchester today.

She remained there until her retirement in 1959, when she returned to California to care for her ailing mothe From 1959 until her death in 1967, Gladdys continued teaching part-time a La Verne, returning to Manchester fro 1963 to 1965. In total, she spent 51 yea as professor and friend to her students, with whom she kept in touch through a extensive biannual peace studies newsletter—sent at one point during th 1960s to nearly 300 former students.

Today, her legacy is still felt by students and faculty alike at Mancheste through the school's interdisciplinary pursuit of peace. It was the breadth of experience and love for all learning tha made Gladdys a catalyst for others to begin viewing peace in a truly liberal arts sense—coming to understand the implications of war and peace as they related to all areas of human interest, building leadership for the restoration o both self and society—long a vision of peace pioneer Gladdys Muir.

rovided three Juniata professors pportunity to study war/peace ssues within the context of their isciplines, thereby strengthening uniata's PACS curriculum in a ignificant way.

David Drews, professor of sychology, says his course, Applied Psychology: Issues of Var and Peace" (taught the first ime this past year), looks at nemy images, entrapment and onflict escalation, military psychology, nd the psychology of decisionmaking.

Juniata's open-air Baker peace chapel, dedicated in 1989.

Although no course has formed yet as result of research by James Gooch, rofessor of biology, his study involved eading in the areas of "pseudo-science," acist literature, genetics, and anthropology. He believes certain conflicts pereived as resulting from genetic differnces are really more likely the result of ustomary differences. "What happens is hat we allow slight (genetic) differences o get blown out of proportion . . . create nwarranted suspicion, or feelings of uperiority regarding racial differences. These things are the causes of wars.''

Robert Zimmerer, professor of iology, has created a seminar course or the coming year. "Biotechnology: Benefits and Dangers During Peace and Var" will examine the impact of echnology on issues in our own culture s well as developing and third-world ountries, placing emphasis on biological warfare, public health, pollution ontrol, and food crop production.

"Peace studies students should be ware of the conflict that will arise mong various people groups as a result of the catapulting biological advancement in our society," says Bob Zimmerer. For example, when new gricultural products are developed (both nimal and plant), those already existing may be lost. And, as development continues in the laboratory, the need may be removed for those crops to be grown organically—thus replacing peoples and countries dependent on raising them for income.

Obviously pleased with the honor and achievement allowed by the MacArthur grant, Juniata president Robert Neff hopes faculty "will continue to see the importance, relevance, and opportunity to deal with the issues of war and peace within their disciplines," and that the "whole campus will grapple" with war and peace, race, gender, and social violence. "PACS is really at the heart of the academic program. It's not a separate function at all."

Although the programs are well-supported at both Juniata and Manchester, Ken Brown says the field of peace studies can be a lonely one. "For me personally—living in a society that is basically militaristic—to persevere over the long haul, and for students too, I think, it's really important to have the kind of reinforcement and camaraderie that comes through fellowship with other students and within the church. It's more than just an academic choice, more than the classroom."

According to Ken, peace studies programs across the country are again experiencing growth as they did especially during the 1970s. "Whether that's cyclic, who knows. More recently," says Ken, "there has been increased awareness of the problems of militarization in society—not only as a nuclear threat, but as the foremost environmental threat," spurring environmental concerns which "impinge directly on people's lives in a way that war hasn't in our society.

"Wars and times of war always cut both ways," says Ken, creating people "militarized in their thinking" while at the same time producing many who "recognize the incongruities and the moral lapse that war always represents.

"For those who believe it is incorrect to say violence is programed into human nature, then there is a huge educational task out there, and I don't think it's going to happen through either MTV or prime time. It's going to have to happen by nurturing peace."

Andy would agree. "The (Persian Gulf) war was an ugly reminder that we really haven't come much further along in terms of our understanding about violence." Being a peacemaker today "first and foremost requires that a person refuses to accept the world as it is given us, refuses to accept the traditional explanations for human behavior—that there are laws of human behavior that make violence inevitable."

In a day when expert military capability seems to be lionized over and above even basic education in this country, peace educators and advocates have no small task in working to debunk the war myth and exchange peace in place of a war economy. Inspiring, however, is the recognition of what one Brethren woman had the conviction and courage to suggest, working as leaven in the dough to promulgate a peace that paired the heart with the head.

In the PACS seminar room at Juniata there is a wall hanging with the Latin inscription *si vis pacem . . . para pacem*—"if you want peace, prepare for peace." The pursuit of an education primed in peace would seem both a solid start and a wise investment. M.

You're majoring in what?

by Karla Boyers

What motivates a student to spend four years pursuing the study of peace? Those who choose such a track must often battle the image of being in a "soft" or idealistic major. In truth, these individual students collectively are committed to establishing not a new world order, but a *better* world order. And the study is neither fluffy nor hypothetical.

For years, both Manchester and Juniata peace studies graduates have gone on to work for a variety of church, secular, and government organizations and agencies.

Robert C. Johansen (MC) is director of the graduate program in peace studies at the University of Notre Dame. Kim Hill Smith (JC) served as director of the Iowa Peace Network and later as campus minister at McPherson (Kan.) College. David Hostetter (JC) works at the Washington Peace Institute. Dale Largent (MC) works for the secretary of state in Indianapolis. Tim Hoch (JC) is graphic designer for Bread for the World. Several graduates have worked or are working for the church's General Board—Melanie May (MC), Yvonne Dilling (MC), Tim McElwee (MC).

Brethren Volunteer Service appeals to many graduates who want to gain practical work experience in the field. Amy Coursen (JC) is doing mediation with Catholic and Protestant children in Northern Ireland. Todd Tijerina (MC) serves at Building with the Voiceless of El Salvador in Washington, D.C.

Four of the six 1991 Manchester peace studies graduates plan to enter BVS this year as well. Butch Weaver wants to get involved with an activist group; Kelli Yaussy is interested in mediation; Tim Allen wants to explore a "decentralized" community lifestyle; Shel Eller would like to learn more about reducing prejudice.

Just as opportunity for involvement is broad and varied, the reasons persons study peace are equally broad and varied. For Kelli Yaussy the "value is personal. It's allowed me to educate others, and this (time of study) will be part of my life the rest of my life, in any involvement."

It's an "alternative history that hardly anyone knows about," says Sherrie Riege (MC). Leta Godish (MC) was "looking for something that made sense.

Those who choose this track must often battle the image of being in a 'soft' or idealistic major. In truth, these students are committed to establishing not a new world order, but a better world order. And the study is neither fluffy nor hypothetical.

had seen a lot of violence while growng up and could tell it didn't work."

Heidi Rupley (MC), a peace studies/French/Spanish major, is considering mediation work among people groups who don't speak the same language.

Carissa Fralin Weaver (MC), a peace tudies/psychology major who has been eavily involved with Manchester's tudent reconciliation service, plans to get her doctorate in counseling.

The "lure of a non-traditional career" brought Ginger Bryant (JC) to the field. She ran across an article about peace programs while thumbing through the magazine *Nuclear Times*. Previously an nterpreter for the deaf, Ginger envisions herself creating a program to teach students how to handle conflict.

Brian Kreps (JC) would like to lobby for a human rights group someday. For now he is spending 10 weeks this summer at church headquarters in Elgin, Ill., assisting peace consultant David Radcliff with the New Call to Peacemaking program.

Rebecca Simmons (MC) thinks peace studies is "the most practical thing I can do. I've always had the feeling. I wanted the education to back my convictions." She plans to double major with elementary education. "I think, given the choice, children will choose nonviolence, but they're waiting for someone to show them."

People need to be empowered with peace, says Chris Power (MC), a peace studies/religion major who plans to pursue pastoral ministry. "Before you can build unity with other people, you have to come to grasp with yourself. If we can't build (peace) within ourselves, then how can we expect it to build without?"

Being in peace studies has "put an umbrella over all these other issues that are important to me—environment, refugees, social justice," says Joel Meyer (JC). "Before entering the program, all these were loosely connected. Now I'm able to make theoretical, conceptual ties." In preparation for his senior thesis, Joel spent several weeks this year traveling in New Zealand to research the 1985 French bombing of the Greenpeace ship Rainbow Warrior and how the event has affected the New Zealand peace movement.

While many cite vocations that work to curtail those problems existing in our society, Katy Brown (MC) sees peace studies as celebrating the positive—"validating what we've been doing *right* with family, relationships." Katy, who would like to go on to teach peace studies herself someday, is one of only two US students selected to enter the graduate program in peace studies at the University of Notre Dame this fall.

Contrary to what many might say, Tim Allen thinks peace studies *is* a road toward economic prosperity and a better lifestyle—just not on a selfish, individual level. He says the study has made him "less of a naive, liberal idealist" and into someone who has a "real understanding of where we can go with these ideas—what are the best ways to bring a more peaceful world."

For Ken Rieman (MC), peace studies is a way to refocus our objectives. "We've placed so many of our resources into studying war and how we can get the best for ourselves in conflicts. We need to shift the balance of our emphasis to avoiding death and finding peace. That's what discipleship ultimately comes down to—how much commitment we'll place in life and love and the teachings of Christ."

Left: *Juniata College's "Introduction to PACS" class includes a field trip to Washington, D.C.* **Right:** *At Manchester College, 11 of last year's 18 peace studies majors pose for a picture.*

stepping STONES

by Robin Wentworth App

The 1988 St. Louis Annual Conference likely will remain on my lifetime list of major mountaintop experiences. I can't pinpoint why. I'd have to check the Conference minutes to name the agenda. It had less to do with content and outcomes and more to do with emotion and energy. Not unlike a first kiss. I also was charmed by the city itself and the richness of its heritage.

But these are only lovely memories. I took my camera but never used it.

I even carried it with me from break-of-day Bible studies to late-night insight sessions, and while sandwiching sightseeing between business sessions. The problem was that I neglected to buy film.

So I can't show any photos of the Gateway Arch, the courthouse where the Dred Scott decision set volatile precedent, the fountain depicting the joining of the Missouri and Mississippi Rivers, or the quaint Old Cathedral under the Arch where the ambiance was so saturated with the Presence I could almost hear the rustling of angels' wings.

I had the equipment, but I didn't use it.

Later that summer I took the same camera to the lake. This time it was even loaded. I missed many shots of my husband and son frolicking in the teal blue waters under azure skies. I didn't really forget. I just didn't bother to take the camera out of the bag.

Every facet of life provides an arena for the age-old battle between willing spirit and weak flesh. As one wife told me after she and her husband had worked with me a number of months in marriage counseling, "We know now what we need to do. We just don't do it."

It sounds familiar and goes back to the Garden. Once Adam and Eve severed communion with God through their disobedience, two things happened in human nature: The mind was darkened and the will was weakened. So in order to effect change in behavior we must *both* enlighten the mind and strengthen the will.

The first is easier. We can take a class, read a book, or watch a video. There are many ways to enlighten the mind. But like my unloaded, unused camera, insight alone is insufficient.

The will must also be strengthened, which takes application—*consistent* application. People don't lose weight by attending Weight Watchers' meetings. They acquire information and receive encouragement. The pounds come off only in the daily practice of those principles. Knowledge may indeed be a key. A key, however, is a useless item if not used to open a lock or start an engine.

How does this idea translate into the less obvious personality patterns and relationship dynamics?

It begins with a commitment to incorporate new styles of interaction and new phrases of communication *even if it feels wooden and unnatural at first.* Accept that there is a learning process involved. In learning to play a musical instrument, you simply work at getting the notes right even though you can hear no melody. Then one day it is second nature and you are making music.

Shakespeare's Hamlet told his mother to "assume a virtue if you have it not." If you know anyone in Alcoholics Anonymous, you've heard: "Fake it till you make it." Go through the motion even if you lack e-motion. With consistent application you'll find that implementing new behaviors is not altogether different from learning to type or play an instrument.

It's not unusual for me to hear the comment "We tried counseling, and it didn't work." A more accurate statement is "We tried counseling, but we didn't work at it." The hour of therapy is primarily a focus upon enlightening the mind. Strengthening the will results only with daily application.

As for me and my camera, I did not utilize the resource at my disposal, so I have only blank pages in my family photo album under the heading "Summer 1988."

Don't let that happen in your life and relationships. M.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

mixed REVIEWS

The great judgment in North Carolina

by Kenneth L. Gibble

Meet Mattie Rigsbee. She's 78. She lives by herself in her home in Listre, N.C. She's been alone since her husband, Paul, died of a heart attack five years ago.

I met Mattie in a book by Clyde Edgerton. Edgerton writes novels, and the story he wrote about her bears the title *Walking Across Egypt*, the name of Mattie's favorite hymn. My teenage daughter and I took turns reading the novel aloud to each other. It's that kind of book.

A favorite text for Brethren has always been Matthew 25:31-46, where Jesus tells his listeners about the great judgment and the separation of the sheep from the goats. The "sheep" in the story are the righteous, who are surprised because they did not realize it was Jesus they were helping when they fed the hungry, clothed the naked, and visited the prisoner.

What does all this have to do with Mattie Rigsbee? Plenty, as it turns out. When Lamar, the town dog-catcher, comes to pick up a stray at her place, Mattie hears about his 16-year-old nephew, Wesley. The boy had gotten in trouble and was now spending time in the Young Men's Rehabilitation Center.

Later, as she thinks about Wesley, she remembers the scripture about visiting those in prison, "the least of these." Doing unto the least was the same as doing unto Jesus. Jesus himself said that, Mattie tells herself.

"It was clear, in the Scriptures. And that kind of visiting made sense for some balance in the world, some balance against all those people with so much money who all the time buy buy buy. Greed greed greed. Never doing anything for anybody. She decided she would visit Wesley."

The visit has unforeseen consequences. Not long afterward, Wesley escapes from the rehabilitation center. What happens when he finds his way to Mattie's house makes for a thoroughly delightful reading experience.

The author clearly knows the small-town folks who inhabit the pages of this novel. He is equally at home exposing their foibles and admiring their virtues. Although the book overflows with humor, the laughter it evokes is warmhearted and genuine. Edgerton does not belittle Mattie and her neighbors.

In the January MESSENGER, James Benedict lamented that seminary graduates often do not understand the culture and values of Brethren whom they are called to serve in rural areas. One way to address this problem would be to assign seminary students to read *Walking Across Egypt*. It offers an honest portrayal of down-to-earth goodness and small-minded parochialism, both of which abound in the Baptist church that is the center of Mattie Rigsbee's life and in congregations that bear the name Brethren.

The novel's shortcoming, as one reviewer put it, is that it reads faster than you'll want it to, and ends far earlier. I would add that it's the best (and funniest) sermon on Matthew 25 I've ever come across.

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren. A freelance writer, he also is promotion consultant for MESSENGER.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER'*s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

Reasons for not renewing

I am not renewing my subscription. Too many MESSENGER articles are superficial. Ken Gibble's February 1990 article, "When You Fast," is a good example. Thirty minutes spent reading the *Interpreter's Dictionary* and Alfred Edersheim's *Life and Times of Jesus the Messiah* would have improved Gibble's article tremendously.

MESSENGER alienated me by promoting the New Revised Standard Version of the Bible. I can read Hebrew well enough to know that an honest English translation of Song of Solomon probably could not be sent through the mail legally. I was hoping the NRSV would be bold enough to translate Isaiah 64:6 honestly; I see it wasn't.

David L. Klees
Harrisburg, Pa.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Missing the meat

The sister who wrote that she only scans MESSENGER articles and believes we "need articles of more interest to readers" (March, "The Nub of the Matter") certainly misses all the meat.

The March issue, itself, had excellent articles. After hearing much from our government about the causes of the Persian Gulf war, it was good to learn other sides of the issue from Brethren leaders. "Seed Sowers of the Truckstops" also was most interesting. "Nigeria's Rural Health Program Come of Age" and "Beyond the Grieving" were other good reading. Articles must be read in their entirety to find the good of our church program and what is goin on in the denomination.

Lillian R. Goo
Waynesboro, P

Pulling ahead

Hey! Here's something to stand up and cheer about.

On MESSENGER's Turning Points page "New Members" for several months have been exceeding "Deaths." Who's losing members now?

Chauncey Shamberge
Boise, Idah

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MES91

On aliens, burn-out, 'Omegatrends'

Bradford Flecke

New laws are a mixed bag

The March MESSENGER, page 9, reported some key reforms made by the Immigration Act of 1990. The article failed, however, to note that the new law is a nightmare for some aliens.

While the new law is a boon for the better educated, the highly skilled, and those aliens lucky enough to have permanent resident and citizen relatives, the Immigration Act of 1990 is bad news for other aliens. These are the aliens who lack a high school diploma, training and/or experience in a high-skill job, and permanent resident/citizen relatives.

> *Our government crushes the poor and provides 'welfare' for the privileged.*

Hundreds of thousands of aliens can qualify for US residency only through the sponsorship of a US employer for a low-skill job, such as a domestic or a fast-food worker. This has been the case for many years. But the new law makes life even tougher for these low-skill aliens. It reduces the number of visas available to these aliens by 45 percent, almost doubling the waiting period. Instead of four years and a few months, the process will take eight years!

Most US employers cannot wait eight years to hire a new employee, especially for a low-skill position. Many of these aliens will not seek sponsorship because they cannot afford to be locked into a low-skill (i.e., low-pay) job for eight years. The new law, therefore, effectively bars hundreds of thousands of hard-working, enterprising aliens from applying for legal status.

The same MESSENGER article also notes that the new law grants "temporary protected status" or TPS to aliens facing civil strife or natural disasters at home. The article, however, does not report the down side of TPS: At the end of the TPS period (in the case of Salvadorans, 18 months), those aliens who applied for TPS will be subject to deportation unless the US government extends their TPS. At the end of 18 months, most Salvadorans will lack any legal alternative to deportation. TPS does what a thousand immigration agents could never do—ferret out the hundreds of thousands of Salvadorans living in the underground economy.

The Immigration Act of 1990 is a very mixed bag. Our government, once again, has found a way to crush the poor and provide "welfare" to the privileged.

Immigration lawyer Bradford Flecke is a licensed minister in the Good Shepherd Church of the Brethren, Silver Spring, Md.

Bill Bowser

Let's ask the right questions

I am not satisfied with the tone of the explanations that are given in the January MESSENGER cluster of articles on "Why Pastors Leave."

I grew up in a minister's family, so I know the pressures that pastors are placed under. Most of these stem from the congregation being a *family system.* The MESSENGER articles, however, focus on the pastor as an individual, not on the system of which the pastor is only a part.

Rabbi and family therapist Edwin H. Friedman, in his book *Generation to Generation: Family Process in Church and Synagogue*, compares the workings of the congregation to a family-run business: What goes on in the family affects what goes on in the business (church), and what goes on in the business (church) affects what goes on in the family.

> *Our Brethren emphasis on 'being just like family' is the real cause of our problems with calling and retaining pastors.*

My own experience has shown me that the way the congregation deals with the pastor is very much the way a family business deals with a non-family employee—the accountant, for instance. (A minister is not unlike a "spiritual accountant.") The problem is that the accountant has lots of responsibility, but not much power: The power remains in the hands of the family. And, says Friedman, "since studies of stress indicate that the worst possible combination of work conditions is high-performance demand, combined with little control over the situation, the position of the clergy may, by nature, be dangerous to health."

The Church of the Brethren is especially prone to this kind of problem, because 1) we are a small denomination that communicates by "the Brethren grapevine" (indirect, or "triangular," communication); 2) one measure of personal power is the number of "secrets" we know about others at the congregational, district, or denominational level; 3) we often distrust our district or national leadership; 4) most of our congregations also are small and frequently comprise several generations of only two or three extended families; 5) we think of ourselves as being "just

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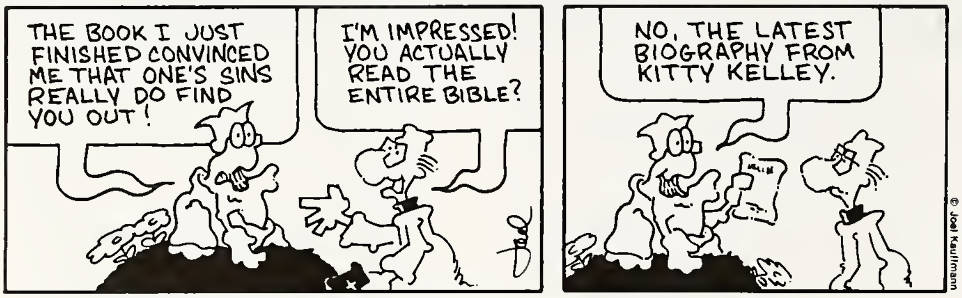
To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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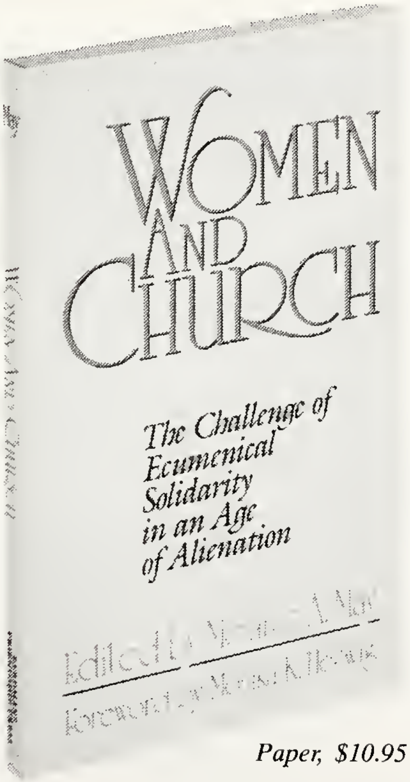
like family," even with members who move far away but who are "still Brethren at heart"; 6) the church is frequently not only the source of our spiritual life, but the center of our social circle as well; and 7) our congregations are mostly in rural settings, which mean in many cases they are at quite a distance from other congregations of the Church of the Brethren or even congregations of other denominations.

Compare this list to the "Systems View of (Pastoral) Burnout" proposed by Friedman: "A family model of burnout asks what are the characteristics of a *congregational family emotional system* (italics mine) most likely to burn out its spiritual leader or promote symptoms in the leader's nuclear family." He specifies: "1) Degree of isolation between the congregation and other congregations in its own faith community or in its community. 2) Degree of distance betwen the lay leadership and the general membership. 3) The extent to which the lay leadership allows the congregation to preempt its entire emotional life (no other friends or social networks). 4) The degree to which the lay leadership has intense interdependent relationships with one another beyond their congregational functioning, such as being related through blood, marriage, or business. 5) The inability of the lay leadership, particularly the 'president' or senior warden, to take well-defined positions, independent of the complainers." Does anything in this list sound familiar to us Brethren? (And he never even *mentions* the pastor.)

I have heard of one Church of the Brethren congregation that went through three pastors in four years, with two of the three having to receive in-patient treatment in a mental hospital. In such a situation, it is *not enough* to take a survey of the ministers to find out what went wrong. Clearly the minister is best thought of as the "identified patient" or "symptom-bearer" for the congregation's entire family system. And it is in the congregational family system that the work at healing really needs to begin.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Most of these women are writing in one way or another about ways in which the church has excluded them — or has included but mistreated them. But these are not bitter diatribes; they are reflective and instructive criticisms. These women speak for all those who have been excluded in various ways in the church, and they raise their voices — eloquent and strong — not only in protest but also in hope and in love.

Contributors include Rita Nakashima Brock, Virginia Ramey Mollenkott, Nancy Sehested, Joan Brown Campbell, and Letty M. Russell.

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Our denominational emphasis on 'being just like family" is the *cause* of)ur problems with calling and retaining)astors. "Being like a family" doesn't 'eally say *anything* about our spiritual ;tate: There are functional families, and hen there are dysfunctional families. Vhen a congregation calls a new)astor—or gets rid of an old one—it 'requently is engaging in the "geo-;raphic cure" (going somewhere else), vhich Alcoholics Anonymous says is)ne of the most advanced and dangerous tages of the addiction (the only differ-:nce here is in who moves away from vhom). When getting a new pastor yet ıgain, aren't we "doing the same things vhile expecting different results" (one)opular definition of co-dependence)? Vhen I was a child, I found myself aying, when my father accepted a new)astorate, "This time things will be lifferent." Even the pastor's family gets)ulled into the pattern.

For that matter, family-systems ınalysis might well explain why we first ıdopted the name "Brethren" in 1871 ınd experienced our greatest schisms ust a decade later, in 1881 and 1883. 'erhaps we need to consider whether it night be *impossible* to be both a New 'estament church and at the same time e "just like a family." *What is the New 'estament basis for "still being Brethren t heart"?*

When I was a child, I would say, when my father changed pastorates, 'This time things will be different.'

When an accountant decides she will ever work for a family-owned business gain, do we ask, "Why has she given up n accounting?" When a lawyer decides ever again to work for a small, family-wned law firm, do we ask, "Why has he iven up on being a lawyer?" No. We mmediately understand that the problem s not in the persons, but in the *system* in vhich they find themselves. If we begin o ask the same kinds of questions about

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why pastors leave the ministry, we may find lots of answers, painful answers, answers much closer to home than we expected.

Bill Bowser is secretary of Washington City Church of the Brethren, Washington, D.C., and is a member of the Arlington (Va.) Church of the Brethren.

Jay H. Steele

Omegatrends are too mainstream

Terry Hatfield's "Omegatrends" (March) are not a vision I share. You can't dispute such vague generalizations apart from countering with equally vague ones. It's hard to argue with Hatfield's assessment of where our society is heading and where the "huge moderate evangelical core" of our membership is already. But is this where the Church of the Brethren should be heading?

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When I finished reading "Omegatrends," I thought, "This article could have appeared just as easily in an Assemblies of God journal, and it would have been readily accepted."

We have an Assemblies of God congregation just down the road from us, and it is quite different from the "holy roller" church I knew in my boyhood. Gone from it is the strident pentecostalism that once marked the Assemblies of God. In its place is a low-key (for them) message of personal salvation, stressing (I quote from "Omegatrends" in the rest of this paragraph) "God's intended peace for the soul, the person, the family." The sign outside the Assemblies of God church often promises that the "simple gospel truth" is preached there. The congregation has a successful stewardship program and often inveighs against "the poverty of secular materialism." And the folks there certainly do believe that their churches "must recognize that the personal relationship of their individual members with Jesus Christ as Savior and Lord is paramount to their corporate life and mission."

> *Nothing in 'Omegatrends' is distinctively Anabaptist or Brethren.*

We could learn a few things from the Assemblies of God. For one thing, they have a strong music program geared toward "baby boomers" that is in touch with contemporary music tastes. I agree with Hatfield that this needs to become part of our church too. For another, they have not been afraid to go where the people are, be it city, suburb, or small town. The Brethren have been too slow to see God at work in urban areas and to respond to the needs of people there. In fact, this is the biggest reason we have declined in numbers.

But the "success" of the Assemblies o God (and other fast-growing denominations) can be traced to their moving lock stock, and barrel into the middle of the American mainstream. And, despite their preaching against the excesses of that mainstream, they accept and reflect its values largely without question.

This appears to be the path that Terry Hatfield, in "Omegatrends," is marking out for us Brethren as well. What, in "Omegatrends," is distinctively Anabaptist or Brethren? What would keep us in touch with our heritage, but, at the same time, offer a timely message for the future?

Hatfield seems to suggest that we give up what is distinctive, challenging, and what I have always believed was true to the gospel about our heritage and move into what recently has become the American religious mainstream. While that may be a worthy strategy for "success," what about us would be Brethren? Why would there be a need for the Church of the Brethren?

No, "Omegatrends" is not my vision for the Church of the Brethren.

Jay H. Steele is pastor of Woodworth Church of the Brethren, Youngstown, Ohio.

CLASSIFIED ADS

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ron, S/C Ind.: Maurey Laird, Jeff Runkle, Madonna & Tom Stephens

ıbler, Atl. N.E.: Robert Hardy, Susan Hardy, Karen Kolaetis, Gail Wilson

tioch, Shen.: Darlene LaPrade, Floyd LaPrade, Eugene Meador, Velma Meador

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e River, N. Ind.: Donna Partsch, Jonika Gerken, Clarence & Bernice Zeigler, Jay Zeigler, Laura Myers, Craig Myers, Regina Garcia, Adam Shively

:men, N. Ind.: Rick & Nancy Nabholz, Russ & Darla Stacey, Jill Hershberger, Mary Craig

ıton, Ill./Wis.: Donna Cook, Lema Allard, Margaret Roberts, Don Ludlum

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st-St. Petersburg, Atl. S.E.: Rebecca Heinz

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nover, S. Pa.: Nancy Hilton, Joseph Landi, Audrey Landi, Robert, Gloria, & Kim Yinger, Keith Lawrence

ppy Corner, S. Ohio: Kevin Sink, Beth Dolan, Charles Bennett, Amy Fox, Bryan Hissong, Peter Dobberstein

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rida, Atl. S.E.: Christine Glaum, Tom Glaum, Timothy Gilmore, George & Jessie Bunds, Steve Barrett

ver Claar, M. Pa.: Michael Helesel, Jonathan O'Harrow, Helen Spencer, Kelly Claycomb, Douglas Ebersole, Jenny Burk

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Mechanic Grove, Atl. N.E.: Tina Bollinger, Kelly Frey, Hans Herr, Keith Herr, Tony & Lana Garcia

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Modesto, Pac. S.W.: Wilfred Weaver, Louise Weaver, Jolinda Heckman, Forrest Clark

New Carlisle, S. Ohio: Melissa Calkins, Julie Davidson, Todd Davidson, Benjamin Doggett, Rebekah Goff, Chrissy Mangrum, Jay Phares, James Strayer, Elizabeth Tharp, Pat Lemmer

Pine Grove, Shen.: Stella Ritenour, Robert & Sarah Riggleman, Robin Coakley

Plymouth, N. Ind.: Cyndi Cole, Dennis Cole, Milinda Cook, Loni Poor, Shelly Brown, Joe Brown

Poplar Ridge, N. Ohio: Joshua Blosser, Jay Dunno

Prairie City, N. Plains: David, Dawson, & Sabina Cabbage, Lori De Raad, Thomas Elrod, Brian Gumm, Jason Trunnel, Amber Van Winkle

Sangerville/Emmanuel, Shen.: Mary Crider, Charles Crider, Reva Frye, Barbara Wampler, Chung Sun Whetzel, Martha Munson, Christopher Munson, Nancy Mann, Carrie Norvell, Sarah Edwards, Roy Caricofe, Keith Nelson, Kevin Nelson, Carl Yankey, James Caricofe, Eric Brown, Melissa Kiracofe, Jill Foster, Neil Foster, Sharon Shull, Erma Zimmerman

Southside Fellowship, N. Ind.: Erica Thiessen, Dean & Gwen Preheim-Bartel, Richard & Dorothy Friesen, Stephen Christophel, Richard & Ruth Mark, Marc & Judy Roth, Stanley & Jean Smith

Stone, M. Pa.: Jennifer Coffman, Scott Neff, Lanesa Ness, Christopher Peterson, Mary Jo Smith, Sarah Smith, Jill Thompson

Stover Memorial, N. Plains: Joe Battles, Greg, Janis, Zach, & Jake Fox, Melinda McCain, Tracy Firch

Summerdean, Virlina: Ann Astin, Ann McDonald, Gwen Thompson, Mike Astin, Tom McDonald, Laurissa Thompson, Brad Houck, Carrel Thompson, Milton White

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Uniontown, W. Pa.: Bernard Works, David A. McIntyre

Waynesboro, Shen.: Harold Landes

Waynesboro, S. Pa.: Stephen Hershberger, Carolee Kennedy, Justin Biser, Dustin Branthaver, Lillian McDonald, Donald Simmers

Wenatchee Brethren-Baptist, Ore./Wash.: Verna Trull

West Alexandria, S. Ohio: Darcy Sirran, Sarah Garrett, Paula Rodeffer, Mandy Cunningham, Mollie Cunningham, Zachary Erbaugh, Chad Creech, Rodney Creech

Woodland, Ill./Wis.: Marie Chockley, Junior Batterton, Pam Trone, Molly Batterton, Trenton Chockley

York First, S. Pa.: Oralea Pittman, Troy & Colene Smith

196th BVS Orientation Unit

(Orientation completed April 27, 1991)

Baker, Phillip, Naperville, Ill., to Christian Community Center, Rio Piedras, Puerto Rico

Chauvin, Lucien, Barrington, R.I., to Latinamerica Press, Lima, Peru

Cheever, Maria, Goodland, Ind., to West Side Food Bank, Sun City, Ariz.

Crowley, Debbie, Des Moines, Iowa, to European project pending

Daubert, Anne, Port Carbon, Pa., to DOVE, Inc., Decatur, Ill.

Evans, Mary, Alta, Iowa, to Lend-a-Hand Center, Walker, Ky.

Gochenour, Gloria, Woodstock, Va., to Christian Community Center, Rio Piedras, Puerto Rico

Helser, Chris, Brookville, Ohio, to Kentucky Mountain Housing, Manchester, Ky.

Hough, Gil, Mount Clemens, Mich., to overseas project pending

Koski, William, Winthrop Harbor, Ill., to Saint Elizabeth Catholic Worker House, Chicago, Ill.

Lochner, Kurt, Pinzberg, Germany, to Casa de Modesto, Modesto, Calif.

McFarland, Gayle, Decatur, Ga., to Christian Community Center, Rio Piedras, Puerto Rico

Miller, Cathy, Algonquin, Ill., to Tucson Refugee Support Group, Mexico City, Mexico

Schneider, Ginny, Brooklyn, N.Y., to Community Health Organizer, Puerto Rico

Pastoral Placements

Martin-Adkins, Alice, from Good Shepherd, Atl. N.E., to Spring Creek, Atl. N.E.

McCrickard, Glenn, from seminary to Ivy Farms, Virlina

Peet, Cynthia Ann, from seminary to Marion First, N. Ohio

Peter, Timothy H., from seminary to Prairie City, N. Plains

Speicher, Timothy D., from Wilmington, Atl. N.E., to Reading, Atl. N.E.

White, Thomas L., from York-Madison Ave., S. Pa., to Pleasant Acres Home and Hospital, S. Pa.

Zuercher, Thomas L., from Mount Pleasant, N. Ohio, to district executive, N. Ohio

Licensing/ Ordination

Clapper, Joseph, licensed Feb. 21, 1991, Yellow Creek, M. Pa.

Cook, Thomas, licensed Sep. 13, 1990, Briery Branch, Shen.

Cook, Rick Lee, licensed Feb. 28, 1991, Wolgamuth, S. Pa.

Drumeller, Richard, licensed Apr. 20, 1991, Independence, W. Plains

Herbert, Donna, licensed Jan. 19, 1991, Bradenton-Good Shepherd, Atl. S.E.

Hinton, George O., licensed Apr. 27, 1991, Salkum, Ore./Wash.

Kitzel, Sandee, licensed Apr. 20, 1991, McPherson, W. Plains

Klink, Eva, licensed Apr. 20, 1991, Enders, W. Plains

Lung, Janice Kulp, ordained Nov. 10, 1990, Center, N. Ohio

Long, John, ordained Nov. 10, 1990, Center, N. Ohio

Orndorff, Jan Riehl, licensed Jan. 17, 1991, Valley Pike, Shen.

Pantoja, Jaime, licensed Jul. 21, 1990, Centro Cristiano Vida Abundante, Atl. S.E.

Pantoja, Iris Colón, licensed Jul. 21, 1990, Centro Cristiano Vida Abundante, Atl. S.E.

Perez, Benjamin, ordained Mar. 23, 1991, Bradenton-Good Shepherd, Atl. S.E.

Rivera, Norma Medina Aviles, licensed May 10, 1990, Yahuecas, Atl. S.E.

Rivera, Jorge A., licensed May 19, 1990, Yahuecas, Atl. S.E.

Tijerina, Jacob, licensed Oct. 9, 1990, Iglesia Evangelica, N. Ind.

Wedding Anniversaries

Bucher, Henry and Mabel, Manheim, Pa., 65

Fagan, John and Pat, Melvin Hill, N.C., 50

Hamilton, Raymond and Evelyn, Lancaster, Pa., 50

Knarr, Richard and Irene, South Whitley, Ind., 50

Koogler, Jonas and Grace, Beavercreek, Ohio, 60

Miller, DeWitt and Mary, Hagerstown, Md., 60

Mishler, John and Naomi, Peru, Ind., 50

Olwin, Roy and Wilda, Elgin, Ill., 55

Randolph, Roy and Beatrice, Melvin Hill, N.C., 50

Saxton, Clarence and Inez, Windsor, Mo., 65

Smith, Lester and Miriam, Lebanon, Pa., 50

Stiving, Dick and Geneva, Lorida, Fla., 50

Truex, Les and Edna, New Carlisle, Ind., 50

Werner, Maurice and Shirley, Astoria, Ill., 50

Zumbrun, Ted and Margaret, Columbia City, Ind., 55

Deaths

Albright, James, 64, Hollidaysburg, Pa., Apr. 1, 1991

Apel, Eva, 94, Springfield, Ohio, Mar. 28, 1991

Boyd, Mary Swank, 89, Sebring, Fla., Mar. 31, 1991

Brighton, Evert, 85, McPherson, Kan., Mar. 29, 1991

Bucher, Curtis M., 65, Lebanon, Pa., Apr. 7, 1991

Burkholder, Ernest, 80, Preston, Minn., Jan. 30, 1991

Chapman, Carl, 67, Windber, Pa., Apr. 15, 1991

Coleman, Joseph, 90, Sabillasville, Md., Apr. 13, 1990

Coleman, Mabel, 90, Hagerstown, Md., Apr. 5, 1991

Dell, Lois, 87, Des Moines, Iowa, Mar. 14, 1991

Durnbaugh, Kenneth, 32, Beavercreek, Ohio, Jul. 29, 1990

Durnbaugh, Cindy, 56, Beavercreek, Ohio, Oct. 9, 1990

Eckroth, Margaret, 93, Lancaster, Pa., Jan. 26, 1991

Eiler, Ralph, 73, Akron, Ind., Sep. 22, 1990

Fasnacht, Everett, 78, Sebring, Fla., Apr. 10, 1991

Fike, Alice, 84, Waterloo, Iowa, Mar. 23, 1991

Filer, Lottie, 84, Glendale, Ariz., Apr. 3, 1991

Flora, Cecil, 83, Boones Mill, Va., Mar. 30, 1991

Floyd, Mabel, 70, Lancaster, Pa., Apr. 5, 1991

Harvey, Guy, 69, Monroeville, Pa., Apr. 5, 1991

Jennings, Cora, 83, Kansas City, Kan., Aug. 20, 1990

Kime, Marie, 93, Cassville, Mo., Jan. 4, 1991

Laird, Gary, 46, Akron, Ind., Nov. 17, 1990

LeFevre, Albert, 70, Defiance, Ohio, Apr. 7, 1991

Meyer, Ammon B., 79, Fredericksburg, Pa., Apr. 6, 1991

Petrone, Frank, 100, Greensburg, Pa., Jan. 4, 1991

Royer, Mildred, 89, Canton, Ohio, Nov. 13, 1990

Royer, Vern, 89, Akron, Ind., Jun. 16, 1990

Rumbaugh, Glenn, 79, Greensburg, Pa., Jan. 12, 1991

Schrag, Gerald, 52, Warrensburg, Mo., Mar. 12, 1991

Schreiber, V. Lester, 73, New Holland, Pa., Apr. 6, 1991

Tackett, Kermit, 77, Beavercreek, Ohio, Feb. 10, 1990

Taylor, Lloyd, 66, Greensburg, Pa., Mar. 14, 1991

Valjack, Audrey, 59, Columbia City, Ind., Nov. 8, 1990

Webb, Naomi, 74, Waynesboro, Pa., Apr. 7, 1991

Weir, Harold, 89, Richboro, Pa., Apr. 12, 1991

Zeiler, Edith, 92, Osceola, Mo., Mar. 15, 1991

Because of an error in a newspaper obituary, we mistakenly listed Marie Thompson in the May Turning Points. The name should have been Lillie M. Thompson.

One more querulous* query

WHEREAS: Everyone has complaints about Annual Conference; and

WHEREAS: The "Annual Conference booklet" seems to get bigger every year (actually the 1985 booklet holds the record—288 pages); and

WHEREAS: Annual Conference study committees sometimes get giddy-headed and perceive their assignment to be the writing of the definitive work on their issue; and

WHEREAS: Reports in the booklet (pages 57-142, this year) are way too long; and

WHEREAS: If the Annual Conference booklet's program section (pages 5-28, this year) and order of worship section (pages 246-261, this year) were done in the same font style and type size as the rest of the booklet they would look prettier, take up less space, and be handier for finding what you're looking for; and

WHEREAS: Annual Conference manager Doris Lasley is to be commended for making her first priority getting the booklet out on time (it was *ahead* of time, this year) even at the cost of some aesthetic values; and

WHEREAS: The present Structure Committee is calling for continuing to hold Conference annually (1991 booklet, page 157), while a new query (1991 booklet, page 215) wants Conference to be held biennially, although it says "bi-annually" (sic), which means "twice a year"; and

WHEREAS: The Structure Committee also calls for Standing Committee to take on the responsibility of "envisioning future direction in the life of the denomination" even though this committee, under our present election system, clearly is a mixed bag of talent; and

WHEREAS: Too many so-called queries are actually proposals, some of them even spelling out exactly what their writers want done; and

WHEREAS: Some of those same "queries" only thinly disguise the fact that their writers have an ax to grind; and

WHEREAS: There is a concern that we are suffering from "management by query" (Annual Conference lapping over into the General Board's functions); and

WHEREAS: There are more meal events and "insight sessions" at Conference than you can shake a stick at; and

WHEREAS: The proliferating number of pre-Conference meetings and conferences looks like the tail wagging the dog; and

WHEREAS: Some folks just won't be satisfied until we have another Conference on a university campus, with its scattered meeting facilities, cafeteria food, stifling hot dorm rooms, and obtrusive summer students; and

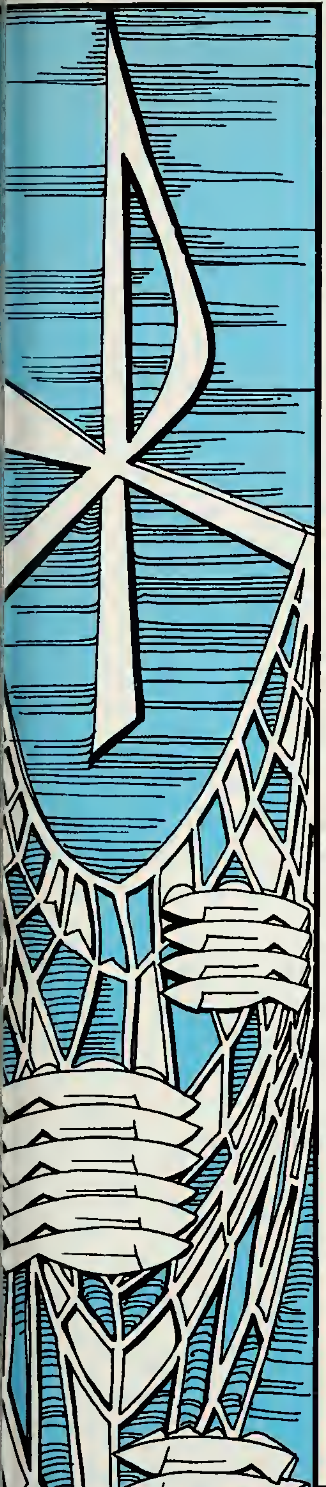
WHEREAS: We can't decide if we want Conference preachers who are dull, tedious, and Brethren or outsiders whom we discover (too late) have been vastly overrated; and

WHEREAS: Central Committee *apparently* would rather have the Brethren/Mennonite Council for Lesbian and Gay Concerns stick out like a sore thumb by having its own special "drop-in center" instead of having a 10-by-10-foot exhibit booth and being lost in the general milieu of special interest groups; and

WHEREAS: In our anxiety over diminishing membership and the question of who we Brethren really are we don't know but what Annual Conference is the only thing still holding us all together,

THEREFORE: I, the MESSENGER editor, sitting alone in my office late at night, with next day's editorial deadline going bump in the dark, respectfully submit this question: What's it all coming to, anyhow?—K.T.

**Querulous: 1. habitually complaining. 2. fretful, whining.*



THE CALL:

- ○ **To Christian Ministry**
- ○ **To Congregational Leadership**
- ○ **To Peacemaking and Service**
- ○ **To Provide Financial Support**
- ○ **To Study Scripture**
- ○ **To Encourage Others**
- ○ **To Upbuild the Church of the Brethren**

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Nancy R. Faus
Professor and Campus Minister
Bethany Theological Seminary

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Church of the Brethren August/September 1981

Messenger

The Portland Annual Conference

BEHOLD!! THE WONDER OF GOD'S PRESENCE

From the Editor

Some people, when they read this column, are going to get the feeling you have when the computer goes down: Is *my* material lost forever or is it retrievable?

PM
9 JUL
Cole Porter
USA
29

Messenger editor
1451 Dundee Ave.
Elgin, IL 60120

I am writing to correct a mistaken belief that people have about getting my attention. People apparently believe that they are likelier to sway my judgment if they speak to me face-to-face at Annual Conference than if they write me a letter; that I will be likelier to accept a manuscript if it is handed to me at Conference rather than mailed in; that an idea for a story has a better chance if told to me in person.

Not so. At Conference my mind is geared toward coverage of the event in MESSENGER. It is closed to everything else. Here is a familiar scene: I am scurrying along somewhere, trying to remember where I am going and, at the same time, juggling 10 other thoughts and reminders in my head. Suddenly an arm grabs me, and some brother or sister launches into a description of an idea for a MESSENGER article they are sure I will want to publish. How good they feel, having caught me at Conference. Surely this personal contact will rivet my attention and gain my sympathy.

I stand there in a fidget, trying to focus my eyes on the speaker, trying to effect an appearance of attentiveness, really trying to listen. But I'm too intensely involved in my work at hand. By the time I finally get loose and make it to the press room I have forgotten both the person and the message. If a person hands me a newspaper clipping, it's more than likely I will empty it out of my attaché case when I return to Elgin and wonder how on earth it got in there and what its significance is.

No. The personal touch doesn't work. You aren't talking to the editor at Conference. You are addressing a zombie. Invest 29 cents in a postage stamp and write the editor a letter from home. What you tell him at Conference goes in one ear and out the other.

I am putting this message in this prominent column instead of writing personally to all those who pleaded a case with me at Portland. To tell the truth, I haven't much notion who those persons were. If you are one of them, you probably remember now that I did have a glassy-eyed look, come to think of it. Now you know why. Believe me, the porch light may be on, but no one's at home.

Kermon Thomasson

COMING NEXT MONTH: Articles on the plight of children, a report on Puerto Rico, and news about next year's Brethren World Assembly.

Vol. 140, No. 8 Aug./Sep. 1

Messenge

Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Karla Boyers
Production, Advertising
Sue Radcliff
Subscriptions
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

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Sudan is stricken by war, hunger, and disease, yet Christians there are filled with hope. Roger Schrock says with the Sudanese, "God is great!"

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Annual Conference was characterized less by the business agenda and more by expressions of spiritual renewal. The MESSENGER staff presents a summary.

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Cover: *Moderator Phil Stone examines the oversized exclamation points from the Annual Conference logo, as Pat Helman (above) prepares to hang the complicated structure above the stage. The theme left its mark on Conference. Find out more on pages 16-28.*

In Touch

His credit is good

Miller Peterman took Dan West's charge seriously.

"Does your company have a credit union?" asked Dan West. "If not, I want to hear that it does the next time we meet for Hilltop."

"Hilltops" had emerged from the "peace caravans" of the early 1930s and met about every six months, under Dan's leadership. Among many other problems, participants were concerned about the economic devastation of the Great Depression.

So **Miller Peterman**, an engineer with Bell Telephone Company in Harrisburg, Pa., began to develop a credit union, having discovered that an earlier attempt had been squelched by the company. Under Miller's leadership, 25 people placed $5 each into a common fund, applied for a charter, bought needed supplies, and loaned the remaining $50 to pay a hospital bill. Transactions were handled during lunch hour, from a desk drawer.

On Dan's advice, Miller put everything into place, then went to the area vice president and asked to use company bulletin boards for publicity. The flouting of "going through channels" angered middle management.

Miller remembers, "I was called on the carpet many times, but I always responded that the credit union was for all employees, and the only person who could speak for all departments was the vice president. I was not dropped from the payroll but my upward movement was slowed down for a while."

Miller was not slowed down, however, from other forms of service. He was a draft counselor for conscientious objectors during World War II. He served in major posts at First Church of the Brethren in Harrisburg, Pa., and currently is interested in preserving historical records. "I still teach Sunday school occasionally, but, at 82, I think I shouldn't," he observes.

And Belco? The credit union that Miller launched built its own building in 1974 and has expanded to other corporations and geographic areas. After 52 years, Belco has more than 16,000 members and assets exceeding $74 million.

Miller still holds account number one.—EVELYN FRANTZ

Evelyn Frantz is a freelance writer and a member of First Church of the Brethren, Harrisburg, Pa.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Family business

Margaret Krape, a member of the New Fairview congregation, near York, Pa., has worked a produce stand at York's Penn Street farmer's market for 55 years. She can trace her family's involvement with the market to its beginning 125 years ago when the original family (who were Church of the Brethren) rented the first stand.

Several of Margaret's brothers and sisters also work at Penn Street and other area markets, selling produce, eggs, meats, and poultry. Her husband is secretary of Penn Street's board, and their son is marketmaster, renting space to the 50 standholders currently at Penn Street.

Margaret Krape tells her customers how to cook the produce she peddles.

In honor of the market's 125th anniversary and because she loves cooking, Margaret has compiled a collection of recipes gathered over the years from other standholders. *Cooking's a Family Affair* features 11 categories of homecooked recipes that use foods and ingredients sold at the market—even potato chips. The recipes identify the contributor and the stand's name, and the cookbook features pictures of the market "then" and "now."

"I've waited on people who tell me they've never cooked fresh asparagus," said Margaret. "I wanted something easy and readable to share with customers." Penn Street celebrated its anniversary June 15.—KARLA BOYERS

Thanks from China

An "In Touch" story of November 1989 told of Brethren raising money to buy rifampicin to meet a shortage of the tuberculosis-fighting tablets in Beijing, China.

Bob Parker, senior program officer for health with UNICEF in China, reports that this past December he attended a ceremony of thanks in Beijing, in which it was reported that the Brethren funds of $4,477.86 provided 75,000 tablets of rifampicin, which were distributed in rural areas surrounding Beijing.

The Beijing Health Bureau expressed to Bob its sincere thanks to Brethren in the USA who provided the gift, noting that it was given in a time of strained relations between China and the United States.

Production of rifampicin has increased in China in the past two years, reducing the need for outside assistance.

Bob is a son of former China missionaries Daryl and Martha Parker. Daryl Parker died shortly after helping to raise the 1989 funds.

Pilgrim on a less perilous road

When China's **Pastor Yin Ji Zeng** visited the Church of the Brethren in the USA last February (see "Pilgrim on a Perilous Road," April), he made a sidetrip to greet one of his old Beijing parishioners, a fellow named George Bush.

Back in the 1970s George Bush was the USA's chief liaison officer in China. He and his family attended Pastor Yin's Rice Market Church, and in June 1975 Bush daughter Margaret was baptized there. So it seemed proper for Pastor Yin to drop in at 1600 Pennsylvania Avenue, Washington, D.C., to check on Margaret's spiritual welfare and, in passing, to say hello to her folks, George and Barbara Bush. The four posed for this photo in the Oval Office before retiring to a White House second-floor sitting room for the pastoral visit.

Names in the news

When **Violet Satvedi**, of Roanoke, Ill., graduated from

Bethany Theological Seminary in June, she became the first woman from the former Church of the Brethren Mission area of India to achieve that distinction. Violet and her husband, Anet, served in Nigeria, 1972-1986.

Janice E. Custer, pastor of Boiling Springs (Pa.) Church of the Brethren, graduated May 18 from Lancaster (Pa.) Theological Seminary, with a master of divinity degree.

Tracy Wine, a member of Lebanon Church of the Brethren, Mount Sidney, Va., has received the 1991 Humanitarian Service Award given by the Bridgewater (Va.) Health Care Foundation.

Jamie Metzler, a member of Memorial Church of the

Brethren, Martinsburg, Pa., is serving as an English teacher in Sichuan Province, China, through Mennonite Central Committee. He previously served in Haiti.

Merle Forney, a member of Columbia (Md.) United Christian Church (a merged congregation of Church of the Brethren, United Church of Christ, and Disciples of Christ members), was among a delegation that visited the congregation's "sister parish," the Christian Women's Volunteer Association, near San José, Costa Rica.

Remembered

Virginia Showalter Fisher, 83, died May 2 in Sebring, Fla. A teacher, writer, and administrator, she was the first woman to be nominated for moderator of Annual Conference and one of the first women to be employed as a regional or district administrator.

Close to Home

Kits for Iraqi kids

Harrisburg First Church of the Brethren, Harrisburg, Pa., is one of several Brethren congregations responding to Church World Service's Olive Branch program of relief for war-ravaged Iraq.

Sunday school children at First Church, assisted by adults, packed nearly 150 kits filled with personal-care items in plastic bags, to be sent to the New Windsor Service Center for shipment to Iraq.

Mary and Curtis Smith pack kits for Iraqi children.

In late June two shipments of kits had been sent from New Windsor and another was planned for August. Two Church of the Brethren congregations had donated money to help cover the shipping costs.

The WORDD is out

Hempfield Church of the Brethren, Manheim, Pa., participates in WORDD, a ministry for the mentally handicapped representing Church of the Brethren, Mennonite, and Brethren in Christ congregations. WORDD stands for "Worship Opportunities Reaching the Developmentally Disabled."

Hempfield has been holding weekly game nights for several years, but in May it began holding creative, informal worship services the first Friday of each month. Called "Expressions of Love and Praise," the services include the handicapped persons in such roles as greeters, candlelighters, and ushers. Skits may supplant sermons, and worshipers may wave "praise streamers." Group singing is prominent and Hempfield hopes to have participants playing instruments in future services.

Tots in Tijuana

Each year the campus ministry program of the **University of La Verne** takes a group of faculty, staff, and students to spend a Saturday at *Hogar Infantil* (children's home), in Tijuana, Mexico. The event places ULV students in a situation where they can experience the effects of poverty and provide a service to its victims.

The group takes along toys, clothes, and financial donations, provides a meal for the children, and spends time with them in play, crafts, and storytelling.

ULV student Lisa Jantzen, from Fellowship in Christ Church of the Brethren, Fremont, Calif., says of the most recent Tijuana trip, "The feeling I carried home went beyond the contentment of having had fun and reaching out with caring to a few children. I felt a new sense of purpose in following my plans to become a teacher. I sensed that love can do more than we will ever know."

Lisa Jantzen (left) and Maria Jose Castro read to Tijuana tots. The University of La Verne program exposes students to poverty in a setting in which they can be of help.

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Luncheon guests and hosts at Mount Morris had placemats to color, taken from the "Crafts Pacs" materials. Guests Kenny Zellers and Charlie Forsythe and host Dave Ingold (superintendent of buildings and grounds) bend to their task.

Thanks for helping

About 50 members of **Mount Morris** (Ill.) Church of the Brethren recently were treated to a thank-you lunch to celebrate their having given 4,342 hours of volunteer service at the denominational headquarters in Elgin, Ill.

Representatives of the headquarters staff who made the hour-and-a-half drive to Mount Morris to host the lunch realized that the gift of time included more than just the hours spent in the General Offices mail room. The major project of the volunteers was the assembling of 7,100 "Crafts Pacs" to accompany the Vacation Ventures Series produced by Brethren Press.

Campus comments

Elizabethtown College named music professor Otis Kitchen Teacher of the Year. Otis, a member of the Elizabethtown (Pa.) Church of the Brethren, has taught at the college for 26 years.

McPherson College gave Citation of Merit awards to Pattie and Irven Stern, Pomona, Calif., and Bonnie Ward, McPherson, Kan. The Sterns, members of the La Verne (Calif.) Church of the Brethren, are co-district executives for Pacific Southwest District. Bonnie retired in 1990 after 21 years with the University of Nebraska, in Lincoln. She is a member of McPherson Church of the Brethren.

Manchester College gave Alumni Honors awards to Olga Bendsen, North Manchester, Ind., and Donald Parker, Tallmadge, Ohio. Olga worked for 31 years at Bethany Hospital, in Chicago, Ill. Don is a physician at Akron (Ohio) City Hospital.

Bridgewater College presented its first Ripples Society medal to Leona Zigler Row Eller, of Sebring, Fla. The medal goes to alumni of 50 or more years ago. C. Ray Smith, of Charlottesville, Va., received the Distinguished Alumni award.

Bridgewater College awarded the $1,000 Martha B. Thornton Faculty Recognition award for 1991 to religion professor W. Robert McFadden.

The Talon, **Bridgewater College**'s student newspaper, won a first place ranking for the second consecutive year in a nationwide competition sponsored by the American Scholastic Press Association.

Let's celebrate

Three special programs—September 15, October 20, and November 17—with the theme "Remembrance and Renewal" will mark the 100th anniversary of **Lancaster** (Pa.) Church of the Brethren. Juniata College president Robert W. Neff will speak September 15.

Roanoke (La.) Church of the Brethren is celebrating its centennial August 10-11. A history by Ethel Sherfy Harris, 1810 North Cutting Ave., Jennings, LA 70546, is available by mail for $4.50.

Skyridge Church of the Brethren, Kalamazoo, Mich., will dedicate its new building September 1 with a program and open house.

July 21 was the 75th anniversary of McCabe American Baptist church, Froid, Mont. This church and the former Grandview Church of the Brethren are now united as Froid's **Big Sky** congregation.

The dedication of renovated facilities at **Germantown** Church of the Brethren, Philadelphia, Pa., was held June 2. Pastor Richard Kyerematen (see May cover story) was ordained during the service. The renovation frees up the original building of the "mother church" of the denomination to serve as a museum. Germantown is surging back to life after a decline, with an average Sunday attendance of 91.

Greensburg (Pa.) Church of the Brethren recently marked its 80th anniversary with a celebrative Sunday service, hymn sing, and meal.

York First Church of the Brethren, York, Pa., celebrated its 25th anniversary July 28 with a lawn concert.

Peoria (Ill.) Church of the Brethren solved its happy problem of outgrowing its old building by buying a nearby Baptist church. Peoria's present sanctuary seats fewer than 100, while attendance averages 120.

Mount Vernon Church of the Brethren, Waynesboro, Va., will observe its 125th anniversary September 14-15. Highlights will be a Brethren Heritage Fair and a historical drama.

Paradise Church of the Brethren, near Smithville, Ohio, will mark its 150th anniversary October 6, billing it as "Brethren Heritage Day," with Rommie Moore as the guest speaker. Homecoming will be October 13.

Missouri District and **Southern Missouri-Arkansas** District will hold a combined district meeting August 30-31 and celebrate the merging of these two districts of the Church of the Brethren. General secretary Don Miller will speak.

Walnut Grove Church of the Brethren, Johnstown, Pa., celebrated its 75th anniversary April 28, with Don Robinson as guest speaker.

Discernment team returns from 'positive' Korea trip

A Brethren team that returned from a trip to South Korea June 8 "felt very positive" about what it was able to accomplish, according to staff for Korea David Radcliff (see May, page 7; April, page 7). "Our committee was united in feeling that there were possibilities for Brethren mission work in Korea."

This delegation met with more people who were open to the Church of the Brethren than did a previous General Board delegation to Korea in 1988, reported Irven Stern, Pacific Southwest District co-executive and a member of both delegations.

The group spent time in four sectors of the country—Taegu, Kwangju, Taejon, and Seoul—and visited with "a wide range of church leaders" and groups in both urban and rural areas, Radcliff said. "We relied on contacts established by the Korean Brethren members of the committee," he said.

Several of the team preached in Korean congregations. The team also met with a variety of church groups to talk about the Church of the Brethren and to listen to guidance about the Brethren plans. The team had prepared interpretive materials to help the Koreans "understand us as a legitimate church organization," Radcliff said.

Korea discernment team members Irven Stern and Joan Hershey trek through a rural area of South Korea during their recent exploratory trip to the country.

"We found the people very hospitable and quite interested in what we're doing and quite interested in the Church of the Brethren," Radcliff said. "What we were saying struck a chord for a lot of people." Some of the acceptance was due to the trust the Koreans had in the US Korean Brethren leaders, he added.

A number of Koreans are looking for an alternative and for "reform," according to Stern, who said the peace and service ideals of the Brethren might meet that need. He saw several areas in Korean society in which the service work of the Brethren might be effective.

The team also met with leaders of the Korean Evangelical Church—a denom nation identified as a possible partner cooperative work (see August/Septeml 1990, page 15). The meeting "was difficult," Radcliff said. "I think there were hurt feelings" over what KEC leaders perceived as mixed signals fro the Brethren. Prospects for work with KEC "don't seem promising in the sho run," but Radcliff hopes a "door will remain open in the future."

The Brethren also witnessed evidenc of demonstrations and rioting in the country. At two points the group was forced to change its route because of demonstrations, and also saw soldiers massing to move into the center of Seo to confront demonstrators who were calling for reform in the government.

The discernment team—Korean Brethren pastors Abe Park, Shin Il Jo, and Dan Kim; General Board chairwoman Joan Hershey; and Stern and Radcliff—plans to bring a proposal for work in South Korea to the General Board in October. The group was accompanied by translator Sun-Rye Kim, of the Covington Community Church of the Brethren in Kent, Wash. —CHERYL CAYFORD

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. In contrast to features and reader response, news articles do not necessarily represent the opinions of the writers.

Calendar

Conference on recent Brethren history: "Brethren in Transition: Trends and Implications" at Bridgewater (Va.) College, October 4-5 [contact the college at (703) 828-2501].

Vision for Mission Conferences at the Hagerstown (Md.) Church of the Brethren, October 29-30; the Salem Church of the Brethren in Englewood, Ohio, November 12-13; and the University of La Verne (Calif.), November 19-20 [contact Don Michaelsen at (800) 323-8039].

Outdoor Ministries Association national conference: "God Created the Earth: Who Cares?" at Camp Woodland Altars near Peebles, Ohio, November 21-24 [contact the camp at (513) 588-2105].

Young Adult Conference in Chicago, Ill., November 28-December 1 [contact Chris Michael at (800) 323-8039].

hristian leaders ask amnesty or conscientious objectors

ighteen US church leaders, including eneral secretary Donald Miller, have alled on the government to give am-esty to military who were conscientious bjectors to the gulf war. Thirty-three atholic bishops have made a similar ppeal to the government.

“By not recognizing selective consci-ntious objection,” said Bishop Thomas umbleton, “the government refuses to ive the Catholic Church’s just war achings the same legal protection it has iven to the peace churches’ pacifist achings.”

More than 1,500 military have filed r CO status since preparations for the ar began. Many were forcibly sent to e gulf after filing CO claims. The merican Friends Service Committee id it knew of no successful CO claim led from the gulf. Only a handful of ther CO claims have been granted.

US military COs have been chained, reatened with beatings, placed in litary confinement, deprived of sleep, d worked to exhaustion by US military thorities, according to the National terreligious Service Board for Consci-ntious Objectors. Amnesty International s recognized three as prisoners of con-ience: Eric Hayes, Doug Shiell, and eorge Morse, who was released in mid-pril. Several Marine COs face charges Camp Lejeune, N.C., and others are rving prison terms. Two face possible eath sentences for desertion.

udan’s desperate situation ontinues, say Thompsons

udan’s food situation continues to be esperate, reported Roma Jo and R. Jan hompson, who have concluded their ssignment in Sudan and returned to the S May 17 (see February, pages 21-25).

Only 150,000 tons of the millions of ns of food needed have entered the ountry. Rainy season weather, a bot-eneck at Port Sudan, and lack of trans-ortation mean “minimal” amounts of food have gotten to the people who need it, the Thompsons said.

About 7 million people, including refugees from the civil war in Ethiopia, will be in need of assistance in Sudan this year, according to the Sudan Council of Churches (SCC).

Government repression of Christians is also continuing, the Thompsons said. An SCC staff member was picked up and held for 18 days, and several other SCC staff members have been told to report to authorities every Sunday. Arop Madut, an SCC editor detained in March 1990, was finally released May 8.

The Thompsons planned to stay in Sudan through the gulf crisis, but left in January at the urging of Sudanese church leaders. At the time it seemed dangerous for US workers to stay, as the country was allied with Iraq.

The Thompsons went to Kenya, where they took up work with Church World Service. Roma Jo also worked with an education project for Sudanese refugees and Jan continued his famine relief assignment, working on grain and blanket shipments to the southern Sudanese city of Juba.

Jan returned to Sudan in March to assist with international grain shipments to the SCC. When he left again in April, it seemed the government would finally distribute the 2,000 tons of grain that had arrived in February.

A woman whose home was destroyed *by Hurricane Hugo and rebuilt by Brethren disaster volunteers met general secretary Donald Miller and his wife, Phyllis, (at right and left) during their trip to Puerto Rico in May. The Millers attended the fifth annual conference of the Church of the Brethren sub-district in Puerto Rico and met with the committee for the 50th anniversary celebration of Brethren work there.*

The nine Brethren churches in Puerto Rico are around 400 members stronger than had been previously reported, Donald Miller said. He was impressed by the rapid growth of the Church of the Brethren in Puerto Rico, the interest in peace issues, and the enthusiasm for the new mission efforts in the Dominican Republic.

Brethren give $50,000 in aid to Mozambique

An Emergency Disaster Fund grant of $50,000 has been given for Mozambique. The grant will help support 40,000 families during 1991.

An ongoing civil war has displaced 2 million people within Mozambique, and another 1.5 million refugees are seeking to return to the country.

Through the Global Food Crisis Fund, $5,000 has been donated to help fund a regional Brethren conference on “The Church, the Earth, and Faith,” at Camp Mack in Milford, Ind., December 5-7.

Brethren minister arrested during peace walk in Israel

David Miller, minister of Christian nurture at the Manassas (Va.) Church of the Brethren, was one of 22 people briefly arrested June 4 while on a peace walk near Jerusalem.

A former Brethren Volunteer Service worker in Beit-Sahour, near Bethlehem, Miller was part of a 13-member Christian Peacemaker Team on a two-week visit to the area. The CPT group had joined peacemakers from around the world on a Gulf Peace Team walk, initiated by local groups to advocate a peaceful solution to the Palestinian crisis. Walkers were arrested when military authorities blocked entrance to the Palestinian village of Ramallah. All were released the same day.

Two other Brethren were on the team: Jan Long, co-pastor of Center church in Louisville, Ohio, and Zenebe Abebe, assistant dean of student development at Manchester College. The group was the second sent to the Middle East by CPT—a delegation traveled to Iraq last year (see March, pages 10-15). CPT is a Mennonite and Brethren initiative.

Districts explore how to reach young adults

Starting in September, a new approach to reach young adults will be explored by four districts.

A team of trainers—staff Chris Michael, Karen Peterson Miller, Kim Yaussy Albright, David Valeta, and Dale Dowdy—will spend a day each with Southern Ohio, Western Plains, Atlantic Northeast, and Southern Pennsylvania Districts, helping church leaders find new ways to bring young adults into their congregations.

To "develop a style of congregational life and worship that is inviting to young adults," Michael said, churches may need to be more inclusive of different types of music and use more young adult leadership. "It won't mean the same church with younger faces."

Merlin Shull

The Schrocks

The Thompsons

Karin Heckman

General Board, Bethany announce staff changes

Merlin Shull, Shenandoah District executive since 1985, will retire June 1, 1992. He has served pastorates in Virginia, Pennsylvania, and Ohio and was a Brethren Service worker in Austria following World War II and a missionary in Ecuador for three years.

Roger and Carolyn Schrock begin new assignments in southern Sudan September 10. Roger, who has resigned as World Ministries executive, will be executive secretary for the New Sudan Council of Churches (see February, page 8). Carolyn will likely do interpretation and education work.

Kaysa McAdams

Roma Jo and R. Jan Thompson have returned to the US after completing an assignment in Sudan. Seconded to the Sudan Council Churches and th Presbyterian Church in Suda they led a Theological Educati by Extension pr gram and worke on famine relief efforts (see accompa ing article on page 7).

Karin Heckman, controller at the New Windsor Service Center since 1989, has resigned effective Decembe to take a teaching position with Manchester College in Indiana.

Kaysa McAdams, of Christ Churc of the Brethren in Carol Stream, Ill., began June 1 as treasurer/business ma ager for Bethany Seminary. She was previously employed by DAP Inc. in Rosemont, Ill.

Millard Fuller leaves Habitat for Humanity

Habitat for Humanity founder Millard Fuller agreed in April to leave Habitat August 1. The decision came a year after sexual harassment allegations were made against him by five female workers. Habitat officials said the resignation was not linked to the complaints.

Five current and former Habitat employees complained Fuller made improper contact and inappropriate sexual comments on the job. No charges were filed, but a mediator was brought in to resolve the matter. Fuller said he resigned rather than be made a "ceremonial president" under conditions set by the board.

Renewal service emphasizes spirituality, passion for God

Nearly 1,600 worshipers from Atlantic Northeast District attended a spiritual renewal service the evening of Pentecost Sunday. Planned by the district's spiritual renewal team, the event at the Worship Center near Leola, Pa., attracted about a tenth of the district's members

During nearly two hours of worship, more than 50 youth and young adults were commissioned to participate in district and denominational workcamp this summer; musical selections were given by a 200-voice choir, brass ensemble, and timpani directed by Bethany Seminary's Nancy Faus; and Paul Mundey, denominational evangelism staff, gave the message.

Speaking on the theme "Feeling the Fire Again," Mundey urged the church to "internalize the flame (of the Holy Spirit) and rekindle in our hearts—not just our heads—a new passion for God.

The fire of the Holy Spirit was represented by nearly 70 "spirit candles" brought by congregational representatives. Between last fall's district conference and Easter, a flame was passed from congregation to congregation to symbolize the movement of the Spirit i the church.—Don Fitzkee

Re-entry retreat' helps VSers adjust to home

rethren Volunteer Service held its first re-entry retreat" in May to help BVS orkers returning from overseas over- ome the shock of re-entry into the US.

"The cross-cultural struggle of re- rning takes a lifetime," explained BVS irector Jan Schrock, "but the first year s most intense. Finding meaningful jobs nd avocations is a lighter burden when ne can share and be challenged by thers with similar experiences." The even volunteers who attended served in srael and the Occupied Territories, the etherlands, Poland, and Japan.

Face of Mission' brings eaders to congregations

new mission interpretation program nvolves visits to congregations by enominational staff, General Board embers, Brethren Volunteer Service orkers, and returned field workers.

The "Face of Mission" program helps e General Board be in "face to face" ontact with congregations. It provides terpretation of the church's program to embers and feedback from church embers to church leaders. A goal of isiting 200 congregations by mid-1992 as been set. Over 60 visits were made etween March and mid-June.

ethany Seminary holds rainstorming meeting

ethany Theological Seminary engaged 8 people in an intensive session of action-oriented creativity" June 13-15. he group was given the task of devel- ping steps to help the seminary through painful transition period as it cuts back n programs. The school is in a severe inancial crunch and is trying to sell its aluable Oak Brook (Ill.) campus and elocate (see June, page 6).

The consulting firm that directed the ession guided the group in generating 146 ideas, of which 9 were chosen to be implemented in the next six months. Included were decisions to use volunteers to carry out critical transition tasks as the "new Bethany" is created, beefing up public relations, reshaping fundraising activities, beginning a satellite operation in Pennsylvania as a model for other locations, and continuing the task of relocation. Participants were selected from faculty and staff members, students, seminary trustees, alumni, and Church of the Brethren General Board members and staff.

A new National Youth Cabinet *met in May to discuss future peace initiatives with youth and to select the 1992 youth ministry theme, "Renew! Revive!" In response to the call to spiritual renewal, the group also adopted a challenge to youth called LOVE (Let Our Visions Empower), encouraging prayer, Bible study, and fasting. Members for 1991-1992 are* ***(sitting)*** *Judy Mills Reimer (adult advisor), Luke Lefever, and Apryle Kaltenbaugh;* ***(standing)*** *Chris Michael (staff for youth ministries), Keith Crain (adult advisor), Rhonda Adams, Renee Kuykendall, and Chandler Poling.*

New Junior High Task Force plans expanded ministry

In an effort to expand ministry to junior high children, responding to the church's Goals for the '90s, a new Junior High Task Force held a first meeting in May.

Task force members Derek Young, Jess Schload, Sandy Garman, youth ministry assistant Rhonda Pittman, and staff for youth/young adult ministries Chris Michael plan to hold district training sessions in the future. The group also will produce a quarterly ideas sheet.

Brethren Press resources focus on denomination

Brethren Press is testing for one year a new policy limiting publishing projects to those by Brethren authors. Non-Brethren writers may be contracted for specific projects.

Among new releases: *Journey in Jesus' Way*, a video on the history and beliefs of the Brethren; *Texts in Transit II*, by Ken Shaffer and Graydon Snyder, on biblical texts and Brethren beliefs; *Who Are These Brethren*, a booklet by Joan Deeter giving an overview of the church; a video of the General Board report at Annual Conference and a Conference wrap-up video or slide set; *Sign and Symbol in the Church of the Brethren*, by Pat Helman and Rosanna McFadden; *Listen to the Sunrise*, poetry and meditations by Kenneth I. Morse; *Remember Lot's Wife*, devotions on unnamed women in the Bible by April Yamasaki; *That Your Days May Be Long*, religious dramas by Kenneth L. Gibble; *Heard in Our Land*, prayers by Eugene Roop; and *Benjamin Brody's Backyard Bag*, a children's story about homelessness by Phyllis Vos Wezeman and Colleen Aalsburg Wiessner.

Bethany Seminary celebrates graduation of 26 on June 9

In June, 26 theology students received degrees from Bethany Seminary.

Four received doctor of ministry degrees:

John James Duling, pastor of First Presbyterian Church, Prairie City, Ill., wrote his dissertation on "Shepherding Family and Small Group Need Through Worship: A Systems Approach."

Agustinus Maleachi, pastor of San Fernando Valley Indonesian Church, Northridge, Calif., wrote his dissertation on "Prophetic Ministry in an Indonesian Context."

John T. Vanderzee, director of pastoral services at Bloomington Hospital, wrote his dissertation on "Empowerment Through Negotiation: An Approach to Ministry with the Chronically Ill."

June Alliman Yoder, assistant professor of communication and preaching at the Associated Mennonite Biblical Seminaries, Elkhart, Ind.,wrote her dissertation on "Collaborative Preaching: Persuasion and the Spirit in Closeup."

Eighteen students received master of divinity degrees:

R. Kurt Borgmann, of Wilmington (Del.) Church of the Brethren, will pastor Sebring (Fla.) Church of the Brethren. **John Philip Carter** is from McFarland, Calif. **Gretchen Davis-Driver**, of West Richmond Church of the Brethren, Richmond, Va., will work in salon management and team ministry.

Enten Vernard Eller is from Richmond (Va.) Mennonite Fellowship and Pomona (Calif.) Fellowship Church of the Brethren. **Keith A. Funk**, of Antelope Park Community Church of the Brethren, Lincoln, Neb., will pastor East Chippewa Church of the Brethren, Orrville, Ohio. **Katherine E. Ganzel**, of DeKalb (Ill.) First United Methodist Church, will be associate pastor at First United Methodist Church, Park Ridge, Ill.

Warren Oliver Lowe, of Cortland (Ill.) United Methodist Church, will pastor the Cortland church. **Glenn Anthony McCrickard**, of Boones Chapel Church of the Brethren, Penhook, Va., will pastor Ivy Farms Church of the Brethren, Newport News, Va.

*Bethany Seminary students celebrate graduation on June 9: **(front)** Agustinus Maleachi, Cynthia A. Peel, Janet L. Ober Miller, Dee Ann Woods, Katherine E. Ganzel, Kathryn Pfaltzgraff, Violet Anet Satvedi, and Cesar Marcelo Cortez; **(center)** John James Duling, Tim Peter, John Martin Moyer, Enten Vernard Eller, Keith A. Funk, Edwin Perez, Samuel D. Pagán, and Stephen Suleeman; **(back)** June Alliman Yoder, John T. Vanderzee, Warren Oliver Lowe, R. Kurt Borgmann, Daniel Lee Poole, Glen Anthony McCrickard, John Philip Carter, Kurt Ritchie, and Sam Onukuri.*

John Martin Moyer is from Indian Creek Church of the Brethren, Harleysville, Pa. **Janet L. Ober Miller**, of Hempfield Church of the Brethren, East Petersburg, Pa., will serve as co-intern pastor at South Bay Community Church of the Brethren, Redondo Beach, Calif.

Samuel D. Pagán, of First United Church of Christ, Joliet, Ill., will pastor the Joliet church. **Cynthia A. Peel**, of Kent (Ohio) Church of the Brethren, will pastor First Church of the Brethren, Marion, Ohio. **Edwin Perez**, of Miami First Church of the Brethren in Opa Locka, Fla., will serve as pastor of Hispanic ministry at the Miami church.

Tim Peter, of Boulder Hill Neighborhood Church of the Brethren in Montgomery, Ill., will pastor Prairie City (Iowa) Church of the Brethren. **Kathryn Pfaltzgraff** is from York Center Church of the Brethren, Lombard, Ill. **Daniel Lee Poole** is from Wabash (Ind.) Churc of the Brethren.

Kurt Ritchie, of Lynchburg (Va.) Church of the Brethren, will be co-pastc at Florence (Mich.) Church of the Brethren. **Dee Ann Woods**, of Christian Church of Arlington Heights (Ill.), will work as on-call chaplain at Elmhurst Memorial Hospital.

Four students received master of arts in theology degrees:

Cesar Marcelo Cortez plans further study at Bethany Seminary. **Sam Onukuri**, of First Church of the Brethren, Chicago, Ill., will work in part-time mir istry and engineering consultation and research. **Violet Anet Satvedi**, of Panther Creek Church of the Brethren in Roanoke, Ill., will work in team ministr at the Panther Creek church. **Stephen Suleeman**, of Indonesian Christian Church in West Java, Jakarta, Indonesia plans further study at Union Theologica Seminary.

INTERNATIONAL FESTIVAL '91
...a Circle of Friends

A circle of friends

When the wagons get into a circle you know there's going to be a fight. When the vultures circle overhead you don't *want* to know what for. But when friends join hands and form a circle the image is upbeat, the circumstances are happier. "International Festival '91—A Circle of Friends" was like that—accentuating the positive, promoting the image of a "small, small world."

What better place in the Brethren world to hold an international festival than the New Windsor Service Center? International Festival '91 was staged on the campus of the Brethren-operated service center, known for its ministries to refugees, the homeless, the hungry, the victims of natural disasters, and artisans of the developing world. The statement the festival seemed to make was that it's high time we realized our global village citizenship and celebrated its diversity.

Over 2,000 people crowded the grounds of the New Windsor, Md., center May 11 to sample food from some 20 different cultures; to hear music and watch dancing from various international groups; and to observe and even participate in the work of artisans from a broad spectrum of crafts, including handpainted wooden bowls and trays done by Pierre Edgar Saytre and Gisele Fleurant, flown in from Haiti for the occasion.

Clearly the organizers had in mind the value of participation. International Festival '91 was a hands-on event. Vendors peddled their food, clowns painted kids' faces, festivalgoers painted plywood cows in the Heifer Project booth, and the young at heart took hayrides.

The participatory gesture that summed up the day-long event came at closing time, when all festivalgoers, performers, vendors, artisans, and organizers formed a circle, joined hands, and sang "Amigo, Give Me Your Hand." Fittingly, the song was led by an international song band, Itzqueye, that promotes an alliance of different races and countries working for freedom.

New Windsor is a picturesque little town off the beaten track in rural Maryland. But for one day in May, it formed the world in microcosm. The hands that formed the circle of friendship there will be eager to clasp others in an ever widening circle. At least that was the goal of the organizers, and nothing at International Festival '91 suggested it had not been met.

—Kermon Thomasson

Top: *What better way to learn about other countries than to sample their food? Gislhaine Soivilus, a Haitian intern with SERRV, sells sweet potato bread.* **Bottom left:** *The festivities included plenty of activities, such as face-painting, for the kids.* **Below:** *The day ended with an actual "circle of friends" joining in a closing song.*

Missing the main event

by Wanda Callahan

My congregation still celebrates "Rural Sunday," probably because most of our early members were rural folks. It hasn been many years ago that the bulk of Brethren lived in the country, and those of us today who live in the city still lov to grow things and to get outside as ofte as possible.

Spring is a particular time for getting in touch with the earth. In January I excitedly order my garden seeds. Marc finds me outside, digging in the dirt. Admiring the spring flower beds, taking my granddaughter to a maple sugar camp, picking dandelion greens, and taking wildflower hikes revive me after winter's confinement.

We have a biblical base for our infatuation with such doings. The Bible begins in Genesis with God creating a garden home for his people. And the Bible ends in Revelation 22 in a description of the tree-bordered river of the water of life, with the trees bearing monthly fruit and healing leaves—Eden regained.

The world as a garden is a way God has of telling his story. But sometimes we miss the story, even with all the beauty with which God surrounds us as backdrop for his love. We miss the mai event. Our minds relegate the earth and its gifts to the unimportant.

Could there be something wrong with our value system? I once heard John Steinbeck and Adlai Stevenson on the same platform. In their dialog, Steinbec said to Stevenson, "If I wanted to destroy a nation I would give it too much."

We Americans miss the wonders of God's world because we are overcome with "too muchness." The world overcomes us too much. It overcomes us with its superabundance—superabundance of things we consider good and superabundance of things we consider bad. And so we drift to and fro, caught up in things, possessions, problems, and conflicts. We try to strike a balance between our highs and lows, and, in the process, we miss the main event, the eason for our being.

My home area of western Pennsyl-ania was a place blessed by God with nany riches. There was beauty there—ills and valleys, woods that bloomed nd leafed in the spring and turned rilliant with color in the fall. There vere good farms, even on the hillsides.

People could have left it just like that nd had plenty for which to be thankful ɔ God. But then a large vein of coal was iscovered. Fuel and energy were eeded, so the land was sold to strip-niners. The coal companies ripped and ɔre the hills away, uprooting the woods nd destroying the farms.

There was still much to be thankful ɔr, if you owned the land. The owners ecame rich. The coal was used to fuel ne steel mills in Pittsburgh. Workers vere hired, and the coal-fueled mills roduced many products.

That whole part of the country began ɔ go the same way as my area. Farms vere sold at a profit. Great piles of arren soil lay everywhere. The good ɔpsoil lay buried under rock and shale.)pen pits filled with rain, becoming onds of dead, stagnant water. Fumes rom burning slate dumps filled the air vith sulfur odors. In the name of pro-ress, people had turned God's garden nto something closely resembling hell.

Then along came a lover of beauty. He azed at the ugly wound on God's good arth. When he approached other people ɔ help find healing for the land, he was ɔld the matter was hopeless, the strip-nining companies were too big and owerful. The damage was too great. 'he land was barren.

The man's critics were like most of ne world. They were missing the main vent. They had lost track of the idea nat the world is God's. They were esigned to letting bad-intentioned eople and their machines override verything while they sat and bemoaned neir fate.

Not so the lover of beauty. He did two

Make your church a creation-awareness center

Children:

- Help reduce waste in your church (use less paper, water, energy).
- Request recycled paper for Sunday school work.
- Plant a vegetable or flower garden.
- Attend summer camps with nature centers and trails.

Youth:

- Study the lives of great naturalists.
- Start a recycling program for fundraising.
- Learn about the natural features of your area.
- Encourage your family to practice conservation.
- Declare your church a Green Zone.

Adults:

- Study the Bible to gain new insights into stewardship of creation.
- Make your life a living witness of Christian ecology in action.
- Start a congregational study group on environmental issues.
- Observe the Environmental Sabbath and other creation-awareness days.
- Volunteer to help maintain parks, wilderness areas, highway roadsides.

Building committee:

- Conduct an energy audit of the church; install energy-conserving devices.
- Give or rent space to a community ecology group.
- Mend and repair, rather than discard or replace.
- Use non-toxic, biodegradable soaps and non-toxic landscape products.
- Avoid using disposable products.

Hunger task force:

- Emphasize environmental degradation as a root cause of hunger.
- Encourage farmers to use sustainable agriculture techniques.
- Establish "seed banks" to preserve biological diversity all over the world.
- Work with other environmental groups.
- Work for global sustainability (food security, economic conversion).

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things. First, he petitioned the courts and the legislature to force the strip-mining companies to repair the land after it had been stripped. It was a long, hard battle, first by himself and then with others who finally had begun to join hands with the lone crusader.

The second thing he did was to buy one of those torn and ugly caverns and go to work on it. Using practically no money, he leveled land by hand. He turned piles of broken stone into a rock garden. He planted hundreds of pine trees. Green vines climbed over the jagged walls. The pool became carpeted with lilies. The fragrance of flowers and the songs of birds filled the air.

It was proven that the dead land could live again. The garden stood out so sharply as a testimony to what could be done that people became aroused and the legislature heard from them. Laws were passed. Strip-mining companies had to restore the land they had destroyed. The laws were retroactive, which meant that even the old diggings had to be redone. God's earth became beautiful and useful again. That part of Pennsylvania is a lovely spot once more.

By law, the people were forced to recognize the main event. Unfortunately, in many cases we are not made to face the fact that we and all we own, including the whole world, are God's.

The amazing advances in technology are an expression of God's love. As scientists expose the secrets of the world and of the universe, they only are learning the things that God has for us. The problem comes when we use our knowledge and discoveries irresponsibly, without thinking of others, without considering what God's plan might be.

The goodness of these discoveries depends on all people sharing in the care and joy of creation. Responsibility for creation was given to us in the garden of Eden. By arrogance or ignorance we have neglected our stewardship responsibilities.

There is no need for starvation in our world. God has provided enough for all. There is no need for us to be slaves to the oil-producing nations. Our greed makes us such. We still are seduced by Eden's serpent. Our sin is slothfulness and greed.

If the Old Testament message is lost upon us, we can look at the New Testament. In Jesus we can see the true image of God. Through Jesus' teaching we can see our role. That's why Jesus told stories about stewards and trustees, about being faithful with talents and time.

What an honor it is that God thinks we are capable of being responsible for all the universe. God has placed everything in our hands. God thinks we are capable of handling his creation. I thank God for his high thoughts of me.

Once in a while we allow ourselves to become utterly amazed at the patterns of rules that govern the balance of all creation. Once in a while we marvel at the mystery of the human body or even at the infinite care God has taken in designing each creature, down to the tiniest insect, down to microscopic life. Once in a while we even thank God for all these things.

But real thanksgiving is a commitment, a commitment that says, "All right, God. I see what you have given me and I will take care of it. I will take care of it even if it takes all my time, if it means speaking out, working hard, bucking city hall, getting discouraged. But I will keep on!"

And all the time I am doing it, I will be thanking God for the privilege and honor of the job and for the fact that G is with me, affirming me when I succe and picking me up when I fail. We are invincible with God.

We are seeing an upsurge of interest ecology, in protecting and restoring ou environment. It has been a long time coming. Someone has said, "If we wis to make a new world, we have all the materials to do it," pointing out that "when the world was created it, too, w made out of chaos."

Who would give top priority to entertaining guests, playing the good host, enjoying all the amenities of one' home, and not match that with a priorit on maintaining that home with all the ongoing tasks of a homeowner that are implied? Would we let our home go to rack and ruin around us? Who would g to the circus and see only the sideshow ignoring the three-ring main event unde the big top? What Brethren would go t Annual Conference, visit only the exhibits and the food vendors, and neve attend the business sessions and worshi services?

God is calling us, as stewards of creation, to the main event. It isn't big cars, lake property, designer clothes, jewelry, and other trappings of high living. It isn't in mistaking luxuries for necessities. The main event happens when we recognize our stewardship responsibilities and set ourselves to the task of preserving the resources of our world and sharing them equally with all God's children.

Wanda Callahan is a pastor to death-row inmat in Indiana. A member of Goshen City Church of th Brethren, Goshen, Ind., she serves that congregation as pastor for visitation and as youth minister.

Serving in the Sudd

y Roger Schrock

he Sudd, a swampy area that covers uch of southern Sudan, is one of those oubled spots on our globe that few eople are familiar with. Sudan has been volved in civil war for 26 of its 35 ears of independence as a country. The urrent conflict started in 1983 and ontinues unabated.

In asking what the complex conflict is bout, one often hears "It's the north ersus the south" or "Christian versus uslim" or "black sub-Saharan African ersus the brown Arab," but the queson has no simplistic answer. The lements of religious differences, georaphical differences, cultural differnces, racial differences, and economic ifferences all contribute to the conflict, hich has taken well over a million lives nce 1983.

The civil conflict has made the life nd witness of the churches and the udan Council of Churches a difficult sk. The political and military battle nes have separated parts of the hurches. When Christians try to cooprate in ministry or minister to other hristians, they are accused of collaboting with the rebels or of being traitors. o, even though the churches are united spirit, in the day-to-day realities they ave been separated by war and politics.

This is why several church leaders in e area controlled by the Sudan eople's Liberation Army came together 1989 to form the New Sudan Council f Churches. The birth of this new ouncil occurred with the blessing of the udan Council of Churches and other hurch leaders in the government-ontrolled areas of Sudan. They realized was impossible to remain in fellowship nd service with the churches and conregations in the liberated area.

Now the New Sudan Council of hurches has asked me to serve as its xecutive secretary.

There are staggering needs and exciting developments in the church in the liberated area. The unity among the Christians and their common witness is an example from which our churches in the North and West need to learn. Out of that witness has come phenomenal church growth. In the Western Nuer area of Upper Nile Province, where my family lived from 1980 to 1983, there were seven congregations when we left. Now, eight years later, there are over 200 congregations.

Amazingly, the rapid growth has occurred with almost no trained leadership. In the same Western Nuer area where the 200 congregations now exist, there is not a single ordained pastor or priest to nurture these new Christians. This, then, becomes one of the major tasks of the New Sudan Council and the churches in Sudan—to find, to call out, and to train leaders. Theological training will be its top priority.

In addition there is the need for meeting the relief needs of many people who have little or no food, whose homes have been destroyed, and whose lives are consumed by the war. The New Sudan Council of Churches also has put a priority on development for the people. This includes health care facilities, educational institutions, and an economic base to sustain the communities. The Christians in Sudan understand their calling to serve in a very holistic sense—meeting the spiritual, emotional, and physical needs of their brothers and sisters.

The broad vision of service runs not only throughout the churches but permeates the New Sudan Council of Churches, as well. The council sees its role as enabling the churches to be in ministry and mission. My task as executive will be to set up a system that will enable the churches to fulfill the gospel mandates.

As the Sudanese read the Scriptures, they take very seriously John 17, in which Christ prayed that all might be one in order that the world might know God sent him. That sense of unity is manifested in the way they work and worship, and it leads to the motto of the New Sudan Council of Churches—"Serving all God's people." They understand their mandate to be to serve Christian and Muslim alike, traditionalist and non-believer. Their call is understood to be based on the example and teachings of Jesus Christ.

The Christians in Sudan have many reasons to be discouraged—the war, the death of loved ones, the lack of food—and, yet, they are filled with hope, hope that is based on the scriptural promises that God's will will be done. They point with great pride and expectation to Isaiah 18, in which God assures them that the people of Sudan will turn to Zion and will worship God. That firm belief undergirds not only the New Sudan Council of Churches and each of its seven member churches but the individual Christians in Sudan as well. As the Sudanese say, "God is great!"

Roger Schrock has resigned as executive of the World Ministries Commission to serve as executive of the New Sudan Council of Churches.

Portland

A report of the 1991 Annual Conference. Text by the MESSENGER *staff and others. Photos by George Keeler.*

When six top church leaders opened the Portland Annual Conference by kneeling in prayer, they set the tone for the week.

As it turned out, the Conference was indeed characterized less by the business agenda and more by expressions of spiritual renewal, generated in part by a "Call to Spiritual Renewal," issued last fall by Phillip C. Stone, Phyllis N. Carter, Anne M. Myers, S. Joan Hershey, Donald E. Miller, and Wayne L. Miller. The six represent Annual Conference, the General Board, and Bethany Theological Seminary. The call culminated in the Annual Conference theme, "Behold!! The Wonder of God's Presence."

Moderator Phil Stone cultivated the unity of the body throughout the week in his instructions and explanations to delegates. Business for the week ended in an unusual way with an entire afternoon devoted to church members sharing their visions and concerns.

One person "sensed even in business that there was still a bit of worship carried in with us."

Upbeat reports on the World Council of Churches Seventh Assembly in Canberra, Australia, the ministry of the General Board, and National Youth Conference added a celebratory spirit to business sessions. During the NYC report, Matt Luker a youth from the Hartville (Ohio) congregation, testified that the NYC experience had changed his life and that he has since been licensed for the ministry.

Speaking again during the closing business session, Luker said, "Thanks for the call to spiritual renewal. Don't lose sight of it."—WENDY MCFADDEN

Clockwise from top left: *Miriam Myer and Rose McGee offer symbols of their home state at the hospitality center run by Oregon-Washington District. Bringing a positive report on church-planting exploration in Korea were Abe Park, Dan Kim, Joan Hershey, Sun Rye Kim, and Shin Ill Jo. Pedro Brull, Vega Baja, P.R., provides translation into Spanish. Some of the more energetic Brethren rose early for the annual Outdoor Ministries Association Run/Walk, which took runners on a picturesque route along the Willamette River. The one-year-old Oregon Convention Center looks especially dramatic at night, when its peaks are visible across the city.*

Richard Kyerematen, Philadelphia, Pa.
"Conference for me has been a way to understand better the mechanisms of how the church operates and to find out what is going on in the larger body. In actuality, every congregation is pretty autonomous, and so we need a lot of prayer to make some of these decisions binding. We need more networking to make sure they are carried through."

Queries prompt debate on noncredalism stance

Consideration of two queries from Atlantic Northeast District caused delegates at the 1991 Annual Conference to debate the meaning of the church's stance of noncredalism.

Though Standing Committee had supported a request for a committee to study and define the essential nature of the church, "that without which we would no longer be the Church of the Brethren," the delegate body returned the query, apparently out of concern that the resulting statement would too closely resemble a creed.

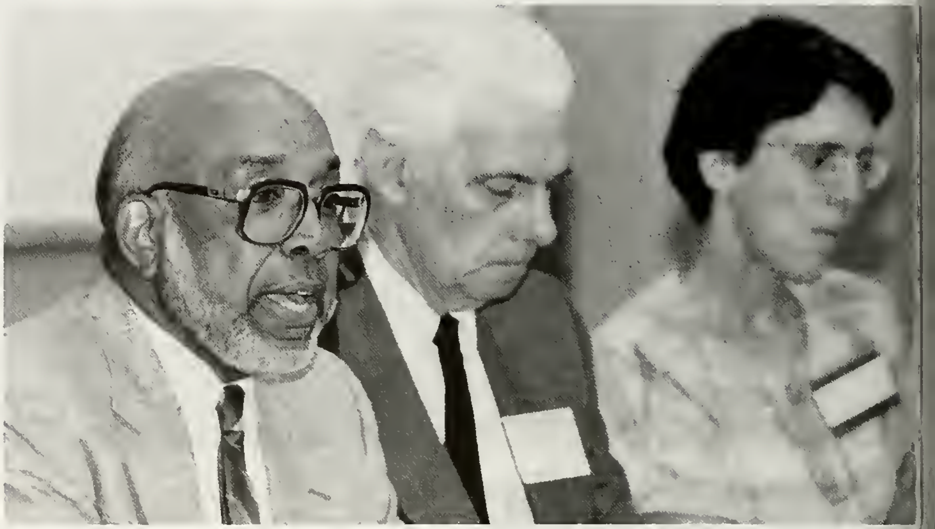
Bob Smith, an "adopted Brethren" from the New Covenant Fellowship, Gotha, Fla., said he understood "that we are on a journey. I speak against this recommendation because I don't want the journey to end."

A query asking for "a clear and concise statement concerning Jesus Christ as the Savior of the world and as head of the church according to the Scriptures" prompted similar debate.

"When I go to the ocean, I don't go to hold it in my hand or to carry it home. I go to be overwhelmed by it," said Wally Landes, pastor of the Palmyra (Pa.) church, who said he opposed trying to distill belief about Christ into a statement.

Countering that idea was Bob Krouse, pastor of the Florin church in Mount Joy, Pa. "This response from Standing Committee calls us to reaffirm our historic stance that Christ is Savior of the world and head of the church," he said. "Christ is not merely a thread woven into the fabric of the church. Christ is the foundation."

Making one addition to Standing Committee's recommendation, the delegates accepted the query and affirmed "that Jesus Christ is the Son of God, the Savior of the world and the Head of the Church, according to the Scriptures."—Wendy McFadden



Bill Hayes, Duane Ramsey, and Sue Wagner Fields, part of the committee on Brethr and black Americans, field questions during a hearing on the topic. Questions dealt mainly with how Brethren could best welcome blacks into their midst. In response, African-Americans emphasized the need to be accepted for who they are, and not to expected to take on the culture of the Euro-American Brethren. "When you bring African-Americans into the church, it won't be like purée made in a blender," said Barbara Cuffie, of Baltimore, Md. "It'll be more like stir-fried vegetables."

Church recommits itself to black Americans

The report of the committee on Brethren and black Americans occupied Conference delegates longer than any other item on the 1991 agenda, but eventually was approved with only one minor amendment.

General Board member Barbara Cuffie, an African-American from Baltimore First church, called the report "an excellent paper on a difficult subject." Jerry Crouse, co-pastor of the Antioch church, near Rocky Mount, Va., said, "I believe we will be stepping more toward the kingdom" by following this paper.

Two recommendations to expand staffing elicited the most debate, since they seemed to run counter to a recommendation in the Denominational Structure Review report. The committe recommended that the urban ministry staff position, currently a one third-tim position, be restored to full time. And i recommended that the General Board hire a black person to work full-time i black ministries.

The committee also called for an ant racism program, congregational observances of the vision of Martin Luther King Jr. on his January 15 birthday, developing a partner relationship with black denomination in the US, affirmative action practice in employment in Brethren institutions, and congregation activities on issues affecting black Americans.—Kermon Thomasson

Wendi Hutchinson, Lititz, Pa. "Conference helps me refocus on why I'm part of the church. Sometimes you think young people don't care, but seeing what the youth have been doing all week—like presenting their thoughts on the creation paper—gives me new hope."

David Nancarrow, Fremont, Calif. "I expected the business to be much more arduous, but found a caring attitude present in discussion."

efinements approved n church structure

elegates approved modest changes in he church's structure, bringing to an end our years of extensive study.

The half-dozen polity changes ncluded in the report are aimed largely t improving relationships among the hurch's agencies and increasing the xperience of the delegate body.

While most speeches addressed pecific recommendations in the report, wo dealt with the paper as a whole.

The changes brought this year are only patches on the wineskin," said Jeff euman-Lee, pastor of the Fremont Calif.) congregation. "We need a new tructure."

Also critical of the report was Wayne ralin, of Englewood, Colo. "This paper ttempts to put our finger back in the ike. It revalidates the status quo. . . . It on't make any difference at all."

The General Board was instructed to eal with a list of concerns, including ize of staff, ecumenical involvement, nd flexibility of staff jobs.

While the committee had recom- ended that staff attend General Board eetings only at the board's request, elegates—in a lengthy amendment— nstead instructed the board to deal with his situation on its own.

In the only other amendment ap- roved, Standing Committee was ncouraged to provide delegates with ore information about nominees on the onference ballot.

This report bore little resemblance to ne presented two years ago by an arlier committee assigned to study the enomination's structure. The 1989 nnual Conference rejected that ommittee's sweeping proposals and anded the assignment to a new committee, the one reporting this year.

Noting that the denomination will have spent more than $32,000 on the entire four years of study, the committee said in its report that it believed "a major portion of the concerns . . . could have better been answered by open, honest consultation between Annual Conference officers and the General Board and/or between the General Board and staff." —WENDY MCFADDEN

Caring for creation is a matter of faith

The delegates adopted "Creation: Called to Care," which outlines a comprehensive Brethren understanding of humankind's relationship to the earth. The document had been revised after being circulated for one year as a study document.

The paper was approved with two minor changes. Delegates defeated an attempt to emphasize the need for population control.

The statement drew the attention of the youth at Annual Conference, who studied it and prepared a group response. Speaking for the group, Tracy Knechel, of South/Central Indiana District, said that the statement "alludes to many biblical gifts, promises, and responsibilities. The youth of this church think that that's great, but we believe that talk is often cheap. This paper is a good basis for the real issue: action."—WENDY MCFADDEN

Hours after senior high youth added their voice to discussion of the creation paper (see article above), about 80 young people acted on their commitment. Nine teams of youth worked with Portland's Bureau of Environmental Concerns to help prevent the storm drain system from being used for hazardous waste disposal. They painted warning signs near each storm drain and delivered information packets door-to-door to alert the public to the problem. Pictured below are Jim Griffin, Brian Yoder, Apryle Kaltenbaugh, Rahila Miller, Gabe Garrison (in back), and Luke Lefever.

DUMP NO WASTE

Edgar Avila, Benecia, Calif. "Conference has many faces. It's an eye-opener to the diversity of the Brethren and to the richness of the denomination. I spoke against the query to study the nature of the church because perhaps if we define what is 'essentially' Brethren . . . the rest of us will be 'prospective' Brethren. I don't want us to be categorized."

he Great Brethr

Top: *Business sessions weren't boring for one non-delegate, who found the back of the assembly hall to be quite comfortable. Gail and Troy Butzlaff, from the La Verne (Calif.) church, keep a watchful eye on son Joel without missing out on Conference proceedings.* **Bottom:** *In the General Board live report, "The Great Brethren Bus Tour" took viewers all around the world to see what the church is doing. Here Carolyn and Roger Schrock prepare to leave the bus for a stint in Sudan.*

Annual Conference endorses comprehensive peace paper

"At the heart of Church of the Brethren life is a commitment both to live within God's peace and to be peacemakers," according to a statement on peacemaking approved by Annual Conference.

"This is a gift which has been entrusted to the denomination by the Lord of history," says the paper. "Faithful stewardship of this gift requires that it be shared in history through the life, ministries, and testimony of the denomination."

Characterized during Conference discussion as "pro-active" and "comprehensive," the paper was also described as the first Brethren paper on peacemaking that does not concentrate on opposition to war. The exhaustive overview of the place of peacemaking in the church includes recommendations to individuals, churches, and national leaders.

For Kim Yaussy Albright, pastor of the Huntington (Ind.) Church of the Brethren, the paper speaks to the recent gulf war. The war caught us by surprise, she said. If Brethren worked at peacemaking in a pro-active—as opposed to reactive—way, perhaps the church's efforts could help avoid such a war in the future.—Cheryl Cayford

Church to study ethics, organ and tissue donation

A seven-member committee will develop a code of **ethical principles for clergy** in the Church of the Brethren, in response to a query from Oregon-Washington District that focused especially on sexual abuse.

Committee members are John David Bowman, Barbara Daté, Joel D. Kline, Nathan C. Northup, Helen B. Persons, David B. Rittenhouse, and Fred W. Swartz.

Annual Conference adopted the concern of a query on **organ and tissu donation**, referring it to the General Board for study. Following Standing Committee's recommendation, the que was expanded to include the general ethical and moral considerations surrounding the issue, including the sal of organs and tissues. The General Boa is also instructed to follow up with education and promotion.

A Northern Indiana query asking whether the church should have a plan for **mission to unreached people groups** was respectfully returned because of the General Board's plans f church-planting in Korea and the Dominican Republic.

An Atlantic Southeast query asking f new relationships with **churches of Brethren heritage** around the world w respectfully returned in light of a world assembly of Brethren churches that trac roots to Schwarzenau, planned for 1992

In other business, delegates:

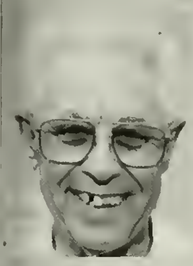
—responding to two queries, asked th General Board's Goals and Budget Committee to study ways to save mone and to equalize per-capita funding acros districts for programing and staff salaries;

—challenged congregations to increase support of Brethren outreach ministries by 10 percent each year through 1995;

—interpreted polity to mean that all queries initiated by a congregation or a district board must be approved by a district conference;

—approved changes in the medical plan and the pension plan for Brethren ministers; and

—ratified changes in the Brethren Benefit Trust board's articles of organization.—Wendy McFadden



Fred Butterbaugh, Paradise, Calif. "Conference is absolutely necessary for the church. It's the fellowship of like-minded individuals and concerned people interested in doing something about the problems of the world. In coming together, there is an energizing that takes place that doesn't happen on an individual basis."

Paul Lovelace, Chino Hills, Calif. "Delegates often work without enough input. It seems issues aren't discussed at the congregational level prior to Conference."

Charles L. Boyer

Phyllis N. Carter

Boyer voted moderator-elect

Charles L. Boyer, pastor of the La Verne (Calif.) Church of the Brethren, has been elected moderator of the 1993 Annual Conference. He will serve next year as moderator-elect and then preside at the 1993 Conference in Indianapolis, Ind.

Boyer served 19 years on the General Board staff, first as director of Brethren Volunteer Service and more recently as peace consultant.

Phyllis Carter, the new moderator, came from a Quaker background to the Church of the Brethren through the influence of Brethren peace activist Dan West. Before assuming the pastorate of Goshen City Church of the Brethren, Goshen, Ind., she served as district executive for what was then Florida/Puerto Rico District. She also had chaired the General Board's World Ministries Commission and was a member of several study committees.

Other elections and appointments:

Newly elected to the General Board are Brian L. Rise, Lake Odessa, Mich.; John L. Huffaker, Waynesboro, Pa.; J. Rogers Fike, Mountain Lake Park, Md.; Juan Figueroa, Río Piedras, P.R.; Donald R. Fitzkee, Elizabethtown, Pa.; Colleen Beam Smith, Orlando, Fla.; and Carl E. Myers, Elgin, Ill.

David M. Wine, Abilene, Kan., is the new chairman of the General Board. New vice chairwoman is Carol Bowman Gnagy, Wenatchee, Wash.

On the newly organized board, Ivan Patterson, Dayton, Ohio, chairs the General Services Commission; David A. Eastis, Frederick, Md., Parish Ministries; and LaVon W. Rupel, Stockton, Calif., World Ministries.

Others elected to denominational positions are Gilbert Romero, Los Angeles, Calif., Annual Conference Central Committee; Rita Beam, McPherson, Kan., Pastoral Compensation and Benefits Advisory Committee; Geraldine Zigler Glick, Broadway, Va., Committee on Interchurch Relations; Carl L. Brubaker, Lititz, Pa., Brethren Benefit Trust; Dorothy Hershberger, Martinsburg, Pa., and Jay Crist, York, Pa., Bethany Theological Seminary trustees.

Representatives to the National Council of Churches are William A. Hayes, Columbia, Md.; Marlys Hershberger, Woodbury, Pa.; Jane Copsey Shepard, Portland, Ore; Donald E. Miller, Elgin, Ill.; Joan Deeter, Elgin, Ill.; and Bettina Harmon, Denver, Colo.

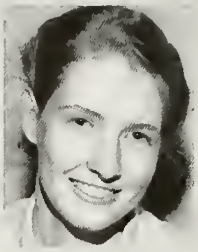
New members of the Nominating Committee are Bob Bowman, Weyers Cave, Va.; Lillian Brumbaugh, Denton, Md.; Danny Gaby, Mosheim, Tenn.; and John Thomas, Guthrie, Okla.—KERMON THOMASSON

Standing Committee considers church name, ordination

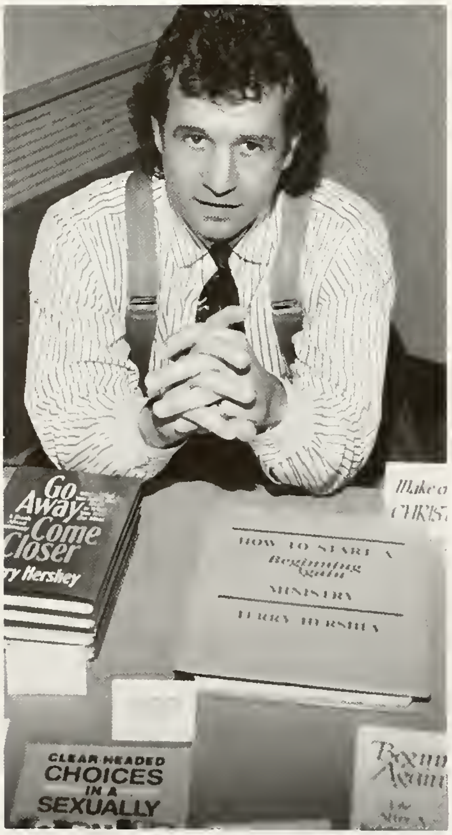
Standing Committee received communications from individuals and groups asking whether the Church of the Brethren should consider a name change. The request had its genesis in a query that was turned down by Mid-Atlantic District.

Standing Committee decided to postpone action on the request until after Annual Conference disposed of the query on the nature of the church. Since the delegates voted to return that query, Standing Committee can reconsider the name-change inquiry next year, if it wishes to.

Standing Committee also approved interim procedures for ordaining ministers in newly planted overseas churches. The plan calls for the Annual Conference officers, General Board representatives, and a selected district to work together in the ordination process. A committee will study the issue and next year propose long-term policies for how churches outside the United States and Puerto Rico will relate to Annual Conference and the denomination.—WENDY MCFADDEN



Laura Myers, Columbia City, Ind. "I think there are two forces at work in the membership today—an evangelical pull to emphasize Jesus as Savior . . . and an intellectualism that's led to a different perspective on scripture. I'm not sure what's going to happen . . . but I care about the church, and want to have an impact on the directions it takes. I pray that we would really study the word of God and obey God's message."


Go Away Come Closer
rry Hershey
How to Start a Beginning Again Ministry
Terry Hershey
Clear Headed Choices in a Sexually

Among guest speakers addressing evangelism issues were Luís Palau (**top**) *and Terry Hershey.*

A full menu

Evangelical and evangelism-minded Brethren had plenty to do this year at Conference.

A number of church growth and evangelism speakers were featured at meal events and insight sessions during the week. Well-known mass evangelist Luís Palau spoke at the Passing on the Promise luncheon on Friday, while Terry Hershey—known to Brethren through Evangelism Leaders Academies—was featured at several meal events and insight sessions related to church growth, baby boomers, and young adult ministry. Church growth "expert" Frank Tillapaugh spoke at the pre-conference Ministers' Association meetings.

About 150 Brethren committed themselves to some hands-on evangelism, through the innovative "The Phone's for You!" church planting method.

Evangelicals made prayer a high priority. The Brethren Revival Fellowship, Brethren Renewal Services (BRS), and the Parish Ministries Commission jointly sponsored a Day of Intercession on Tuesday, while BRS and Evangel 21 sponsored additional times of prayer throughout the week. The second annual Evangelical Leaders Breakfast attracted over 100 people for a time of prayer, praise, and worship Friday morning.

An impromptu Thursday morning meeting brought together Bethany Seminary board members and faculty and representatives from evangelical groups to discuss the future of ministry training in the church. A new Brethren Evangelical Ministry Training committee (BEMT), which grew out of a May meeting of evangelicals (see July, page 6), is exploring the possibility of starting an "Anabaptist, evangelical training school in eastern Pennsylvania."

Bethany board member Larry Fourman, pastor of the Brookville (Ohio) congregation, who identifies with both the Brethren Revival Fellowship and Brethren Renewal Services, called the meeting at Conference to explore ways that Bethany and the BEMT committee might work together. Seventeen people attended.—Don Fitzkee

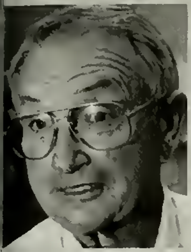
Freelance writer Don Fitzkee is a licensed minister in the Chiques Church of the Brethren, near Manheim, Pa. He is a former editorial assistant with MESSENGER.

On the other hand . . .

Not everyone was happy about this Annual Conference and the direction of the church in general.

There were two opportunities for conferencegoers to attend a session called "Being a Woman in the Church of the Brethren." Concerns raised by those who attended included sexism in the church, the disproportionately low number of women voted to church office, and the response of Standing Committee to the name-change inquiry (see page 21).

Another set of people gathered Saturday afternoon after recognizing some common concerns about what they described as the church's shift toward evangelicalism, credalism, and narrowness, and away from the basic themes of Church of the Brethren heritage. This group is asking the Annual Conference Central Committee for an opportunity to meet next year just before Annual Conference. A proposed title for the gathering is "Revisiting the Anabaptist/Pietist Vision: Eder's Covenant."—Wendy McFadden



Dwight Hanawalt, La Verne, Calif. "With the way culture changes so quickly today, we almost have to operate year by year with the best insight we have. The very changes in our lifestyles will cause us to fluctuate in what we see as basic issues for the church."

Jeffrey Rill, Quakertown, Pa. "Conference is a time to come together for worship, a time to renew old friendships and make new ones. As for business, it's important to keep the issues alive at home."

Is the phone for Moreno Valley?

New church development became a hands-on project for many conferencegoers as they joined in an effort to plant a new congregation in Moreno Valley, Calif., through telemarketing.

On Monday at Portland, 30 men and women attended a workshop with Norman Whan to learn the basics of his telemarketing program called "The Phone's for You" (see May, page 40, "Keeping the Phone Busy in Portland").

In a convention center exhibit booth, six outside telephone lines were installed, from which phone volunteers called residents of Moreno Valley, Calif., telling them of the new Church of the Brethren project there and inviting them to become part of it.

By the end of Conference week about 800 calls had been made, and about 120 contacts had responded positively, asking to be on the project's mailing list. Over 100 Brethren took home a packet that included a list of 100 names and phone numbers of Moreno Valley residents. During a 72-hour phone blitz in August, calls were to be made to those numbers, to complete the telemarketing project.

On September 29 a celebration will be held at the Moreno Valley church, and it is hoped that a great crowd will be present, recruited by the unique phone invitation approach, and interested in becoming members of the Church of the Brethren. If so, it will prove that, indeed, the phone's for us.—MERLE CROUSE

Merle Crouse is Parish Ministries staff for new church development.

PHONE IS FOR YOU"
WELCOME
Valley Church Of The Brethren

Practicing what he preaches

Frank Tillapaugh had somber words for the Church of the Brethren Ministers' Association, meeting just before Annual Conference, in Portland:

Over the past 40 years the church has lost the impact it had upon the culture around it. Today it is largely ignored and irrelevant. Along with that trend has been the temptation of the church to become absorbed in ministering to itself. Such trends and tendencies lead to death, and nothing short of radical conversion of mindsets and priorities will lead to new life.

As senior pastor of the Bear Valley Baptist church in Denver, Colo., the past 20 years, Tillapaugh has been testing some elements of a new vision for the church:

—*doing* extremely well the core limited and expected (and often public) ministries, such as worship and study, even relying on highly qualified professionals;

—*turning loose* members of the church in ministries that they design and to which they are called, addressing felt needs;

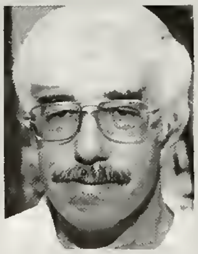
—*empowering* leadership by putting authority for ministry and responsibility together (the church needs vision, not management skills, in its leaders);

—*building* the kingdom of God, not new churches;

—*holding* the message of Christ higher than the methods of the church; and much more.

The nearly 300 Brethren assembled for the meeting paid attention to someone who is practicing what he preaches.
—ROBERT E. FAUS

Robert E. Faus is consultant for ministry on the Parish Ministries Commission staff.



Francis Bourne, Walkersville, Md. "I came to Annual Conference to serve the deaf ministry . . . so others can be involved in their churches and communities with building programs. The church is starting to see deafness less like a handicap and more like another culture with different needs. We're not just wanting to ask what the church can do for us but what we can do for the denomination."

Signs of the diversity in the Church of the Brethren show up in scenes from Annual Conference—from a worship stage crowded with Brethren of many colors and backgrounds; to a baby whose name, Alexander Mack, recalls the common heritage of those who call themselves Brethren; to a young Korean dancer; to the faces of speakers Gilbert Romero, Susan Stern Boyer, Gene Roop, June Alliman Yoder, and Thomas Geiman.

Mary Cline Detrick, Harrisonburg, Va. "I love the Church of the Brethren. It made me who I am. But sometimes I struggle with whether there's any room in the denomination for me today. I'm trying to decide whether the spirit and life that's been there is able to get its vision back instead of following the lowest common denominator. We must get back on issues of racism and sexism, and we must deal with our homophobia, and our whiteness."

J. Paul Jewel, Kansas City, Kan. "I like to see the business debated. The fact that it comes from the roots up . . . it's the closest to a democratic process in a church you're going to get."

ley, folks, m home

y Randy Miller

Vho *are* those guys?"

I feel the way Butch Cassidy must ve felt when he asked Sundance that iestion, squinting into the distance at a iff of posse dust on the horizon. Except bet he had a better idea who his guys ere than I do mine.

My guys look vaguely familiar, the ay people do at high school 20-year unions. I used to know who the ethren were. When I was a kid, I went Annual Conference every year. My d was a pastor, my mom was a school acher, so what else were we going to with our summer vacations?

The only thing that gave our trips any riety was geography—St. Petersburg, oanoke, Cincinnati, Louisville, Ocean rove, or some other muggy summer y. By the time I hit puberty, I could tect a typical Brethren a hundred yards vay. Identifying Brethren types was a ectator sport for me during business ssions and those 45-minute sermons e sat through each evening.

If you saw dark clothes, high collars, w hemlines, hair-buns, and prayer verings, you knew you had found the ethren Revival Fellowship.

People wearing bib-overalls, work ots, backpacks, beads, anything made macramé, or hair down to there had to Brethren Action Movement folks.

If you saw something approaching in a ite belt, white shoes, Purina checker-ard slacks and a polyester tie wide ough to be used as a boat sail, you iew "Elgin" had arrived.

Plaid shorts, plaid shirts, argyle socks, ing tips, and a shopping bag full of everything they would need to get them from the 7 a.m. prayer breakfast to the 9 p.m. insight sessions? It had to be a Brethren camper.

My Annual Conference perfect attendance record took a nose dive when I went to college. Over the past decade or so, I have been to only three Conferences. The last one was Phoenix 1985.

I had begun to notice changes even there. Except for the Brethren Revival Fellowship, Brethren had become much more difficult to categorize. I observed that a few die-hard BAMers (Brethren Action Movement aficionados) had traded their denim and flannel for dress slacks and ties. And this was before "**Thirty**something" had hit the air. Some of the Elgin people, whom I expected would wear polyester leisure suits until they died and went to Pennsylvania, were actually dressed in natural fibers. My neat categories were crumbling before my eyes.

The trend I noticed in Phoenix has continued: Brethren are harder to sort out. Yet the number of individual eccentrics in the family has not decreased.

Then there is the creeping fascination with flashy technology. We did not have huge video screens portraying live Conference events in Phoenix. It was inevitable, I suppose. We can't be expected to dawdle behind the Baptists forever. Still, I wasn't prepared to be led in congregational singing by a chorister with 30-foot arms.

One thing about the Brethren has remained constant. While the Brethren, among themselves, are starting to look like they shop at the same department store, they are instantly distinguishable from people of the real world, out on the streets. From the moment I drove into Portland I could spot them in their Dunker dowdiness, picking their teeth after a belly-up-to-the-buffet-bar luncheon at Sizzler, waiting for the lights to change.

The city of Portland must have known the Brethren would be coming here for Conference sooner or later because they put a Sizzler directly across from the convention center. No Brethren can resist a Sizzler. Any restaurant whose menu carries the words "all you can eat" draws Brethren like flies after honey.

Let's get real, folks. Shave off those funny little C. Everett Koop beards and lose about 100 pounds. The world is looking at us and laughing itself silly. If we ever expect to save any of those "unreached peoples" we're first going to have to be taken seriously.

Having said all that, it is rather comforting, in a slightly skewed way, to realize that the Brethren probably will remain oddballs forever. It's probably written somewhere in the polity manual adopted at the 1742 Annual Meeting: *Brethren have to be strange*. We can't help ourselves.

And I can't help *myself*. As I studied that large, funny group of ax-grinders, Bible-thumpers, and assorted haranguers at Portland, something suddenly became clear to me: I would never be without a family. And, despite their tendency toward self-righteousness, their quirks and oddities, their funny clothes and their blatant boneheadedness, they were my people. There's a place among them for me.

I don't know when I'll get back to another Annual Conference. But I do know that whenever I'm there I'll be on a visit home.

Randy Miller is senior journalist for World Vision International, Monrovia, Calif. A member of the La Verne (Calif.) Church of the Brethren, he served as a BVS intern with MESSENGER, *1974-75.*

Luke Lefever, Elkhart, Ind. "It's interesting to see the 'bigger' church make decisions when it may seem your local church isn't doing anything. For youth, Conference is a chance to meet others their own age with the same concerns. You get in touch with others across the nation who share your beliefs."

Instead of fireworks

"Be encouraged to declare that peace is the will of God and that all war is sin," read one of the placards greeting conferencegoers July 4.

The placards, held by volunteers standing around two sides of the convention center, invited Brethren to make personal peace walks on the morning of July 4 as an alternative to the war-glorifying Independence Day celebrations. Participants walked from placard to placard, often greeting the people holding them and talking about the Persian Gulf war or other peace issues.

According to organizers Tom Hurst, On Earth Peace Assembly director, and David Radcliff, peace consultant, only a "couple hundred" people did the walk, but many others stopped to talk. "It felt like people were appreciative that we made the effort in a prayerful kind of way," said Hurst.

Many walkers, and others as well, signed a petition in support of House legislation asking that Iraq's frozen assets be turned over in part to UNICEF to be used to provide medical and humanitarian aid to Iraqis. International medical personnel say that over 170,000 Iraqi children will die of gastro-intestinal diseases by summer's end because of the destruction and disruption of services in their country.—CHERYL CAYFORD

The violence is our own

Family should be the setting in which we find safety, security, and intimacy, but for a large segment of our society it is just the opposite.

"If we were to count off in threes on any given Sunday morning in any congregation, every third person would have a very serious personal experience with the issue of violence or abuse," said Marie Fortune, speaker for the conference on "Violence and Abuse: Challenge for the Church," held just before Annual Conference.

Recognizing that the problems of sexual abuse and domestic violence are *ours* is the church's first major step toward change, said Fortune, who is director of the Center for the Prevention of Sexual and Domestic Violence, in Seattle, Wash.

The second step is resisting temptation—the temptation to disbelieve the victim who risks to disclose, even to blame the victim. We are tempted to protect our church's image or to sympathize with abusers because of their positions or circumstances. And we are tempted to offer cheap grace, taking too lightly what has been done.

Fortune recommended positive actions that church leadership can take:

—Speak out. Victimized people will not come to pastors for help until we are able to say, "This is happening in our churches and we are prepared to minister to you and with you."

—Bring justice. The church must believe victims and support them until they feel safe and secure. The church must help offenders to acknowledge and account for what they have done, then assist them in changing. To do any less indicates that we d not care for these persons and we neglect their salvation.—THERESA C. ESHBACH

Theresa C. Eshbach is executive director of the Children's Aid Society, New Oxford, Pa.

*Sen. Mark Hatfield (***top***), of Oregon, delivered the morning meditation on Friday. He commented, "Many of the problems we're seeking to solve in Washington that have a political, economic identification are basically spiritual problems that will only be solved by spiritual answers and spiritual renaissance." Mahmoud Ayoub, speaking at the Ecumenical Luncheon, made meaningful for his listeners the historical ties and commonalities between Christianity and Islam, being a Muslim who has returned to his roots after a significant period as a Christian.*

Charles Kwon, Evanston, Ill. "Most issues seem to be thought about briefly before Conference. Some delegates come back, report, but are not buying into what is happening. It's human nature to want things to change quickly. But our urgency for obedience must be balanced with patience to have action take place in God's time."

Elisha Kabur, Nigeria. "This conference is worth organizing by the church every year . . . to evaluate the life of the church. It is good to discuss common issues, problems, and interests. New issues arise each year that we must learn to communicate effectively to the entire body."

Portland in passing

- **Conference attendance was expected o be slim this year**, what with the rethren gathering on the West Coast, ar from Brethren concentrations. Regisrations by week's end had reached only ,240. Still that topped the 3,099 figure or Seattle 1979, the last Pacific Northvest Annual Conference. Total delegate ount was 868, up 36 from 1979.

- **It was just 100 years ago** that the hurch of the Brethren had its first fullime paid pastors. The centennial of this vent was about to slip by unnoticed ntil Olden Mitchell got a chance to nnounce it at Conference. Most Brethen today take paid pastoral ministry and their underpaid pastors) for granted, naware that a century ago paying the reacher was an outrageous notion in our enomination.

- **The 12th annual Ecumenical Award** vas given by the Committee on nterchurch Relations (CIR) to the anassas (Va.) congregation, citing its ioneering efforts in establishing cumenical housing, hunger, and ounseling ministries.

- **Bethany Theological Seminary** hasn't hut the door on its other options for elocating its campus and reshaping its rogram, but it is discussing with arlham School of Religion, Richmond, nd., the possibility of affiliation. The ethany board, which met in Portland, lso is exploring the possibility of a atellite campus around Lancaster, Pa.

- **Ten new fellowships and congregaions** begun since July 1990 were resented at Portland. They are Centro ristiano Vida Abundante, Levittown, .R.; Iglesia de los Hermanos Cristo Nuestra Paz, Vega Baja Beach, P.R.; Pueblo de Dios, Manatí, P.R.; Segunda Iglesia Cristo Misionera, Río Piedras, P.R.; Covenant, Greensburg, Pa.: Jackpot Community, Jackpot, Nev.; Medina (Ohio); La Misión de Jesús, McFarland, Calif.; New Covenant, Hopewell, Va.; and Stevens Hill Community, Elizabethtown, Pa.

- **Brethren Benefit Trust** re-elected Lowell Flory, McPherson, Kan., as its chairman, and Dale Blickenstaff, Boise, Idaho, as vice chairman.

- **The seventh annual Nigeria workcamp** is scheduled for January 23-February 23, 1992. Cost for participants is $2,100. For more information, call the Africa office, 1 (800) 323-8039.

- **The annual quilt auction**, sponsored by the Association for the Arts in the Church of the Brethren (AACB), netted $12,500. Art for Hunger sales raised that amount to $18,580. Half the Art for Hunger profits go to the artists, and costs are covered from them as well. The remainder, plus quilt income, will go to a hunger cause, to be selected at a fall AACB meeting.

- **McPherson College president Paul Hoffman** was Annual Conference moderator in 1983, so he ought to know. According to him, moderators are much like old King, the Hoffman family dog when Paul was a farmboy. When the family's three tractors headed down the road to the fields, King ran ahead of them, leading the parade. But when the tractors came to the intersection, King had to drop back and see which direction they would take, then run to get in front again.

Conferencegoers were especially dazzled by two musicians, Conference pianist Thomas Lauderdale (**top**)*, a 20-year-old student at Harvard University; and popular songwriter Ken Medema. Medema's Saturday night concert, provided by the senior high youth, attracted all ages and had the young at heart dancing in the aisles.*

Annamae Rensberger, Los Angeles, Calif. "I come to get back to the pulse of the church. The business is important, but the real people connectors that are the essence of Christianity happen around the edges—people talking to people. It's the place I go to get hugs."

*An old art spans the generations, as Andi Hammond, Glendale, Calif., quilts alongside Cassie Fralin (***top***). Melissa Hammond relaxes in her stroller. Quilting was the theme of a musical that drew the audience into the lives of pioneer women. Tara Hornbacker and Mary Jo Flory Steury were part of the cast, which was made up of women ministers from Southern Ohio District.*

- **The Association of Brethren Caregivers** elected as officers Tana Durnbaugh, Elgin, Ill., president; David Waas, North Manchester, Ind., president-elect; and Shirley Kirkwood, Mount Solon, Va., secretary.

- **Chair of the Ministers' Association for 1992** is Christopher D. Bowman, pastor of the Peoria (Ill.) Church of the Brethren. Other officers are Nancy Sollenberger Heishman, Harrisburg, Pa., vice chairwoman; and David Hendricks, Quinter, Kan., secretary.

- **Getting the word out** and meeting the needs of conferencegoers with disabilities took new twists at Portland. The Conference Journal was made available in large print for the visually impaired. The new telephone news service, Newsline, featured daily reports from Portland instead of following its weekly format. And this year there was a wheelchair lift installed at the stage.

- **That spinning sunburst in the Conference logo** occasioned no end of fuss and trouble for designer and chief installer Patricia K. Helman. When it was finally in place . . . and turning (albeit counterclockwise, to the concern of some), the Brethren's most joyful scribe chuckled, "After this, Central Committee probably will ban logos with movable parts."

- **Six people were awarded peace ribbons** following the Outdoor Ministries Association (OMA) Run/Walk Thursday morning at Portland. First place for men went to Steve Spire, Citronelle, Ala., and first place for women to Frances Bourne, Frederick, Md. In second place were Jerry Crouse, Rocky Mount, Va., and Martha Beahm, Quarryville, Pa. Third place winners were David Brunk, Bridgewater, Va., and Joyce Nolen, Elgin, Ill. The 44 participants raised money for OMA and Trees for Life.

- **OMA, in another activity**, gave its 1991 Camp Volunteer Award to Cassel Mummau, of Camp Swatara, Bethel, Pa OMA's 1991 Camp Staff Award went t Tommy Ness, of Camp Blue Diamond, Petersburg, Pa.

- **There was no blood drive this year**, after disappointing results last year. Explained Donna Derr, director of Brethren Refugee and Disaster Relief, "We thought we would skip a year and do it next year, hoping to get back up to projection again."

- **A Brethren World Assembly**, sponsored by Brethren Encyclopedia, Inc., will be held July 15-18, 1992, at Elizabethtown College. Church of the Brethren participants will join others from the Old German Baptist Brethren, The Brethren Church, Dunkard Brethre and Fellowship of Grace Brethren Churches. The event will mark the 250t anniversary of Annual Meeting.

- **The 50th anniversary of Church of the Brethren ministry in Puerto Rico** will be celebrated November 24-30, in Castañer, P.R.

- **Brethren will return to Cincinnati, Ohio**, for the 1996 Annual Conference, July 2-6. Conference was held there previously in 1972 and 1987. Next year's Conference will be held June 30-July 5 in Richmond, Va., where the Brethren last met in 1977. Other sites and dates designated are Indianapolis, Ind., June 22-27, 1993; Wichita, Kan., June 28-July 3, 1994; and Charlotte, N.C., June 27-July 2, 1995.—KERMON THOMASSO

stepping STONES

by Robin Wentworth App

Recently we had a new driveway poured. It was truly an education.

My son, Jameson, and I watched in fascination as the work began. The wet concrete flowing down the chute of the huge mixer truck looked for all the world like gray cake batter. The men spread the concrete evenly, then coaxed, coddled, and nursed it to perfection. I had no idea it was such an art. I doubt that Michelangelo took more care or used more finesse sculpting his "David."

For hours I went in and out of the house checking the progress, all the while keeping a watchful eye on our miniature fox terrier, Yogi, who wanted so badly to be out where all the action was.

Dogs, however, can't stay inside forever—they have business to attend to outside. So before I escorted Yogi into the backyard I carefully checked all avenues of escape to make sure he couldn't get out where he could wreak havoc.

Yogi answered nature's call. As we reentered the house, our eyes simultaneously landed on the wide open door opposite us leading out to the freshly finished driveway. Yogi's ears and tail perked up in delight and my jaw dropped in dismay. If this were a movie, the next few seconds would be in slow motion.

I lunged for the dog, who neatly slipped out of my grasp, easily outmaneuvered my clumsy groping, and rocketed toward the wet cement, heedless of my "No, Yogi, no, no, no, NO, NO!!"

Yogi never broke stride. He glanced once over his shoulder, and if a dog could thumb his nose I'm sure he would have. I watched in frozen horror as he did the very thing I'd tried all day to prevent, leaving on the glass-like surface of the virgin concrete puppy paw tracks that I feared were imprinted for eternity.

The face of the worker who'd been posted sentry was totally expressionless. Chagrined at having been out-foxed by a fox terrier, I choked out: "Is it too late to fix that?" Without a word he picked up his trowel and ambled toward the damage.

I am an animal lover from way back, but when I caught up with my four-legged fugitive (who was happily barking his head off at two nervous little girls) I could have cheerfully murdered him. I scooped him up, delivering a scathing diatribe concerning the intelligence level of certain canine breeds, while he gazed up at me as if to say, "Gee, you're beautiful when you're angry!"

I dreaded the sight of my driveway. But as Yogi and I returned to the house I was amazed to see the last traces of his transgression being neatly smoothed away.

In our modern vernacular, we use the phrase "set in concrete" to describe that which cannot be changed. And in the therapeutic process, part of the task for both counselor and client is learning to identify and accept the unchangeable. Such are the limits of the discipline.

But as I gazed upon my regenerated driveway I could almost hear a scriptural medley of newness singing through my spirit: I am making all things *new* . . . anyone in Christ is a *new* creature . . . put on the *new* self . . . walk in the *newness* of life . . . hope upon hope of *new* songs, *new* wine, *new* garments, *new* names, *new* tongues, *new* covenants, *new* heavens, and *new* earth.

Even now as I write, my mind is flooded with a montage of faces—wounded people scarred by sin and suffering, whose lives are being metamorphosed by the transforming grace of God. Some courageously reconstructing the fallout of their own choices, others creatively coping with the uninvited, undeserved damage inflicted upon them. All triumphantly new.

It's funny how ordinary places can become shrines. My driveway reminds me that there is always hope for healing . . . even when something's been set in concrete.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

mixed REVIEWS

These are your neighbors

by Frank Ramirez

It's a common complaint that there aren't that many family television shows anymore. And if by family shows you mean those that show Dad working, Mom smiling at home, and 2.4 moderately well-behaved children, you're probably right. Then again, studies are revealing that such families don't exist any more, or at least in great numbers.

There are, however, a growing number of shows that portray the American family as it now exists, warts and all—shows such as "The Simpsons," "Roseanne," and a newcomer as well, "Blossom" (an NBC series).

The show's title character, played by Mayim Blalik, is a 14-year-old girl who is growing up in a broken home. Her mother has left the family to pursue a singing career. Her father, Nick Russo, a musician, (played by Ted Wass) is doing his best to raise Blossom, along with his two sons (Joey Lawrence and Michael Stoyanov), one of whom is a recovering drug addict. It ain't easy.

Some situation comedies have been reduced to a series of one-line insults and innuendos, or reverted to a compilation of pratfalls. The comedy in "Blossom" is truly situational—and the situation is life.

In the first episode we meet Blossom in a convenience store, attempting to buy a box of tampons. She is having her first menstrual period and is confused and frightened. When she discovers a friend from school is working behind the checkout counter, she panics and buys gum, candy, a comb, and anything else she can think of instead.

Far from being crude, however, the episode concentrates on Blossom's confusion, terror, and helplessness, as she tries to find a balance between childhood and puberty. With no mother to answer her questions, she turns first to an eccentric friend named Six, who knows less than she does, and finally in desperation to an imaginary "perfect" mom, played by Felicia Rashad. Only at the last does she attempt to talk things out with her father.

In another episode Dad tells his daughter, "There's no one else on this earth I trust more than you." Yet Blossom lies in order to attend a party. As her father later notes, "There's something we have here we never had before." That something? "Doubt." But Blossom has a question for her father: "Is it possible to be a teenager without ever lying to your parents?" As he has admitted lying to his parents during *his* teen years, Dad can provide no answers.

The show asks many questions with no easy answers, but it has sparked discussion in our household. Whether or not a punishment ensues, it is clear that every sin has a consequence. The problems faced by the characters are those of loneliness, sexuality, integrity, identity. Yet there is an element of fantasy in every episode to take the edge off, as guest stars such as Rhea Perlman and Phil Donahue provide focus to Blossom's questions while performing their star turns.

You may ask, "What do these people, unpleasant or otherwise, have to do with me?" Good question.

They're your new church members. You may be noticing declining membership in your congregation. There's a world of hurting out there, folks who need a congregation. They don't look like you and they don't talk like you. They may smoke or drink, and they're broken too badly to deny or hide their problems. And they need Christ.

If you can imagine it, one non-Brethren congregation in my community actually interviews its potential members to determine if they're *worthy* enough to join. I suggest there's a better criterion. The first question should be—are you a sinner? If the answer is yes, you're eligible.

Shows such as this sometimes don't last long. If you care to watch "Blossom," catch it while you can. These are your neighbors, for whose good you are called to labor.

Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, near Elkhart, Ind.

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

On war ponderings

The May editorial, "Pondering the Madness of War," was excellent. I made photocopies and included them in letters o friends.

Betty Shultz Nolt
Shaker Heights, Ohio

• The May editorial put into words what many people felt. George Bush had an excuse, not a reason, to use military force in Iraq and Kuwait.

We must be involved and demand honesty and integrity from our political leaders. The concept of the "divine right of kings" is no longer valid.

David B. Kruger
Lebanon, Pa.

• The brave, incisive May editorial on the insanity of the Persian Gulf war has my enthusiastic support. The editor's strong voice calls the church to its heritage of peace and the world to a reverence for life. The editorial brought hope to me when I was in despair about our foreign policy.

Juanita Zeller Wagner
La Verne, Calif.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

• For the May editorial, only four words: Thank you! Right on!

Sarah Miller
Lake Odessa, Mich.

• "Pondering the Madness of War" was right on. "Them's my sentiments exactly."

Claire Bowman
La Verne, Calif.

• A double "A-a-men" to "Pondering the Madness of War." You put my feelings and beliefs into words for me.

Esther Stoltzfus
Morgantown, Pa.

She wore a yellow ribbon

The April editorial, "Mark Twain in Kennebunkport," painted a picture with too broad a brush.

In spite of my having always believed in peacemaking, my oldest son joined the Marines. When he was deployed to Saudi Arabia, yellow ribbons went up in my front yard for the duration. I felt compelled to do something visual that would let my son (and others) know how much I loved him and wanted him to come home.

I packed and mailed boxes, wrote him often, and asked for prayers from church and friends. I prayed for him and for every mother's son on both sides.

I attended no rallies and consciously did my best not to get caught up in the warring madness identified in the editorial. But it was *my son* over there! The yellow ribbon on my collar often sparked conversations wherein the real issues of war could be questioned.

The most selfish of my prayers was answered. My son came home safely, with no apparent ill effects of war. When he came home he tore down my yellow ribbons. And he and I began a new relationship with more acceptance, caring, and closeness.

Because our church family and friends kept in close touch with my son, he came home a more openly caring man himself.

So don't assume that everyone does things for a given reason. My yellow ribbons were not displayed out of blind patriotism. They symbolized love for one young man . . . and caring for the world.

Tamra Bowman Houser
Middlebury, Ind.

We need Pontius' needling

We need the needling that dear old Pontius provides, so don't drop this cartoon strip from MESSENGER. (See "Let the Puddle Dry Up," in June Letters.)

The theology may be simplistic, but generally it is not by leaps and bounds that we find truth. For a frog, Pontius doesn't jump very high, but he does point out some small steps we can make.

Pearl Whitcher
Falfurrias, Texas

Fading into the sunset

After World War II some Brethren were confident they knew our purpose for

(continued on page 35)

Messenger
Church of the Brethren
July 1990

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On assessing one's pacifism

Gregg A. Wilhelm

I flunked out on the war

Reviewing my Persian Gulf war report card, I see that I failed miserably—Peace and Justice Symposiums 101, B; Prayer Vigils, B-; Honors Media Saturation, A+; Lifestyle During Wartime, F; and Witness to Christian Pacifism, D.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Academically, these "grades" calculate to a 2.15 grade point average. Christologically, for lack of a better term, the F in Lifestyle and the D in Pacifism means that, overall, I failed.

The war came and went without hampering my lifestyle in the slightest, especially if you do not consider the extended newscasts preempting "Jeopardy"—a major trauma. Not one family member, friend, or acquaintance was involved in the military action in the Middle East. The Thanksgiving and Christmas holidays were not clouded by the violence the United States was waging or the "freedom" it was supposedly defending. I continued to drive a car that gets horrendous mileage and drinks motor oil as if it were Coca-Cola. I ate well, slept well, lived well, buried among the stacks of a library comfortably distanced from the first to be drafted if events called for conscription.

Term paper deadlines, examinations reading lists—these were the things tha affected me, so these were the things with which I was concerned. The war was only a topic of debate, the classrooms were the battlefield, the bombar ment was between pacifists and just-wa thinkers.

I became a news junkie taking fixes CNN intravenously. I am a graduate of the Tony Kordesman (ABC News) School of Military Analysis. Before lon I was more interested in critiquing the networks' maps of the "theater of operations." Then I got into judging the reporting in matters of presentation, expertise, and journalistic ethics.

Where is Jesus Christ in all this? Where is my witness for pacifism?

As a student at Duke University Divinity School, I was in a class taught by Stanley Hauerwas, one of academe's leading ethicists and pacifists. His reflections on the Persian Gulf war, rooted in the ministry of Jesus Christ, did much to organize my own convictions. The just-war theory promotes the idea that an evil may be necessary for the greater good of protecting the innocent or restraining an unjust aggres sor, Hauerwas said, but tell me where this is said by Jesus.

The moral tennis match played out in the press between Hauerwas and just-war advocate Richard John Neuhaus brought the argument from both camps into focus. Neuhaus: "When all these tests (just-war criteria) have been passe a war may be morally justified." Hauerwas: "What is missing is any account of how Christian convictions might inform the kind of prudential judgment you (Neuhaus) rightly indicate must be made."

In an address to the National Religiou Broadcasters, President Bush defended military action in reference to the seven criteria for just war. "When a war must be fought for the greater good, it is our gravest obligation to conduct a war in proportion to the threat," Bush said,

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iting the criterion of proportionality. ronically, on the night of the January nvasion, it waas Billy Graham providng spiritual support at the White House nd not Episcopal Archbishop Browning rom President Bush's own denominaion, who opposed the war.

All this is a bunch of armchair uarterbacking and higher education luff. The point is, as a Christian pacifist, what did I do? After all, pacifism does ot mean being passive.

Regrettably, I did little for those near ne who were suffering and absolutely othing for my Middle East brothers and isters to whom I also have a responsibilty. I was neither a suffering servant nor light to the nations.

As a religion writer, I did report on the mpact of war in the North Carolina hurch community—an area comprising Fort Bragg, Pope Air Force Base, Camp Lejeune, and thousands of military families. Obviously, although many hurches denounced the war, my pacifist deas were much in the minority. Without violating journalistic ethics, I ried to convey in interviews and articles he way I think Christians should espond to war. Perhaps I did not violate hose ethics enough.

Just because the war is over (as it were) does not mean I am off the hook. need, perhaps now more than ever, to e that witness for Christ, in this "new world order" perpetuated by old world iolence. The quick and decisive "victory" in Iraq needs to be addressed y politicians, religious leaders, and me s not good foreign policy, lest the United States now resort to war too eadily.

So, I have failed my first experience with war. I need to remember that my pacifism demands activism and pray that next time I will be empowered to act. Better, I need to pray there won't be a next time. M.

Gregg A. Wilhelm, a member of the Woodberry Church of the Brethren, Baltimore, Md., is a seminary student at Duke University Divinity School and a religion writer for the Durham Herald-Sun.

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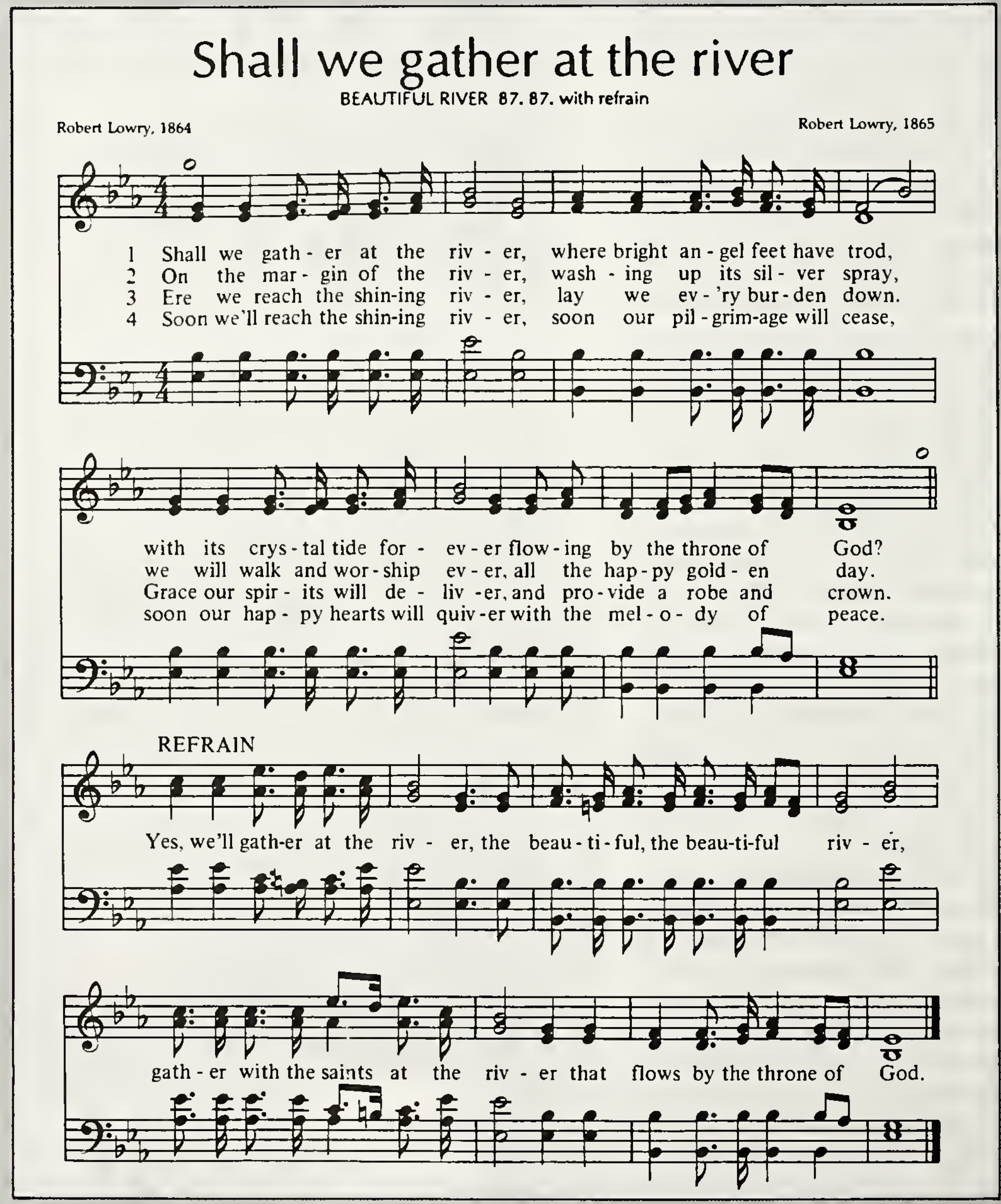

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1 Shall we gath - er at the riv - er, where bright an - gel feet have trod,
2 On the mar - gin of the riv - er, wash - ing up its sil - ver spray,
3 Ere we reach the shin-ing riv - er, lay we ev - 'ry bur - den down.
4 Soon we'll reach the shin-ing riv - er, soon our pil - grim-age will cease,
with its crys - tal tide for - ev - er flow - ing by the throne of God?
we will walk and wor - ship ev - er, all the hap - py gold - en day.
Grace our spir - its will de - liv - er, and pro - vide a robe and crown.
soon our hap - py hearts will quiv - er with the mel - o - dy of peace.
REFRAIN
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Hymnal
A WORSHIP BOOK

(continued from page 31)

eing. The denomination was not meant o grow. Perish the thought that we hould be concerned with numbers. Our nission was to "wash the feet of the vorld," even to the point of dying as a uffering servant. "People would see our ood works and glorify our Father in eaven."

Fifty years later we are nearing our oal. We have lost a fourth of our nembership. Our seminary is deep in lebt and may close (June, page 6). It is elf-evident we can't continue without n influx of new, well-educated leaderhip. Our goal is well within reach.

We might as well plan a suitable exit. The world now has seen our good works nd is glorifying our Father in heaven. Let's change our denominational name o "The His 'n' Her Church" and let the Church of the Brethren fade into the unset.

Lyle Milne Klotz
Olympia, Wash.

Single-minded thoughts

I am blessed to have Elkhart City Church of the Brethren accept me—a single—not only as one of the group but as a responsible leader. (See "Singled Out," June.) I just happen to be single. And I am just like everyone else, with the same concerns as married persons.

Not all my needs are met by the church, but that's likely true of every Christian, whether single or married. Let's stop categorizing people and just open ourselves to each individual's needs. We can then see the precious, loving, and lovable nature in each of God's children.

Nelda J. Risden
Elkhart, Ind.

- The June cluster of articles on singles was one of the best things MESSENGER has done. A middle-aged single in my congregation told me she loved the articles and was glad to know that someone thought the way she did.

Another single, from a neighboring congregation, took offense and said she

Pontius' Puddle

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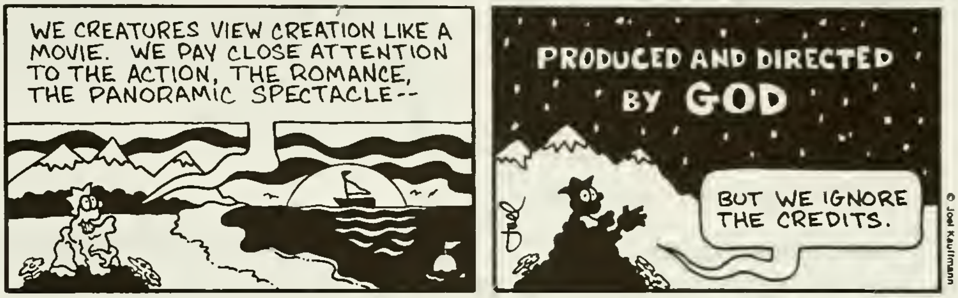
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had encountered no problems as a single in the church.

The issue of singles is tied up with many unwritten expectations. Mother-daughter and father-son banquets often fit in the same category.

Frank Ramirez
Elkhart, Ind.

• In Rosalita Leonard's superb article on singles, I would add one suggestion to her list: Don't assume that a man without a wife or a woman without a husband is single. Gays and lesbians in our midst may have same-sex lovers/partners who may or may not be members of the congregation.

Many of us who are gay would like to feel the church's affirmation of our search for intimacy. The church stands to gain by acknowledging that many of its respected leaders, ministers, and members are gay. By affirming our need for intimacy, the church would enable us to freely seek committed, long-term relationships. Such support not only would improve our self-esteem—enabling us to minister more effectively—but also would invite dialog an trust in our relationships with the congregation.

I am heartened to read of the formation of a Supportive Congregations Network (June, page 7)—a first step toward reconciliation with the many bisexual, gay, or lesbian Brethren who either suffer silently in predominantly heterosexist congregations or have felt distanced from the church and turned t other denominations or secular institutions for support.

At least 30 percent of gay youth attempt suicide. Thanks to loving friends, I avoided that drastic step. But know of many others who, because of the church's harsh words or lack of understanding, attempt suicide, leave t church, or enter into unfulfilling marriages in search of acceptance.

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West Hollywood, Cal

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MES91

hat free MESSENGER

ıppreciated the February MESSENGER, oduced for mass distribution to ɔngregations. All Brethren should see hat's going on across the denomination / reading the magazine.

I grew up on MESSENGER, first by oking at the pictures, then hearing ɔout it, and finally by reading it for yself.

When we began distributing the ebruary MESSENGERS, my three-year-d daughter insisted on having a copy ɔr herself. She leafed through it and put with her prized possessions. She ırried it around for days, looking at the ictures and reading it in her own way.

I hope that other members of the enomination take MESSENGER as riously as this three-year-old does and ıake it their magazine.

J. Melvin Fike
New Lebanon, Ohio

Ve'll need more time

Ve have a denominational goal of 110 ew church starts in this decade (see Rediscovering Church Extension," Лay). I see us having at least five ptions as this church growth project ains momentum:

Close a dying congregation with ignity and respect for the past; utilize ity for pastoral responsibilities; reform stablished congregations with a spirit of ompassion, respect, and harmony for ne common good that will fill empty ews; combine with another congrega-ion; or "count well the cost" and help plant 110 new congregations by 1999.

The process itself, if done thoroughly by each of our 1,045 congregations and 24 districts, may take more than a decade.

Inez Long
York, Pa.

God hates homosexuality

I was disappointed to read in the June MESSENGER (page 7) that some Mennonites and Brethren are encouraging Church of the Brethren congregations to accept gays and lesbians.

God hates homosexuality. It's not biblical. When God created a companion for Adam, he created a woman.

Rather than spending time on this issue, let us work at stopping child abuse, drug use, AIDS, and hunger.

Deeane Snavely
Freeport, Mich.

Truckdriving memories

After reading "Seed Sowers of the Truckstops" (March), I reflected back on the 15 years I spent as a truck driver in Pennsylvania and nearby states. There were times I certainly would have welcomed the ministry of a truck drivers' chaplain.

Most people, I believe, view truckers as a kind of "cowboy"—wild and free, leading a life of adventure. Some people I encountered as a trucker, such as plant employees, seemed jealous of what they perceived to be my "cowboy" lifestyle and did what they could to make things difficult for me.

Also there is loneliness. A trucker has only acquaintances, not friends. Other truckers are your competitors.

I would have welcomed a truckstop chaplain to listen to me, to put a hand on my shoulder, to pray with me and for me.

Glenn Klahre
Everett, Pa.

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CLASSIFIED ADS

/ANTED—Administrator and Office Manager. Christian ɔuple for general management of The Palms Estates—ıdependent living, retirement community, Lorida, Fla. hurch of Brethren-related. Administration/related xperience preferred. Strong leadership skills. Housing rovided. Salary, benefits negotiable. Start February or larch, 1992. Send resumé or contact Search Committee, he Palms Estates, P. O. Box 364, Lorida, FL 33857. Tel. 313) 655-1909.

/ANTED—Public Relations/Development Director, for hurch-sponsored retirement community. Salary range—id-twenties. Reply to: Ruth L. Lewis, 725 S. Pine Street, ebring, FL 33870. Tel. (813) 385-0161.

/ANTED—Rio Grande Habitat for Humanity looking for volunteers, winter Texans, to help build homes with/for God's people in need during 1991-92 winter. Homes built with, sold to families Habitat style. Location: Semi-tropical Lower Rio Grande Valley of Texas. Building site: Donna, Texas. R.V. Parks available in Donna, Weslaco, Alamo, San Juan, Pharr, McAllen, Mission. Let us schedule you in. Call or write Rev. Ernest Miller, 1701 B-30, N. 8th, McAllen, TX 78501. Tel. (512) 686-7455 or 682-6665.

FOR SALE—*The Brethren of La Verne: Committed to Service 1890-1990.* Hardback book by Evelyn Hollinger, member La Verne Church of Brethren, on occasion of its centennial celebration. Including history of Brethren in La Verne; history of La Verne Church of Brethren. $35, plus $2 shipping/handling. Send check or money order to: La Verne Church of the Brethren, 2425 E Street, La Verne, CA 91750.

TRAVEL—Israel, Feb. 3-12, 1992. Visit Haifa, Mount Carmel, The Galilee, Dead Sea, Jericho, Bethlehem, Jerusalem. Additional options: fellowship with BVS workers in Israel, a three-day clergy seminar on preaching, a nine-day travel seminar with Dr. Barkay, Tel Aviv University, extensions to Greece/Egypt. Basic tour cost: $1298. Excellent meals, accommodations. Early registration discounts available. For brochure, contact: Tour host, Richard J. Hall (pastor, Newport Church), 421 Fourth Street, Shenandoah, VA 22849. Tel. (703) 652-8029.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

Turning Points

New Members

To help us compile this feature, periodically send us a list of new members of your congregation. Just give names of new members and the congregation. Send to Messenger,*Turning Points, 1451 Dundee Ave., Elgin, IL 60120.*

Acts Covenant, Atl. N.E.: Yakuta Abdo, David Boyd, Karen Boyd, Alice Durning, Marilyn Garner, Trula Gingrich, Freda Herr, Jenny Hollinger, Esther Kachel, Thomas Kachel, Obsitu Klifa, Michelle Lefever, Katrina Lehman, Twila Lehman, William Mabry, Brenda Mellinger, Laura Mellinger, Linus Miller, Martha Miller, James Pena, Mary Phillips, Mark Preston, Christopher Register, Doris Yoder, Tracey Wagner

Agape, N. Ind.: Claudia Gierke, Sheldon Rody

Annville, Atl. N.E.: David Kish, Stephanie Kish, Bell Mongkon, Rodney Smith, Gordon Rutter, Betty Bomberger, Harold Bomberger, Mike Steckman

Arcadia, S/C Ind.: Ann Smalley

Beacon Heights, N. Ind.: Heidi Beck, Erin Buzzard, Robert Musser, Amy Stephan, Matthew Trout, Shannon Wages

Brookville, S. Ohio: Robin Cain, Russell Clegg, Sharon Deisher, Benjamin Dull, Tanya Judy, Tammy Flory, Steve Hensley, Brandon Shores

Bush Creek, Mid-Atl.: Lou Gloyd, Larry, Mickey, & Chris Greene, Larry Summers, Janeice Summers, Gary Weller

Cabool, S. Mo./Ark.: Benjamin Estep, Colleen Estep, Nathan Ferree, Helen Fisher, Herb Fisher, Chad Frederick, Barbara Fuller, Jeremy Hill, Oliver, Rochester, & Wendy Jantz, Elpha Loper, Gladys Naylor, Kurtis Naylor

Center Hill, W. Pa.: Kristie Wetzel, Brian Adamson, Amanda Adamson, Joshua Fink, Joseph Fink, Tammy Nolder, Britt Blose, Scott Bowser, Erica Adams, Jennifer Atkinson, Erick Claypool, Chris Claypool, Sarah Patterson, Heather Patterson, Valeria Nolder, Doris Nolder

Coventry, Atl. N.E.: Melissa Albright, Cherie Farkosh, Ron Farkosh, Sherman Hess, Albert Kinsky, April Miller, David Miller, Diana Savage, Andora Bertoti, Ella Bertoti, Ellis Savage, Kathryn Savage, John Sypherd, Reda Sypherd, Anna Hess

Covington, S. Ohio: Charles Bayman, Erica Bowman, Amber Furrow, Kenneth Hahn Jr., Gary Lavy, Regina Looker, Barbara Rose, Lewis Wills

Daleville, Virlina: Kimberly Haga, Jeffery Mundy Jr.

Danville-North Bend, N. Ohio: Betty Durbin, Crystal James, Janis James, Christopher Pugh, Brenda Smith, Traci Shaw, Rebecca Workman

Donnels Creek, S. Ohio: Mandy Wood, Helen & Eva Apel, Don & Wilda Blevins, James & Miriam Brannan, Roger & Marjorie Hinkle, Glenna Owens, Rosemary Paxson, Marie Straight, Jim White

Eastwood, N. Ohio: Robert & Beverly Braman, Jesse Belton, John Brighton

Eaton, S. Ohio: Terry & Betty Cabaniss, Gail Dudas, Tom & Naomi Crank, Nancy Huggins, Tom Wolfe, Kevin Harrison, Derek, Paula, & Lana O'Banion, Connie Weadick, Marilyn Harrison, Rick Woodard, Bill Chasteen, Valerie Weidle, Gary & Linda Rust, Royce & Virginia Clipinger, Jann Studebaker, Jennifer Smeigh, Todd & Becky Teaford, Alan Vonderhaar, Carol Bruns, Matthew VanAusdal, John Redick, Julie Redick, Danielle Brower, Deanna Brower, Erin Cunningham, Amy Chesnut, Mandy Chesnut, Susan Welch, Rachel Gilbert, Tara Wilhelm, Shannon Horine, Rebecca Price, Ryan Peacock, Bradley Weller, Brandy Seal, Melissa King, Russ Miller, Sandra, Karla, & John Zilinkas, Russell & Dorotha Smith, Howard & Phyllis Price, Harry & Phyllis Wikle, Debbie Farmer, Donald & Sherry Morrow, Orella & Dorothy Miller, Everett & Maxine Cabaniss, Ruth Ann Heeter, Richard & Louise Eckels

Eden Valley, W. Plains: Joel & Teresa Miller, Allen, Sherri, & Kelli Snider, Aaron Sayler, Trent Fox, Bethel Tucker

Elizabethtown, Atl. N.E.: Christina Barton, Josephine Blough, Daniel Byerly, Jennifer Coble, Angie Haas, William Hershey Jr., Carey Hoffman, Joy Kraybill, Karen Kreider, Kirk Kreider, Shawn O'Brien, Shane Powell, Suanne Snavely, Emily Staman, Brent Williams, Ralph Zeager

Elkhart City, N. Ind.: Jeremy Hoke, Jonathon Hoke, Francisco, Jennie & Jessica Ramirez, Jerry Barnhill, Jan Barnhill, Sarah Polston, Magdelen Hartman, Heidi Beth Hall

English River, N. Plains: Eldon & Kathlyn Coffman, Susan Coffman

Eversole, S. Ohio: Matthew Stamper, Vickie Burke

Fairview, M. Pa.: Cathy Albright

First-Eden, Virlina: Bertha Batemen, Matthew Crouch, Angela Evans, Dennis Bouldin, Deanna Bateman, Dara Bateman, Linda, Michael, & Owen Harold, Priscilla Hodges, Debbie, Tony, & Tabitha Powell

First-Harrisonburg, Shen.: Shelley Burnley, Noel Holl, John Miller, Auburn Boyers, Ruth Boyers, Paul Scott, Marilyn Scott, Derek Young, Terry Coffman, William Craun, R. B. Heatwole, Lou Heatwole, Max White, Betty White, Anita Petronick

First-Roanoke, Virlina: Catherine, James, Ann, & C. I. Dillon, Mary Nowlin, Charles Gladu, Juliana Gladu, Jennifer Fowler, Erin McConaghie

Germantown Brick, Virlina: Carol Turner, Demas Boudreaux, Sarah Jones, Adam Flora, Megan Flora, Marcia Goss

Goshen City, N. Ind.: Kyle Gardner, Kevin Graber, Kelly Vance, Kelly Igney, Cherie Nisley, Phaedra Sumpter, Melinda Jones, Marcy Miller, Linda Hartter-Cripe, Steve Barton

Harris Creek, S. Ohio: Robert & Diana Bitner, Alvin Kitner

Hostetler, W. Pa.: Travis Bittner, Tracy Bittner, Joe Brown

Kokomo, S/C Ind.: Vernon & Edith Williams

Lampeter, Atl. N.E.: Sandra Smoker, David Byers, Linda Byers, Gerald Byrem, Lois Byrem, Luke Ressler, Susie Ressler, Ai Rorabaugh Jr.

Mapel Grove, N. Ind.: Marilyn Keck, Greg & Cathy Yoder

Markel, S/C Ind.: Kevin & Robin Lipp, Kevin & Cindy Willour

McPherson, W. Plains: Kathy Hackleman, Daisy, Juliet, & Sheila Kabagarama, Dan Muhweizi, Charlie & Wilma Sutton, Deb van Asselt, Ed Hackleman

Middle District, S. Ohio: Cevin Combs, Donna Gabbard, Olga Mohler, Mary Guild, Donna Cook, Jeffrey Cook, Bette Dormitzer, Rex Gabbard, Karen Kindell, Howard Mason, Cathy Stout, Roger Stout, Everett Walker

Middlebury, N. Ind.: Barbara Anderson, Roman Anderson, Jerry Bontrager, Dalis Carney, Rick Gonser, Sherri Miller, Janine Rust, Tim Rust, Debra Sanford, Henry Sanford, Sheila Smith, Linda Utley, Richard Utley, Kasey, Kaye, & Steve Warren, Fern Yoder

Milledgeville, Ill./Wis.: Jason Adolph, Elaine Barajas, D. J. Blevins, Erin Heafner, Andy Khouangsavanh, Eddie Livengood, Carrie Riesselman, Callie Surber

Muskegon, Mich.: Samuel & Jule Castello

Nappanee, N. Ind.: Sharon Irwin, Howard Markley

Oakland, S. Ohio: Troy Baker, Polly Baltes, Patricia Clark, Becky, Shawna, Virginia, & Wayne Coblentz, Ed Copley, Lisa Donadio, Collette Eikenberry, Nils Eikenberry, Eugenia Fetter, Lawson Fetter, Linda Force, Sam Force, Beth Foreman, Joel Hootman, Becky, Cindy, & Jerry Hoschouer, Mike Johnson, Tammy Johnson, Becky Kennedy, Mitch Kennedy, Kelly Long, Bobby Miller, Traci Miller, Diana Montgomery, Jay Montgomery, Ben Stafford, Donna Stickley, Michael Vanhorn, Barbara Westfall, William Westfall, Tammy Wood, Brian Evilsizor

Paradise, N. Ohio: Chris Klump, Rene Nelson, Jeannie Obermiller, Todd Schaeffter, Bruce Steiner, Thomas, Debra, Jason, & Jana Winkler, Amanda Sprowls, Jamin Sprowls

Pine Glen, M. Pa.: David, Donald, Donita, Rachel, & Sarah Carroll, William Fields, Erin Harshbarger, Lori Harshbarger, Derrick Kephart, Michael Kephart, Glenn Miller, Christopher Rheam, Jennifer Rheam, Susan Yocum

Pine Grove, W. Marva: Jerry, Kathy, Craig, & Bryan Calhoun, Jim Savage, Mary Jo Savage, Andy, Shirley, Frank, & LaRue Lewis, Edgar Sines, Peggy Sines, Shawn Lewis, Shannon Philippi, Laura Harvey, Christy Reams, Timothy Woods, Tom Beachy, Donna Bittinger, Charles Pariseau, Kathy Pariseau

Plum Creek, W. Pa.: Andrea Johns

Pyrmont, S/C Ind.: Ethel Adams, Leigh Ann Liggett, Carrie McKinley, Marcus Wagoner, Robin Williams

Quinter, W. Plains: Keith, Sharon, Amy & Kirk DuBois, Dan & Janice Crist, Jodie Coburn, Brice Custer, Shane Mann, Jennie Stover

Raven Run, M. Pa.: Jacob Walters, Betty Walters, Joyce Elberson, Tiffany McIntyre

Ridge, S. Pa.: Paul Clark, Joel Horst, Wanda Horst, Charles Hugunin, Kara Longanecker, Dennis Lehman, Michael Adams, Andrew Pletcher, Stacey Negley, Jason Negley, Michelle Heberlig, Matthew Chamberlin

Salem, S. Ohio: Chad Parker, Nicole Becker, Lucille Becker, Rebecca Mueller, Philip Pfeiffer, Jared Rench, Jamie Schaurer, Johnathon Schaurer, Jessica Osman, Maria McPeck, Kevin & Laura Ayers, Tania, Billy, & Robert Meyers, Gus & Amelia Bowers, Tony Brewer, Chuck & Becky Cowan, Rena Heffner, Ralph & Dortha Ullery, Inez Faehl, Nolan & Helen Meyers

Sipesville, W. Pa.: Chris Beggs, Ron Bittner, Chris Bittner

Somerset, W. Pa.: Terry Wilson, Galen Flick, Nancy Orban, Virginia Saylor, John Hoover, Pauline Hoover, Dallas Miller, Brandon Scheffel-Darr, Benjamin Scheffel-Darr, Robert Jr. Sembower, Louise & Robert Sr. Sembower, Jane Sembower, Miriam Stephens, Harry & Alverta Sembower, Gary & Rebecca Boyer

South Waterloo, N. Plains: P. J. Atwood, Jessica Bland, Josly Bland, Dusty Greiman, Wesley Klingaman, Chad Lichty, Brad Miller, Grant Miller, Wyatt Miller, Erek Sittig, Nicole Unruh-Carey

Southside Fellowship, N. Ind.: Beth Bare Hawn

Springfield, N. Ohio: Karen Fergus, Karen Witzberger

Staunton, Shen.: Elizabeth Hamblet, Matthew Longache Robert Montgomery, Chad, Hannah, & Whitney Simmons, Janelle Sturm, Susannah Traxler, Kathy Bennett

Syracuse, N. Ind.: Jim Best, Jill Best, Ezra Halsey, Eloise Halsey

Twin Falls, Idaho: Joel Merrill, Anna Merrill, Jamie Hall

Uniontown, W. Pa.: George Kovalchick, Rebecca Kovalchick

Upper Fall Creek, S/C Ind.: Don & Geneva Hanson

Waterford, Pac. S.W.: Penny Austin, Cherri Lambert, Mar Sheila, Trevor, & Jeanie Thompson

West Charleston, S. Ohio: Kay Caudy, Elliot Hunter

White Oak, Atl. N.E.: Sherry Groff, Andrea Hershey, Krai Kline, Derrie Longenecker, Ryan Miller, Shawn Stoner, John Hershey, Reba Hershey, Ralph Bollinger

Zion Hill, N. Ohio: Paul Sharp

Licensing/ Ordination

Gibson, James H., ordained Apr. 20, 1991, Mt. Joy, Virlina

Major, Gary Ray, licensed Mar. 14, 1991, Blue Ridge Chapel, Shen.

McCrickard, Glenn, ordained Apr. 20, 1991, Boones Chapel, Virlina

Neact, Rudolph Anglade, ordained Mar. 23, 1991, Eglise Des Fréres Haitiens, Atl. S.E.

Nixon, Brian C., licensed Apr. 27 1991, Empire, Pac. S.W.

Whitehurst, Jenn L., ordained Nov. 10, 1990, Huntingdon-Stone, M. Pa.

Pastoral Placements

Ewert, Jeanine, from York First, S. Pa., to Highland Ave., Ill./ Wis.

Funk, Keith A., from seminary, t E. Chippewa, N. Ohio

Gomola, John, from interim, East McKeesport, W. Pa., to East McKeesport, W. Pa.

Herr, Mark, from other denomination, to Ephrata, Atl. N.E.

Moyer, J. Martin, from seminary, to Plum Creek, W. Pa.

edding nniversaries

biehl, Wayne and Myrtle, South Bend, Ind., 50
ker, Paul and Luella, Greenville, Ohio, 50
ubaker, Virgil and Olive, Eaton, Ohio, 50
umbaugh, Robert and Mae, Curryville, Pa., 60
mgardner Kenneth and Elda Mae, Williamsburg, Pa., 60
rkholder, Raymond and Mary Helen, Waynesboro, Pa., 50
tlerbaugh, Lowell and Doris, Eaton, Ohio, 50
tterbaugh, Emerson and Hazel, South Bend, Ind., 70
tts, Richard and Ruth, Lacey, Wash., 60
zard, Harry and Viola, Venice, Fla., 60
rk, Paul and Lois, Salem, Ohio, 65
bb, Donald and Helen, South Whitley, Ind., 50
chran, Robert and Martha, Lewisburg, Ohio, 50
y, Lawrence and Edna, Columbiana, Ohio, 60
owell, Glen and June, Eaton, Ohio, 50
nsmore, David and Patty, Tipp City, Ohio, 50
ie, Marian and Evelyn, Mogadore, Ohio. 50
senhour, Roy and Grace, Venice, Fla., 60
lker, Samuel and Goldie, Palmyra, Pa., 50
rn, Guy and Evelyn, Williamsburg, Pa., 50
ra, Melvin and Sylvia, Wirtz, Va., 50
antz, David and Adeline, New Oxford, Pa., 50
eeman, Harold and Thelma, Hillsboro, Ohio, 50
ushour, Roy and Leila, Chambersburg, Pa., 60
rber, Paul and Mary, Middlebury, Ind., 50
ubb, Leroy and Catherine, Annville, Pa., 65
iler, Vem and Bema, Eaton, Ohio, 60
rshbarger, Bruce and Betty, Mattawana, Pa., 60
rtman, Warren and Marie, Wakarusa, Ind., 50
nsinger, Robert and Dorothy, Williamsburg, Pa., 50
ine, Everett and Mary, Manassas, Va., 50
tz, John and Anna, Lititz, Pa., 55
etsker, Sylbert and Arloa, Lacey, Wash., 55
eyer, Edward and Mary, Palmyra, Pa., 55
eyers, Laban and Grace, Mercersburg, Pa., 50
iles, Charles and Lillian, Queen City, Mo., 60
iller, Glen and Elsie, Greenville, Ohio, 50
iller, Orella and Dorothy, Eaton, Ohio, 50
yers, Delmas and Naomi, Loganville, Pa., 50
hart, Keith and Ruth, Elkhart, Ind., 71
Olwin, Willard and Virginia, Pasadena, Calif., 50
Porter, Mark and Avis, Cincinnati, Ohio, 50
Price, Dean and Elizabeth, Nappanee, Ind., 55
Reed, Don and Opal, Olympia, Wash., 50
Rice, Wayland and Maude, Lacey, Wash., 55
Rohrer, Richard and Eileen, Elkhart, Ind., 50
Ross, Murel and Marguerite, Eaton, Ohio, 50
Rudy, Elmer and Pauline, Palmyra, Pa., 60
Shepherd, Max and Mary, Manassas, Va., 50
Sherck, Junior and Iva, Middlebury, Ind., 50
Smeltzer, Howard and Lucille, Elkhart, Ind., 55
Smith, Russell and Dorotha, Eaton, Ohio, 50
Tinstman, Herbert and Mildred, Eaton, Ohio, 50
Tolle, Wilmer and Jeannette, South Bend, Ind., 50
Weaver, Dalton and Helen, Greenville, Ohio, 50
Wenger, Henry and Mary, Lititz, Pa., 55
Wentling, Oliver and Esther, Annville, Pa., 50
Weybright, Gerald and Lola, Venice, Fla., 50
Wheeler, Clarence and Dorthy, Eaton, Ohio, 50
Wingert, Roy and Anna, St. Thomas, Pa., 50
Yardley, Robert and Ocie, Venice, Fla., 55

Deaths

Ankeny, Estella, 98, Shelocta, Pa., Jan. 18, 1991
Baker, Ruth, 85, Brookville, Ohio, Sep. 29, 1990
Barker, Mabel, 72, Roanoke, Va., Nov. 2, 1990
Barnhart, Harold, 84, North Hampton, Ohio, Feb. 17, 1991
Barnhart, Violet, 84, Joplin, Mo., Feb. 24, 1991
Batterton, Junior, 67, Ipava, Ill., Apr. 16. 1991
Becker, Gilbert, 71, Fort Wayne, Ind., Mar. 20, 1991
Bennett, Melissa, 20, Bunker Hill, W.Va., May 4, 1991
Black, Herbert, 52, Bellbrook, Ohio, Apr. 4, 1990
Black, Maria, 65, Westminster, Md., Apr. 10, 1991
Blough, Phyllis, 62, Waterloo, Iowa, Feb. 21, 1991
Bolender, Earl, 88, Olympia, Wash., Apr. 28, 1991
Brannan, Belle, 84, Carlisle, Pa., Jan. 14, 1991
Brantley, Jessie, 88, North Liberty, Ind., Apr. 14, 1991
Breeden, Margaret, 59, Daleville, Va., Aug. 2, 1990
Bricker, Raymond, 73, Ipava, Ill., Feb. 5, 1991
Brinegar, Neal, 61, Udell, Iowa, Apr. 14, 1991
Brown, John, 73, Westminster, Md., May 25, 1991
Clark, Forrest, 83, Modesto, Calif., Apr. 30, 1991
Clegg, Susie, 75, Brookville, Ohio, Mar. 10, 1991
Cline, Dorwin, 74, Nickerson, Kan., May 7, 1991
Coker, John, 86, Cross Keys, Pa., May 16, 1991
Cooper, Orpha, 75, Eaton, Ohio, Apr. 8, 1991
Critchfield, Beatrice, 91, Sipesville, Pa., May 5, 1991
Daringer, George, 73, Waterloo, Iowa, May 18, 1991
DeGroft, Marcia, 20, Gettysburg, Pa., Apr. 21, 1991
Dennis, Priscilla, 89, Uniontown, Pa., May 19, 1991
Dodderidge, C. Orville, 89, New Castle, Ind., Apr. 23, 1991
Doss, Kenneth, 82, Roanoke, Va., Jan. 16, 1991
Doty, Virginia, 73, Elkhart, Ind., Dec. 2, 1990
Downes, Mary, 57, Ridgely, Md., Apr. 6, 1991
Ebersole, Clarence, 83, Waynesboro, Pa., Mar. 31, 1991
Eikenberry, Ethel, 80, West Alexandria, Ohio, Sep. 4, 1990
Erisman, Phillip, 67, Eaton, Ohio, Jan. 19, 1991
Fahrney, Ray, 60, Rouzerville, Pa., May 10, 1991
Finch, Beulah, 82, Roanoke, Va., Jan. 14, 1991
Fisher, Virginia, 83, Sebring, Fla., May 2, 1991
Fry, Evalyn, 71, Ft. Wayne, Ind., Apr. 23, 1991
Garst, Kathleen, 90, Daleville, Va., Oct. 24, 1990
Godfrey, Woodrow, 73, Dallastown, Pa., Apr. 30, 1991
Grossnickle, Esther, 92, Copemish, Mich., Feb. 18, 1991
Grossnickle, Harris, 83, Brethren, Mich., May 3, 1991
Grove, Ruth, 91, Westminster, Pa., Feb. 4, 1991
Grove, Amy, 100, Hummelstown, Pa., Feb. 3, 1991
Halbert, Marie, 88, Olympia, Wash., Mar. 16, 1991
Hale, Wayne, 39, York County, Pa., May 6, 1991
Hapner, Charlene, 57, Ft. Pierce, Fla., Apr. 15, 1991
Heaston, Allen, 75, Modesto, Calif., May 20, 1991
Heisey, Marjorie, 69, Harper Woods, Mich., May 12, 1991
Henderson, Opal, 62, Stanley, Wis., May 1, 1991
Hendrickson, Ruth, 80, Dayton, Ohio, Dec. 4, 1990
Herndon, Lora Jane, 66, Flora, Ind., Apr. 12, 1991
Hodgin, Maxie, 96, Waterloo, Iowa, Apr. 24, 1991
Hoffman, Mary, 78, Johnstown, Pa., Mar. 31, 1991
Hollinger, Sue, 96, Pasadena, Calif., May 4, 1991
Hoover, Paul, 83, Goshen, Ind., May 3, 1991
Hoschouer, Clara, 90, Greenville, Ohio, Feb. 18, 1991
Hygema, Joe, 94, Wakarusa, Ind., Mar. 15, 1991
Imel, Edgar, 87, Milledgeville, Ill., May 1, 1991
Irvin, Mildred, 75, Lititz, Pa., May 27, 1991
Jennings, Margaret, 71, New Windsor, Md., May 22, 1991
Johns, Sonjia Lynn, 18, Rural Valley, Pa., Mar. 14, 1991
Johnson, Forbes, 76, Alhambra, Calif., Jan. 15, 1991
Kenaga, K. DeVon, 73, Elkhart, Ind., May 1, 1991
Kenaga, Noble, 93, Elkhart, Ind., Apr. 14, 1991
Kenepp, W. Paul Jr., 43, Mattawana, Pa., Apr. 9, 1991
Kimmel, Mabel, 98, Shelocta, Pa., Jan. 7, 1991
King, Marie, 75, Waynesboro, Pa., Apr. 30, 1991
Kiracofe, Edward, 76, Eaton, Ohio, May 27, 1990
Koehler, Frederick, 85, Udell, Iowa, Jan. 21, 1991
Layman, Robert, 68, Daleville, Va., Oct. 9, 1990
Leister, Lillian, 90, Westminster, Pa., Feb. 22, 1991
Lowder, Edwin, 81, N. Manchester, Ind., Mar. 21, 1991
Lucabaugh, Esther, 75, York, Pa., May 9, 1991
McCray, Florence, 85, Modesto, Calif., Apr. 24, 1991
Mann, Evalene, 82, Waynesboro, Pa., Apr. 9, 1991
Marshall, John, 55, New Paris, Ohio, Mar. 3, 1991
Meanor, Almeda, 99, Kansas City, Kan., Dec. 23, 1990
Meinheit, Robert, 69, Rockford, Ill., Mar. 8, 1991
Michael, Oliver, 72, Fulton, Ill., May 25, 1991
Miles, Cora Belle, 92, Bethel, Mo., Apr. 27, 1991
Miller, Beryl, 86, Mattawana, Pa., May 16, 1990
Miller, Dortha, 97, South Bend, Ind., Feb. 19, 1991
Miller, Dwight, 80, Easton, Md., May 3, 1991
Mohler, Donald, 84, Long Beach, Calif., Apr. 4, 1991
Moomaw, Julia, 89, Troutville, Va., Apr. 20, 1991
Morningstar, Grace, 71, Dayton, Ohio, Mar. 12, 1990
Morse, Bertha, 74, Eaton, Ohio, Apr. 29, 1991
Muhlnickel, Hubert, 63, Elkhart, Ind., Jun. 4, 1991
Myers, Daniel, 77, Waynesboro, Pa., May 17, 1991
Northup, Truman, 70, Modesto, Calif., Apr. 18, 1991
Nowlan, Homer, 77, Roanoke, Va., May 21, 1991
Ogle, Nellie, 88, Romney, W.Va., Apr. 22, 1991
Painter, Olive, 94, Elizabethtown, Pa., Feb. 4, 1991
Price, Lois, 73, Dupont, Ohio, Apr. 15, 1991
Ralston, Helen, 85, Carlisle, Pa., Apr. 3, 1991
Reeser, James, 57, Upper Allen Township, Pa., Dec. 30, 1990
Renninger, Ralph, 93, Lewistown, Pa., Apr. 24, 1991
Renninger, Ida, 95, Lewistown, Pa., Apr. 5, 1990
Ritchey, Tammy, 23, Lewistown, Pa., Mar. 22, 1991
Roberts, Olen, 85, N. Manchester, Ind., Apr. 21, 1991
Robins, Ocal, 88, N. Manchester, Ind., Dec. 2, 1990
Robins, Wilma, 88, N. Manchester, Ind., Feb. 1, 1991
Romig, Shirley, 53, Lewistown, Pa., Dec. 1, 1990
Rothermel, Mabel, 76, Dallastown, Pa., Dec. 12, 1990
Royer, Margaret, 85, Sebring, Fla., Apr. 29, 1991
Royer, Michael, 23, Lewistown, Pa., Jun. 16, 1990
Russell, James, 72, Copemish, Mich., Mar. 4, 1991
Saddler, Kathryn, 79, Lebanon, Pa., Mar. 10, 1991
Schleiger, Doris, 72, Eaton, Ohio, Apr. 18, 1991
Schreiber, Lester, 73, New Holland, Pa., Apr. 7, 1991
Schultz, Albert, 87, Uniontown, Pa., May 25, 1991
Sechrist, Harold Jr., 61, Middletown, Pa., Mar. 11, 1991
See, Jannie, 60, Lowry City, Mo., Mar. 29, 1991
Sheaffer, Carl, 59, Carlisle, Pa., Apr. 8, 1991
Sheard, Ruth, 76, Eaton, Ohio, May 23, 1991
Shultz, Meda, 90, Greenville, Ohio, Feb. 5, 1991
Simerman, Howard, 65, Ft. Wayne, Ind., Jan. 23, 1991
Singer, John, 88, Taneytown, Md., May 19, 1991
Smith, Elnora, 75, Pasadena, Calif., Apr. 2. 1991
Smith, Paul, 84, Falls Church, Va., Apr. 16, 1991
Snyder, Sarah Mae, 93, Neffsville, Pa., Feb. 26, 1991
Snyder, Gertrude, 92, Eaton, Ohio, Feb. 26, 1991
Spoerlein, Randall, 91, New Windsor, Md., Apr. 26, 1991
Steele, Anna, 90, Walkerton, Ind., Apr. 16, 1991
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Swartz, Mary, 82, Maugansville, Md., Apr. 29, 1991
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Taylor, Ina, 74, Bakersfield, Calif., Mar. 13, 1991
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Weller, Genevieve, 65, Westminster, Pa., Apr. 17, 1991
White, Earl, 97, Roanoke, Va., Apr. 3, 1991
Whitmer, M. D., 93, North Liberty, Ind., Mar. 6, 1991
Wildasin, Ray, 70, Camp Hill, Pa., Feb. 16, 1991
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Zeager, Ralph, 78, Elizabethtown, Pa., Apr. 30, 1991
Zeigler, Edna, 88, Leonardsville, Md., Mar. 8, 1991
Zimmerman, Rozanne, 32, Lewistown, Pa., Jul. 3, 1990
Zumbrun, Iva E., 95, Columbia City, Ind., Apr. 19, 1991

The corner where you are

Red Royer loved trees. As a Nigeria missionary he dreamed of trees that would bear nutritious fruit, trees that would prevent soil erosion, trees that would provide firewood, trees that would shade and beautify homes and villages. He even dreamed of a band of trees to hold back the encroaching Sahara desert.

One day in the dry season, a bush fire came roaring up the valley in which Waka Teachers' College was located. The school was not in danger, but the fire was threatening one of Red's tree plantations, green with little eucalyptus, gmelina, and neem plantings. Red galloped his horse up to the boys' dormitories, shouting for volunteers to run and put out the fire.

The boys, always ready for diversion, poured out of the dorms and down the hill. They made short work of the bush fire, but they won a Pyrrhic victory. To Red's dismay, his army of fire fighters had wrung off all the little trees in the plantation and used them to beat out the flames.

That story came back to mind when I read in the February *Atlantic Monthly* Wendell Berry's article "Out of Your Car, Off Your Horse: Twenty-seven Propositions About Global Thinking and the Sustainability of Cities."

Berry contends that "global thinking" can only be statistical: "Its shallowness is exposed by the least intention to do something. Unless one is willing to be destructive on a very large scale, one cannot do something except locally, in a small place."

Berry scores the people of wealth and power ("our present 'leaders,' " he calls them) for not knowing "what it means to take a place seriously—to think it worthy, for its own sake, of love and study and careful work. They cannot take any place seriously because they must be ready at any moment, by the terms of power and wealth in the modern world, to destroy any place." Think of the US action in Iraq, what's happening to the Amazon basin in Brazil, or the farm you recently saw destroyed and a strip mall built on the site, and you begin to see his point.

The reader is admonished: "If you want to *see* where you are, you will have to get out of your space vehicle, out of your car, off your horse, and walk over the ground. On foot you will find that the earth is still satisfyingly large, and full of beguiling nooks and crannies."

As the old song puts it, "Brighten the corner where you are." In a 1982 editorial, written in a vein similar to this one, I described how my daddy bought a little parcel of worn-out farm land and, over a 30-year period, turned it into a place that was both picturesque and productive.

One of the "beguiling nooks and crannies" on Daddy's little farm—one of the corners he brightened—was something he called his "forest." It was a tiny clump of trees, with a bunch of big rocks in it, just off the lawn, that he allowed to be semi-wild and into which he transplanted trees, flowers, and plants he had known all his life. Redbud, wild azalea, swamp dogwood, crab apple, haw, and service berry (we call it "sarvis") were some of the occupants of the "forest." (An earlier Virginian, George Washington, had his own little "wilderness" at Mount Vernon.)

Wendell Berry says, "In order to make ecological good sense for the planet, you must make ecological good sense locally. You can't act locally by thinking globally. If you want to keep your local acts from destroying the globe, you must think locally."

Former MESSENGER editor Howard Royer circulated Berry's article among some fellow staff members with a memo that reflected, in part, "One thing that ties present environmental causes with the traditional Brethren rural ethic, as I see it, is an enlightened understanding of place—to treasure it, to respect it, to till it in sync with nature, to leave it at least as good if not better than you found it . . . in short, to take *place* seriously."

Our world mission offering this October follows a theme of "Stewardship of Creation." Reading Wanda Callahan's "Missing the Main Event" (page 12) and the Wendell Berry article bring comfort in that both call for something every one of us can do, even though the health of our globe is perilous and the task of healing is daunting.

The old song calls the Christian to begin evangelizing right at home. It also could well be a song for those who would be good stewards of God's creation. The corner where you are is the place to begin.—K.T.

THE CALL:

- ○ To Christian Ministry
- ○ To Congregational Leadership
- ○ To Peacemaking and Service
- ○ To Provide Financial Support
- ○ To Study Scripture
- ○ To Encourage Others
- ○ To Upbuild the Church of the Brethren

Dear Friends,

Nancy R. Faus
Professor and Campus Minister
Bethany Theological Seminary

During our 1991 spring tour through Indiana, Ohio and Pennsylvania, 28 members of Bethany Seminary's voice and handbell choirs answered God's call to

Praise and Prayer
Love and Service
Community and Witness

through the singing of anthems and hymns, old and new.

You are invited to join us in answering God's call through classroom learning, chapel worship, small prayer groups, community meals and field education experiences in preparation for Christian ministry. If you hear God's call, come and join us!

In God's Love,

Nancy R. Faus

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TAKE.

Take, this is
my body.—Mark 14:22

EAT.

Examine yourselves, and only then
eat of the bread and drink of the cup.—1 Cor. 11:28

TILL.

The Lord God took the man and put him
in the garden to till it and keep it.—Gen. 2:15

KEEP.

. . . to keep the way of the Lord by
doing righteousness and justice.—Gen. 18:19

To break bread together is to share
the gifts of God's good earth with one another.
To celebrate the Lord's table is to affirm
God's redeeming love for all creation.
To live as stewards is to engage in saving acts
of renewal, striving to restore our relationship
to the earth and to people everywhere.

Church of the Brethren World Mission Offering

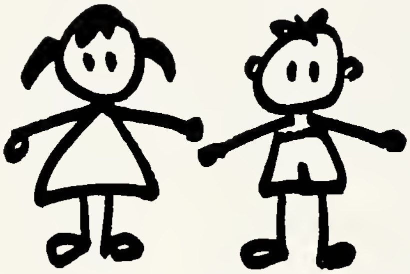
Church of the Brethren October 1991

Messenger

Children at risk

From the Editor

Did I grow up in poverty? I've never been certain about it. My family didn't have much by way of money and material goods. But, yet, it seems inaccurate to state that we were poor . . . or "poverty-stricken." There in the latter days of the Great Depression we had close neighbors who were in a much worse fix than we were. We considered *them* to be the *poor* people. As for ourselves, it never occurred to us that we might be—or *should be*—the object of society's concern. Never mind us, we'd take care of ourselves. And we did.



If our situation was poverty, it was rural, mountain-culture poverty of a half-century ago. Obviously it's not the same as urban, inner-city poverty today . . . or even rural poverty today. And in 1991 I live in a nice part of town, am middle-class (I guess; I'm not certain about that either), and still don't understand exactly what poverty is.

When I was a child, I knew of lots of children around me who, today, would be pointed out as "abused children." Again reflecting the times, we didn't think much about it. Those children's parents were considered to be "sorry and no-account," and if they beat their kids, didn't half feed them, and otherwise neglected them, well, we might feel sorry for the family and even share what little we had with it, but we didn't focus on "child abuse."

So, as I worked with this month's MESSENGER cluster on "Children at Risk," these recollections came back to me, to be mused over, puzzled over, and—as always before—ultimately to be left once more as unresolved questions. But my hope is that MESSENGER's readers, like me, will have their awareness of this great social problem heightened, and that together, we as citizens and as a church can do our bit toward solving it.

Kermon Thomasson

Correction: On page 27 of the last month's MESSENGER a photograph of Nigerian churchman Dadi Yamta accompanied a statement by fellow churchman Elisha Kabur. We regret the mistake.

COMING NEXT MONTH: Results of, and reflections upon, a recently conducted survey of MESSENGER readers, "What Do You Believe About Jesus?"

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Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
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Norma Nieto, Martha Cupp
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Donald F. Durnbaugh previews a celebrative "Brethren World Assembly" initiated by The Brethren Encyclopedia board.

Puerto Rico plans a party 13

The Church of the Brethren in Puerto Rico is booming, so next year's 50th anniversary should be lively. Report by Donald E. Miller.

Children at risk 15

Judith Myers-Walls calls on Brethren to confront the evils that put today's children at risk in a world they don't control. Sidebars by Karla Boyers and Lydia H. Walker.

Suffer the children 17

"What we have labeled as sin is actually the cage in which many a child is hiding in order to survive," contends Theresa C. Eshbach.

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Cover: Children today face a precarious future. A cluster of articles on pages 15-24 reports on the plight of children in the US and around the world. This photo of two such children, refugees on a bus, was captured by Brethren volunteer Kent Leininger. They are among the members of three Church of the Brethren congregations in the Dominican Republic that have been forced to relocate to Haiti (see news story on page 6).

Credits:
Cover, 1, 6: Kent Leininger
2: David Rogowski
3 left: Irene S. Reynolds
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5 lower right: Robert A. Ziegler
5 right: Bill Longenecker
7, 9 second column, lower: Kermon Thomasson
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8 center, lower right: Phil Smith
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In Touch

"In Touch" profiles Brethren we would like you to meet. Send story ideas ond photos (black and white, if possible) to "In Touch," Messenger, 1451 Dundee Ave., Elgin, IL 60120.

Gift for gymnastics

When **Sergio Galvez** arrived in the USA from Guatemala in 1986 he had never participated in a gymnastics competition. This past June, however, he was a member of the Virginia team competing in the National High School Gymnastics Championships in Colorado Springs, Colo.

Sergio, a high school senior, placed 22nd in all-around ratings and 12th on the vault, nationally. One of four youths selected from Virginia, he is the only one from his high school ever to make nationals. With short experience in gymnastics, Sergio depended on his discipline and natural talent to win his way to Colorado Springs.

Sergio's primary strength is tumbling, which makes him particularly strong on the floor and vault. His coach said of him, "I just throw stuff at him and he gobbles it up."

High school senior Sergio Galvez's graceful performance on the parallel bars belies the fact that until five years ago he had never participated in a gymnastics competition.

Several years ago Sergio's family came to a soup and pie event at the Arlington (Va.) Church of the Brethren, and have been attending since. Sergio has been active in the youth group and summer church camp. He has attended regional youth roundtable at Bridgewater College.

In his spare time, Sergio has worked with children at his YMCA, coaching gymnastics. "It's really nice," he says, "because I never had that chance. Now I can give it to little kids."

This high-flying gymnast knows what it takes to be a winner. "Success," he says, "does not come from a dream but from the work you put into it. So if you want to be a winner, work hard, and don't ever give up."—Ann Gibble

Ann Gibble is co-pastor of the Arlington (Va.) Church of the Brethren.

No wild goose chase

The Canada geese are coming back to "The Little Balkans," and a young man in the Osage Church of the Brethren, near McCune, Kan., is doing his part to entice them.

Eddie Crumpacker, a 1987 McPherson College graduate, works for the Kansas Department of Wildlife and Parks. "The Little Balkans" is an area of southeastern Kansas where the big Canada geese once nested, but almost died out in the 1800s.

In order to reintroduce the geese, wildlife staff bring birds from Colorado, clip their wings, and put them into

On a March morning in Kansas, Eddie Crumpacker checks to see if the Canada geese (on pond in background) like the nesting site he has made from an old tire on a pipe.

a mile-long electrified wire pen. Early in March the geese are taken from the pens and placed on lakes and farm ponds in the six-county area. Nesting sites are built, using old tires attached to pipes near the water.

Migrating geese are having to spend a longer time feeding in the McCune area because much of their habitat in the Dakotas has been destroyed. Eddie worries that wheat farmers and the geese may not get along very well. One of his responsibilities is restoring grassland to native prairie, preferred for ecological reasons and for providing the best bird cover. If all works out, farmers and wildlife can live together in a peaceable kingdom.

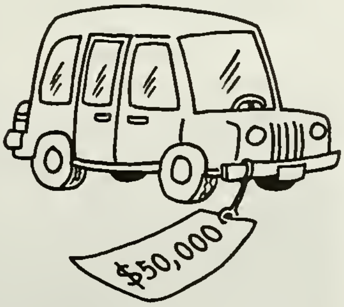
In a time of increasing awareness of the need to be good stewards of creation, Eddie Crumpacker is out where the action is.—IRENE S. REYNOLDS

Irene S. Reynolds is a freelance writer, from Lawrence, Kan.

Any spare change?

Warm Hearth Village Retirement Community needs a new van, one with a lift for the disabled. **Marie Breen**, a community resident, found a penny and dime in the old van one day, tossed them into a basket, and took a notion she would start a "van fund."

The old van that takes community residents on outings around the Blacksburg, Va., area has 90,000 miles on it. A new one—one rigged with a wheelchair lift—sells for about $50,000.



It may be a while before Marie's van fund reaches that goal, but meanwhile she carries her basket around and nickels and dimes her way toward it. When her friends at the retirement center see her coming, they good-naturedly begin emptying their pockets. Marie has collected about $2,000 so far.

Others beyond Warm Hearth Village have contributed also. Marie's home congregation, Christiansburg (Va.) Church of the Brethren sent her a check for $100. "The Ladies Circle sent it," Marie explains.

Marie's unique idea and her perseverance may pay off. After all, who can resist helping a retiree who appreciates her own mobility enough to work so hard for those not so fortunate?

Names in the news

Scott Tayler, a member of Middlebury (Ind.) Church of the Brethren, and a student at University of Chicago Divinity School, was awarded the North American Scholarship for Ministry by the Fund for Theological Education of New York City.

Sarah Hendricks, 14, of Quinter (Kan.) Church of the Brethren, competed in the National History Day competition in Washington, D.C. Earlier, she had finished second in state competition.

Christine and **Ralph Dull**, who attend the Lower Miami congregation, Dayton, Ohio, have written a book, *Soviet Laughter, Soviet Tears: An American Couple's Six-month Adventure in a Ukrainian Village* (Stillmore Press, Englewood, Ohio). It describes their experiences on a Soviet collective farm.

John David Bowman, interim pastor of the Lancaster (Pa.) Church of the Brethren, begins January 1 as executive director of Keystone Bible Institute. (See May, page 2.)

John David Bowman is Keystone's new director.

Remembered

Bert G. Richardson, 70, Gray, Tenn., died July 30, 1991. He served 1975-1986 as executive of Southeastern District and also as a pastor in Tennessee, North Carolina, and South Carolina.

Susan Stoner Shull, 92, La Verne, Calif, died June 20, 1991. She served as a missionary to India, 1927-1959. A peace activist, among other pursuits, she netted $2,300 in a hunger march on her 90th birthday.

Randall Spoerlein, 91, New Windsor, Md., died April 26, 1991. He was well known as a friend and benefactor of the New Windsor Service Center.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Brethren handwashing

Handwashing at the **Bridgewater** (Va.) Church of the Brethren is not a tradition traced back to Pontius Pilate. It's a new twist to the feetwashing tradition introduced by Jesus at the Last Supper.

For many Bridgewater members physically unable to participate in feetwashing, a handwashing service introduced by the congregation's Volunteer Visitors Program was a godsend.

Recently a group of elderly members gathered at the Bridgewater Retirement Village Center for the new service. The love feast table was wheelchair-accessible. The traditional feetwashing was replaced by handwashing, with bowls and towels on carts easing the physical activity.

Participants were pleased by the smooth way that a much loved tradition had been adapted to fit the needs of long-time Brethren.

Volunteer Visitors coordinators Ferne and Earl Rowland work with 15 other members to help draw every member of the Bridgewater congregation into full participation.

Ferne Rowland, Nina Miller, and Sallie Myers participate in Bridgewater's adaptation of "feetwashing" for the disabled.

No hanging out at SMAK

For eight summers **Briery Branch** Church of the Brethren, near Dayton, Va., has provided a community ministry called Summer Ministry for Area Kids (SMAK). It provides an alternative to "just hanging out" for the neighborhood's young people.

There are arts, crafts, games, swimming, field trips, and even video games, each Monday, Wednesday, and Friday from late June to mid-August. A bus picks up the 100 or so young people, ranging in age from 3 to 15.

Pastor Mark Bowser explained that there is a "spiritual portion among the activities," and the older participants work on community service projects. The church provides much of the $11,000 budget, but money comes also from fundraisers such as chicken barbecues.

Pooling resources

Most everyone loves a library for the wealth of information stored under one roof. The same principle holds true for the **Parish Resource Center of Southwestern Ohio**, opened November 1990, which offers information on everything from how to start a church building project to creative ideas for Sunday school bulletin boards.

Joe Chambers, a member of the Trotwood congregation in Dayton, Ohio, is on the center's board of directors, as is former district executive Joe Mason. "The concept is to provide a variety of resources to strengthen lay leadership," said Joe.

An annual fee based on a congregation's size allows individual members to use the center and to check out materials on loan. Research and consultation services are also provided. The donated resources, which reflect the variety of theological backgrounds of the center's interdenominational membership, cover Bible studies; adult, children's, and family topics; leadership development; crafts; music; worship;

children's stories; and other categories.

Eight Brethren congregations currently subscribe to the center: Castine, Greenville, Mack Memorial, Oakland, Prince of Peace, Trotwood, Troy, and West Charleston. Other such centers exist in Lancaster, Pa.; Denver, Colo.; and South Bend, Ind.—KARLA BOYERS

In Indian moccasins

"Judge no man until you have spent a moon in his moccasins" is a saying of the Plains Indians. A group of 11 young adults from **Atlantic Northeast District** spent only a week at Pine Ridge (Sioux) Reservation in South Dakota, but they still ventured some judgments, all of them positive.

The Brethren group was at Pine Ridge for a workcamp experience in what has been called the "poorest place" in the United States. The workcampers painted and repaired a small Episcopal mission church as the labor part of their experience. They also engaged Indian speakers in conversation about Native American spirituality, culture, history, tradition, tribal government, and environmental issues. They worshiped, ate local food, and visited in homes. Side trips were made to the Black Hills, the Badlands, sacred lands of the Sioux, and to the Wounded Knee Massacre grounds.

"It was a powerful, cross-cultural experience," one workcamper observed, "a real Third-world experience here at home." The workcampers found that when stereotypes are broken, the Lakota people can be recognized as a simple and gentle people, in touch with the Spirit of Creation. —WAYNE JUDD

Wayne Judd, director of the Pine Ridge workcamp, is pastor of the Elizabethtown (Pa.) Church of the Brethren.

Pine Ridge workcampers: Ed Harnsberger, Larry Bucher, Londa Rohrer, Peter Cuozzo, Daryl Witman, Robert Ziegler, Sharon Greiner, Londa Ebersole, Erin Strouse, Diane Byerly, Wanda Greiner, Wayne Judd.

This and that

The ninth Run for Peace, sponsored annually by **Lititz** (Pa.) Church of the Brethren netted $1,800 in June for the Juniata College Peace and Conflict Studies program. Among the winners of the various events was Lititz' own Kyle Martin, who ran the Kids' Half Mile in 3.06 minutes.

RUN FOR PEACE
1991

Kyle Martin wins at Lititz.

Whitestone Church of the Brethren, near Tonasket, Wash., provided English and Spanish classes throughout August. Member Mary Ellen Robinson taught English to Hispanics and Spanish to Anglos.

Dupont (Ohio) Church of the Brethren youth and children biked 50 miles to raise $1,975 for the Church of the Brethren Emergency Disaster Fund.

Peoria (Ill.) Church of the Brethren has a member who came up with a corny idea. Munson Sales, a retiree, grows sweet corn, hauls bushels of it to church, and shares it with other members. They pay whatever they like, and the money goes to Camp Emmanuel.

Lancaster (Pa.) Church of the Brethren was this year's sponsor of the 10th annual Lancaster County Peace Essay Contest. The 1991 theme was "Waging Peace in Today's World."

A memorial service was held June 2 at Wildasin Meetinghouse, in Pennsylvania's Codorus State Park, with attenders singing old German hymns and reminiscing about times gone by. No one knows the age of the old clapboard meetinghouse, but gravestones in its cemetery date back to 1793. The building, last used in 1930, is owned and maintained by three congregations, including **Pleasant Hill** Church of the Brethren, Spring Grove, Pa.

Let's celebrate

Lower Claar Church of the Brethren, near Claysburg, Pa., has been celebrating its 100th anniversary all this year with special events. The final program, "Christmas Memories," comes December 22.

Bethlehem Church of the Brethren, near Boones Mill, Va., celebrated the 100th anniversary of its Sunday school September 8. Bethlehem's Sunday school was the first one among the Franklin County, Va., Brethren congregations.

Church of the Brethren Home, Windber, Pa., will celebrate its 70th anniversary in June 1992. Anyone with materials, photos, bills, letters, or memories should contact Roger Forry or Marie Camut at the home.

Haitians forced to leave the Dominican Republic

Three of the new Brethren congregations in the Dominican Republic have been forced to leave the country. The churches, whose members are Haitian, left in mid-July to return to Haiti as a result of racial violence in the D.R.

Many Haitians have left voluntarily to avoid being summarily deported, says Caribbean representative Yvonne Dilling. The Dominican government has decreed that Haitians younger than 16 and older than 60 will be deported. Dominican Brethren report that the police have rounded up Haitians "dog-catcher style" and deported them regardless of age or whether family units are intact.

Haitians have been workers and cane cutters in the D.R. for several decades. In early 1991 international attention focused on slave-like conditions for the cane cutters. Haitian President Aristide announced he would not renew a cane cutters contract with the D.R. unless the slave-like conditions changed.

Dominican Brethren leaders, Dilling, and Brethren Volunteer Service worker Kent Leininger accompanied the group of about 130 across the border to Haiti.

A Church of the Brethren Disaster Fund grant of $5,000 went to cover costs of the move and another $8,000 grant will help the group as it attempts resettlement in Haiti. The Brethren are living in a repatriation camp where conditions are harsh, and a two-year-old girl has died, apparently because of medical neglect.

Camp staff denied the group food following investigation of the incident, and the Brethren are now cooking their own food, purchased with the disaster grant money.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. In contrast to features and reader response, news articles do not necessarily represent the opinions of the writers.

A group of Haitian Brethren was forced to return to Haiti from the Dominican Republic in July. The group has been living in a repatriation camp in Haiti.

Volunteers see beginning of new democracy in Haiti

Two Brethren Volunteer Service workers have been in Haiti during one of the most momentous periods in the island nation's 200-year history.

Kara Hooper and Kent Leininger have worked on BVS projects in Haiti since the end of last year. During this time the country held its first free and fair elections. Jean-Bertrand Aristide, a populist Roman Catholic priest, was elected in a landslide vote befitting the grassroots *Lavalas* movement that supported him.

In Haitian Creole, *Lavalas* means flood or avalanche, referring to the flood needed to sweep away the refuse of years of repression and corruption. At last, there is hope that Haiti may struggle, as Aristide put it, "from a squalid poverty to a decent poverty."

In his first project in Haiti, Kent Leininger worked as a technician with a Baptist radio station. Now he is serving as emergency representative for the Church of the Brethren as it deals with the Haiti-D.R. crisis (see previous story).

Kara Hooper works for International Child Care, an organization that treats children with tuberculosis and encourages prevention of the disease. She serves as ICC liaison to US supporters.

Both volunteers were observers during Haiti's elections, held last winter. This involved watching the procedures at the polls. There were few problems in what turned out to be a peaceful and efficien process. Hooper was impressed with th people's initiative as they spent their own time and money cleaning the city t welcome the new president. Many wall were painted with colorful depictions o "Titid" (Aristide's nickname) and fighting cocks, the *Lavalas* symbol.

In fact, the people were so filled with determination that during an attempted coup by Roger Lafontant—head of the *Tontons Macoute*, a security force of th former dictators—they poured out into the streets in revolt, forcing the military to restore the legitimate government.

Calendar

"The Church, the Earth, and Faith," a conference sponsored by five districts and the General Board, Camp Mack, near Milford, Ind., December 5-7. [In Ill./Wis., N. Ind., S./Cent. Ind., Mich., Ohio contact the district office. Or contact Shantilal Bhagat, (800) 323-8039.]

On Earth Peace Assembly: "Making Peace with the Animal Kingdom," New Windsor (Md.) Service Center, December 12-13 [contact Tom Hurst, (301) 635-8705].

Seventh annual Nigeria workcamp, sponsored by the Africa representative, January 23-February 23, 1992 [contact Merv Keeney, (800) 323-8039].

Honduras workcamp, sponsored by the peace consultant, May 1992 [contact David Radcliff, (800) 323-8039].

Some of the excitement has worn off as the magnitude of needed reforms has become evident. Aristide appointed primarily close acquaintances and *Lavalas* members to important positions in the government, and many mainstream parties felt inadequately represented. Aristide has also been criticized by groups on the left for his moderation. To receive assistance from the International Monetary Fund and the World Bank, Aristide may have to agree to conditions contradicting his policies. This may be used by the far right to provoke discord.

However, Aristide has been able to make many significant reforms. Large grants from countries of the European Economic Community and non-governmental organizations demonstrate strong international support.

The strength of the *Lavalas* movement is the grassroots poor, who are also the strength of the Catholic base communities, which are interrelated with *Lavalas*.

There is a joke that Haiti is 80 percent Catholic, 20 percent Protestant, and 100 percent voodoo. Aristide recently met with leaders of the country's Protestants, who were persecuted under previous dictatorships. Much of the conservative Protestant community, dependent on US missions, is adopting a cautious "wait and see" attitude.
—Steven Cayford

Brethren volunteer worker arrested in El Salvador

Brethren Volunteer Service worker Laura Lomas was arrested and briefly detained in El Salvador in July.

Lomas, who works in Washington, D.C., for the Women's International Network for Development and Dignity in El Salvador (WINDS), was detained at a military checkpoint on July 28 while with a WINDS delegation. Arrested with her were the WINDS coordinator in El Salvador, two women's studies professors from California State University Berkeley, and a Salvadoran driver.

None of the five were mistreated, and all were released the evening of July 29.

SERRV and Brethren Press opened a new shop at the General Offices in Elgin, Ill., August 20. Above, volunteer managers Tom and Marilyn Ryan work with volunteer Eula Brumbaugh, unpacking goods to stock the shelves.

District executives discuss sexual harassment policies

The Council of District Executives (CODE) has already been discussing issues of sexual misconduct by clergy, in advance of the work of a committee appointed this year at Annual Conference to develop a code of "ethical principles for clergy."

CODE does not have authority to issue denominational statements, but as a professional group, "we've had to move ahead," said James Miller, Northern Plains District executive and a leader within CODE on the issue.

Any Annual Conference statement may come too late for districts that already have needed to adopt policies for screening pastoral candidates as well as dealing with sexual harassment suits. "Because (clergy misconduct) has become such a 'headline' issue, churches are being made to pay close attention to state laws," said Miller.

As executive for a district that spans four states, Miller said the toughest issue for the Conference committee will be to create policy to apply to differences in legislation state by state. "In one state I'm required by law to inform the employer of a pastor's past sexual malfeasance. In another state, I'm required not to because of privacy concerns of the victim or the employee," he said.

Robert Faus, General Board consultant for ministry, said case-by-case legal counsel does exist between districts and the General Board, though it is "clear we're late on the scene with having specifically established procedures." According to Faus, during recent years the denomination has had several sexual misconduct charges each year, some of which have resulted in pastors being relieved of their positions. Within the past five years, several Church of the Brethren pastors have served prison sentences resulting from child abuse or molestation charges, he said.

US workers to aid Nigerians in creating Brethren curricula

Church field workers Galen and Doris Hackman have begun a new assignment in Jos, Nigeria, assisting the Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) develop curricula for a Theological Education by Extension (TEE) program.

EYN has been offering TEE courses since 1973, "but all the curriculum has been bought from outside sources" in East Africa, explained Galen Hackman. The Nigerian church has "seen the need to build into the program some curriculum" from Brethren sources.

Galen's job is to write self-study materials on Brethren heritage and ideals for the TEE course, in which nearly 1,500 students were enrolled this spring. The course is designed to bring theological education to villages and cities, where the students are laypeople who want to improve their theological understanding, those who want to serve as evangelists, and pastors or evangelists doing further education.

The Hackmans will be the first US Brethren to work with the program, which has been staffed by workers of the Basel Mission, based in Switzerland. The Hackmans were asked by EYN leaders to take on the job after they completed teaching work at EYN's Kulp Bible College.

'Olive Branch' effort receives $30,000 toward $150,000 goal

As of early August, about $30,000 had been received in response to the Brethren "Olive Branch" campaign to provide aid to victims of the gulf war.

Before the $150,000 goal was set, Emergency Disaster Fund grants totaling $50,000 were given to the Middle East Council of Churches (MECC) for aid efforts, and another $40,000 has since been forwarded to the MECC. The goal was set in response to a Church World Service appeal for $1.25 million.

The balance of the $150,000 ultimately will be sent, according to Donna Derr, director of the Brethren disaster relief and refugee program. For now, further donations to war-related aid are being "slowed down" until gifts received come closer to what already has been sent. Contributions are expected to continue throughout the year.

At least 97 cases of Iraqi Kurds and Christians—including individuals and families—have been assigned for relocation through the Church of the Brethren.

South Africans survive machine-gun attack

A South African family that spent a spring sabbatical as guests of First Church of the Brethren in Baltimore, Md., has survived a machine-gun at-tack on its home in South Africa.

Smuts and Nokwazi Ngonyama and their children were sleeping in their home when the house was riddled by 30 rounds of machine-gun fire in a drive-by attack by unidentified assailants. The Ngonyamas were not hurt, but since have not been able to stay the night in the house. They fear the attack came because of their anti-apartheid activities and their African National Congress membership.

The Ngonyamas were the first South Africans to come to the US in the Church of the Brethren's "Servanthood Sabbatical" program, administered by the Africa representative.

Brethren Volunteer Service Unit 197 completed orientation in San Francisco, Calif., June 9-29. Members are: (**front**) Donnie Flora, Susan Sandstrom; (**seated on floor**) Greg Howe, Andy Klimek, Lora Mangus, Scott Marsland, Kim Kahlhamer, LuAnne Harley; (**back row**) Joel Gish, Chris Bohlander, Bruno Jungwirth, Debbie Eisenbise (orientation coordinator), Tim Leipold, Tim Allen, Marci Seiler, David Elliott, Angie Breidenstine (orientation assistant).

Brethren will 'sing praise' at seminar on hymns

A seminar on hymns in worship, "Sing Praise to God!" November 10-12, is sponsored by Bethany Seminary, in Oak Brook, Ill. With leadership from music publishers, Bridgewater College professor of organ and piano John Barr, hymnal project leaders, and Bethany professors, the seminar will include hands-on music experiences as well as use of the new 1992 hymnal. Contact Nancy Faus, (708) 620-2241.

South Africa Network urges efforts to continue sanctions

The church's South Africa Network urges Brethren to continue pressure on government leaders to reinstate sanctions on South Africa, which were lifted by the Bush administration on July 10.

"The problem with lifting sanctions is that nothing is binding yet" in the form of effective anti-apartheid legislation, said Africa representative Merv Keeney.

More than 100 cards and letters requesting President Bush to keep sanctions intact were written by Brethren at Annual Conference, in a letter-writing event sponsored by the network. The church's South Africa committee is also planning a "learning tour" to South Africa.

New development staff, cutbacks at Bethany

Duane Steiner began August 1 as director of development for Bethany Seminary. He has served as development associate, treasurer, and business manager for the Oak Brook, Ill., school.

Budget cuts have resulted in the termination of two staff: **Estella Horning**, director of special studies; and **Peggy Garrison**, assistant professor of pastoral care and counseling.

Duane Steiner

Estella Horning

Peggy Garrison

Worldwide

More than 18 million refugees existed worldwide as of May, ccording to the US Committee for Refugees' *World Refugee Survey, 991.* Director Roger Winter says the number reflects an all-time high n a post-Cold War context. The survey cites "massive new outflows f refugees from Iraq, Liberia, and Somalia" in the past year.

A World Council of Churches delegation headed by WCC general secretary Emilio Castro will visit South Africa October 2-23 at the invitation of the South African Council of Churches. The isit is the first by a WCC general secretary since 1960 and follows a all of the WCC Seventh Assembly for South Africans to be involved n constructive change in their country.

The Greek Orthodox Church has suspended activity in the National Council of Churches, pending a review, citing "liberal leanngs" by mainline Protestant churches. It is the largest and most influential of the NCC's eight Orthodox denominations and could spur similar action by others. NCC general secretary Joan Campbell said the move came as a surprise, although the relationship has been fragile over the years. The church has also broken dialog with the Episcopal Church. Episcopal consecrations of female bishops and ordinations of homosexual people is in sharp contrast to Orthodox tradition.

Millard Fuller has withdrawn his April resignation and has been reinstated as president of Habitat for Humanity (see August/ September, page 8).

Frank Tillapaugh, a well-known speaker and author, has been forced to resign as senior pastor of Bear Valley Church in Lakewood, Colo., after admitting involvement in an eight-year adulterous relationship. Brethren know Tillapaugh as the speaker at the Ministers' Association pre-Conference meetings in Portland, Ore.

Districts, Board, BBT announce staff changes

Owen Stultz, Virlina District executive since 1969, retires effective August 31, 1992. He previously served eight years as executive for West Marva District and has held pastoral positions there.

Richard Hanley began September 15 as West Marva District executive. He was previously pastor of the Meyersdale (Pa.) church.

Robert Jones, associate executive for outdoor ministries in Virlina District, will retire in the spring. He has also served the past 24 years as manager of Camp Bethel in Fincastle, Va.

Arthur Fourman, Northern Ohio District associate executive and director of Camp Inspiration Hills for 11 years, has resigned his position.

Roberta Lee, a Manchester College graduate, began work September 9 in the new position of senior accountant at the New Windsor (Md.) Service Center.

Melva Jimerson has resigned, effective November 31, as legislative associate in the Washington Office, where she has also served as interim Washington representative.

Cheryl Ingold, director of pension and insurance operations for the Brethren Benefit Trust, has resigned effective December 27.

Curtis and Anna Mary Dubble begin February 1 as volunteer staff in a one-year family ministry position under the Parish Ministries Commission. Curtis served as the 1990 Annual Conference moderator.

Owen Stultz

Richard Hanley

Robert Jones

Arthur Fourman

Roberta Lee

Melva Jimerson

Cheryl Ingold

Nigerian health care study tour planned for January

A study tour to Nigeria for people interested in the relationship between church and health is planned for January 1-16, 1992. The tour is sponsored by the Association of Brethren Caregivers, the Africa office, and Bethany Seminary. Contact ABC at (800) 323-8039.

Annual Conference offices open for nominations

The Nominating Committee requests nominations for offices to be filled by election at Annual Conference next year.

Offices open in 1992 include Annual Conference moderator-elect; Conference secretary; General Board members from Northern Indiana, Northern Ohio, Southeastern Districts, and at-large; Conference Program and Arrangements Committee (previously Central Committee); Pastoral Compensation and Benefits Advisory Committee; Committee on Interchurch Relations; Brethren Benefit Trust; and Bethany Seminary electors.

The Annual Conference Office has mailed a packet with instructions and nomination forms to all congregations. Nominations are due December 1. Contact the office at (800) 323-8039.

Who builds the ballot?

by Kermon Thomasson

Ever wonder where the Annual Conference election ballot comes from? (See page 9.) Ever wonder how a particular candidate got on the ballot? Or ever feel that a particular area of the denomination or a particular group of people was not represented on the ballot?

If such questions have crossed your mind, you are not alone. Many Brethren are not familiar with the process of building the Annual Conference ballot . . . and so raise these and other concerns.

The Annual Conference Standing Committee, through its Nominating Committee, builds the ballot. Standing Committee delegates elect Nominating Committee members from their own membership. The present Nominating Committee members are Robert E. Keim (chairman), Nelda Blickenstaff, Clareen Dooley, Harold E. Yeager, Robert C. Bowman, Lillian Brumbaugh, Danny Gaby, and John Thomas.

The Nominating Committee has six major goals

—to provide for fair and equitable participation by all Brethren;

—to recognize and utilize people's spiritual gifts and skills;

—to meet the denomination's needs;

—to call out those of deep Christian commitment and qualifications for specific tasks to serve the larger church;

—to be faithful in proclaiming the gospel and carrying out a world ministry.

Anyone in the denomination may offer names of persons to the Nominating Committee for consideration. It is not a matter of the committee simply choosing whomever it pleases. The ballot isn't built "out there" somewhere; every member of the Church of the Brethren may participate.

The perennial problem for Standing Committee is the lack of participation in the nominating process by congregations and members of the denomination. The committee strives for balance in representation and for quality in leadership. When it meets in January each year to prepare the ballot, it spends much of its time "going after" more names to create that balance and to provide qualified candidates. Fuller participation by individuals and congregations would make ballot building easier, the committee contends, and, at the same time, would do much to dispel the notion that the ballot "just happens" somewhere and doesn't represent a democratic process in its formation.

Persons who want to obtain a 1992 election procedures packet should call the Annual Conference manager, at (800) 323-8039, and request one.

July 1991

Annual Conference secretary Anne M. Myers distributes information about the ballot process, including the offices to be filled in 1992. She invites *every church member* to participate by submitting names for consideration as candidates.

September 1991

The election procedure is publicized in the *Agenda* newsletter. Openings are listed, and readers are invited to submit names.

October 1991

The election procedure gets further publicity—in the MESSENGER news section. Again, openings are listed, and readers are invited to submit names.

January 1992

Nominating Committee meets in Elgin, Ill. It studies the suggested names and supporting information about qualifications, skills, interests; considers such things as geographic spread, male/female balance, ethnic representation; and puts together the initial ballot—four names for each office.

February 1992

The initial ballot is distributed to congregations, General Board and Standing Committee members, General Board staff, district executives, and others.

May 1992

The initial ballot appears in MESSENGER's Annual Conference preview.

June 1992

Standing Committee, meeting in Richmond, Va., votes and reduces the initial ballot to its tentative final form—two candidates for each office.

July 1992

Annual Conference secretary Anne M. Myers presents the tentative final ballot to Conference delegates, and moderator Phyllis Carter calls for nominations from the floor. *Any conferencegoer may make a nomination at this time.* The final ballot is then printed. Delegates mark the final ballot, votes are counted, and the results announced.

Freedom to come together

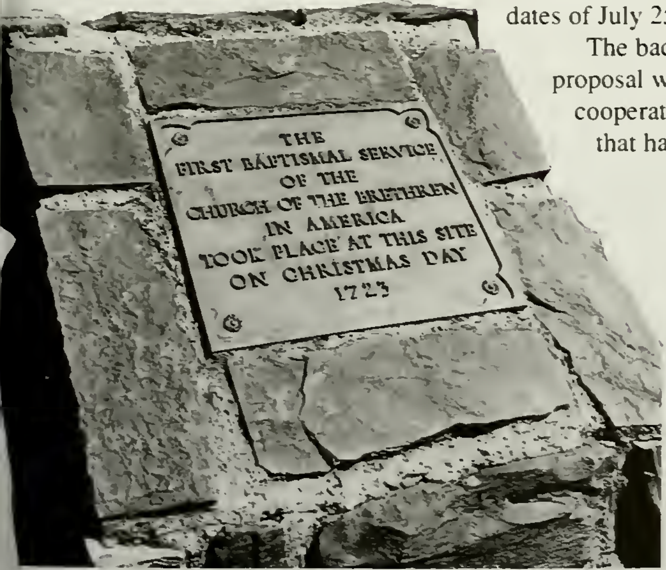
by Donald F. Durnbaugh

The scene was a conference on Brethren mission at Ashland (Ohio) College in March 1987. Among the 75 people attending were wearers of the plain garb, as well as Brethren in casual clothing and Brethren in suits. They came from The Brethren Church (sponsors of Ashland College), the Church of the Brethren, the Dunkard Brethren, the Grace Brethren, and the Old German Baptist Brethren. These are the largest denominations stemming from the Brethren beginnings at Schwarzenau, Germany, in 1708, and also those whose members had cooperated in publishing *The Brethren Encyclopedia.*

After hearing several presentations, conference attenders discussed in small groups the commonalities of and differences among their mission understandings. As the groups reported back to the total body the results of their discussions, one striking idea emerged. It had been suggested by William R. Eberly, biology professor at Manchester College and former secretary and moderator of the Church of the Brethren Annual Conference.

Next July the five major Brethren groups will celebrate 250 years of annual meetings by holding a first-ever Brethren World Assembly.

The idea was this: Why don't the several Brethren groups commemorate the 250th anniversary of the first known Brethren yearly meeting by calling an assembly in 1992 of Brethren from the US and all nations where mission efforts have planted Brethren congregations? Although some serious cautions were voiced, many of those at Ashland responded enthusiastically to the idea. Before long the concept had a name and an agreed-upon place and general date. The "Brethren World Assembly" would be held at Elizabethtown (Pa.) College, geographically close to where the 1742 meeting had occurred. Later the specific dates of July 25-28, 1992, were named.



The Brethren in America organized themselves on Christmas Day 1723. A bronze plaque marks the site where Peter Becker baptized six men and women in the Wissahickon Creek.

The background of the novel proposal was the increased cooperation and good fellowship that had emerged among The Brethren Church, Church of the Brethren, Dunkard Church, Grace Brethren, and Old German Baptist Brethren since 1973. In that year the octogenarian Brethren leader M. R. Zigler had succeeded in bringing together a representative grouping of leaders and lay people from those different Brethren clans in a meeting "just to shake hands," as he put it.

He recalled well that the crisis of conscription as World War II began had brought these groups together. They urgently sought a plan through which conscientious objectors (COs) among their ranks could find alternative service instead of having to join the ranks of the military. The resulting scheme, Civilian Public Service (see MESSENGER, October 1990), entailed many joint meetings. The smaller Brethren bodies tended to look to the Church of the Brethren, under M. R. Zigler's strong direction, for guidance on CO issues. He made close friends among them.

This fraternal contact continued after the war, along with the worldwide work of the Brethren Service Commission, to succor victims of the war and its aftermath. Church of the Brethren-sponsored programs, such as Heifer Project (now Heifer Project International) and the Christian Rural Overseas Program (CROP), attracted substantial support from the other Brethren denominations.

It was with this background in mind in 1972 that M. R. Zigler began to visit the denominational offices and leaders of the five Brethren groups. His idea was to bring together moderators, editors of church periodicals, historians, and others concerned at a place of common historical interest. Once having received some positive response to his initiative, he repeated the circuit to work out an acceptable program. He also won the financial support of W. Newton and

Hazel Long. The result was the meeting on June 12-13, 1973. Zigler summed up the spirit of the meeting as sensing "a freedom to come together just as in the past we sensed a freedom to move apart."

The location of that 1973 meeting was Tunker House, in Broadway, Va., associated with the major 19th-century theologian Peter Nead and the beloved Civil War martyr John Kline. It was also Zigler's own birthplace. The house in the Shenandoah Valley had been restored by Samuel D. Lindsay, a veteran pastor in the Church of the Brethren, and his wife, Pauline. Because these historic associations recalled the times before the major church divisions of the early 1880s, Tunker House resonated with all of the Brethren.

It is generally known that one major outgrowth of the seed planted in June 1973 was *The Brethren Encyclopedia,* completed 10 years later. Less well known is the fact that since then there has been a steady but irregularly scheduled series of meetings bringing together the separated Brethren. A number followed the plan of the Broadway meeting. Even more meetings developed as a series for "writers and historians," each designed to focus on a significant topic. It was one such focusing on mission that met at Ashland in 1987.

The November 1987 meeting of the board of directors of the Brethren Encyclopedia decided that it would sponsor an international assembly in 1992. Since that time, the plan has been steadily addressed at the bi-yearly meetings of the board. It called a larger planning meeting, held at Ashland College in March 1988. There the basic objectives for the Brethren World Assembly were articulated. They read (in somewhat modified form): "To lift up the common heritage; to learn to know each other better as religious bodies and as individuals; to enjoy fellowship with one another; to worship God together in song and message; to emphasize the international character of the Brethren movement."

Later meetings of the board surfaced some of the sensitive areas: How would joint worship be conducted, given the differences in worship practices of the several Brethren groups? What leadership roles should women play? How should the assembly be financed? For a time it seemed as if disagreement on these points would scuttle plans for the assembly. However, sufficient interest had been aroused that the board concluded that plans should go forward.

A committee of 10 members—two from each of the five cooperating denominations—was named to hold periodic meetings to plan the Brethren World Assembly. Donald F. Durnbaugh was asked to serve as coordinator. The newly established Young Center for the Study of Anabaptist and Pietist Groups at Elizabethtown College agreed to cosponsor the meeting.

The theme will be "Christ Is Lord: Affirming Our Faith Heritage." The assembly will have two stages—a smaller study conference from Wednesday evening through Friday, accommodating between 150 and 200 persons, and a larger, mass assembly on Saturday. Thursday and Friday evening meetings will feature speakers from Brethren groups outside the US. Those Brethren bodies that have featured foreign missions will be responsible for securing the speakers from abroad. Many will be itinerating in the US and attending their respective denominational conferences at any rate, but a special effort will be made to enlist overseas representation.

The early-phase study conference will include papers, workshops, and discussion, featuring invited speakers. Although the list of speakers and subjects has not been firmly established, it is likely that some of the latter will include discipleship, polity, social trends, biblical interpretation, hymnody, doctrine and ordinances, peace and nonresistance, and education.

Prior to and during the study conference, tours will be organized to relevant historical sites. These could include the Ephrata Cloister, the site of the early Conestoga division, the Pricetown meetinghouse, and the Germantown congregation and meetinghouse.

It is intended that the Saturday program will include speaking and inspirational singing, with representation from all Brethren groups. The evening program will conclude the event. Those attending the assembly will be encouraged to attend nearby congregations on Sunday morning. Those con-gregations will be encouraged to provide hospitality to people visiting from other Brethren bodies and localities.

Some of those attending the Brethren World Assembly will join a Christian Heritage Tour from July 20 through August 7, conducted by Donald and Hedda Durnbaugh. At the heart of the trip will be a Sunday spent at Schwarzenau, Germany, where it all began.

The mission conference held at Ashland, Ohio, in 1987 was marked by a fine spirit of warmth of fellowship, despite the potentially divisive topic (see MESSENGER, June 1987). A participant, James Black of the missionary board of The Brethren Church, described the spirit with the words "We and them have become us." It is that spirit that the Brethren World Assembly in July 1992 hopes to embody.

Donald F. Durnbaugh is Carl W. Zeigler professor of history and religion at Elizabethtown (Pa.) College.

Puerto Rico plans a party

by Donald E. Miller

Pedro Brull met me in San Juan when I visited Puerto Rico recently to meet with the committee planning next year's celebration of 50 years of Church of the Brethren work on that island. I also had gone to visit some of the Brethren congregations in Puerto Rico, having heard of their vitality and wanting to experience it directly.

Pedro drove my wife, Phyllis, and me to Old San Juan with its many reminders of the early Spanish explorers. We stayed in the El Convento Hotel, originally a 16th-century Roman Catholic convent. Its open courtyard and dozens of lovely arches all felt very Spanish and colonial.

The next day we met Fernando Marroquín. He and his wife, Judy, were just completing a period of Brethren Volunteer Service, assisting Pedro with the work of the Puerto Rico subdistrict of Atlantic Southeast District. They have been supported by their home congregation, Communion Fellowship, in Goshen, Ind. Several other congregations are actively supporting the volunteer work there. Fernando took Phyllis and me to the conference, which was being held in the Caimito church, near San Juan.

At Puerto Rico's subdistrict conference we caught the spirit of worship among the Puerto Rican Brethren. Singing, prayer, and preaching are

The Puerto Rico conference was held at the Caimito church, which houses a community health clinic. Pastor Juan Figueroa, also a medical technician, poses with neighborhood children.

carried on with great enthusiasm and joy. In fact, Berwyn Oltman, district executive of Atlantic Southeast, spoke to the conference about the gift of joy the Puerto Ricans bring to the wider Church of the Brethren.

Conferencegoers heard reports of the growth of the Puerto Rican churches. They watched children dramatize the need for care of the environment. They spoke excitedly about the work of evangelism that they had initiated in the Dominican Republic. The Puerto Rican churches exude vitality, even though they have very meager resources. They are enthusiastic about God's love in Jesus Christ and they want to embody Christ's example of caring for one another. They want Brethren to be strong in these teachings.

The Caimito church, where the conference was held, is the location for a community health clinic. A doctor and a dentist regularly volunteer services to the clinic. The pastor, Juan Figueroa, has training as a medical technician. He is a newly elected member of the Church of the Brethren General Board. The church and clinic are set in the midst of a poor community on the outskirts of San Juan. The mountainous terrain makes it difficult to walk from one place to another. In this poor community are found all the modern urban problems from drugs to AIDS. The clinic provides not only medical and dental care, but also classes on health care, instruction in handicrafts, and activities for children.

The devastation of Hurricane Hugo hit this community hard, destroying many homes and damaging others. Brethren Disaster Services teams rebuilt and repaired some 40 houses in the community near the church. Juan took us on a tour of some of these homes. We experienced the delight of a woman with three children who had her home repaired and a room added by a Brethren team. We were impressed by the thankfulness of a woman in her 90s, whose home had been rebuilt.

The Puerto Rican churches exude vitality, even though they have very meager resources. They are enthusiastic about God's love in Jesus Christ and they want to embody Christ's example of caring for one another.

Several days before our visit, new Brethren Volunteer Service workers arrived in Puerto Rico. They will work with the Caimito congregation and its health clinic, in teaching, in social work, and in community health organizing at Castañer Hospital. These assignments will bring culture shock and strong challenges to our volunteers. Like all our 113 BVSers, they need the strong support and prayers of the church.

The three-hour trip from San Juan to Castañer is beautiful, winding through mountains covered with tropical vegetation. The committee for the celebration of the 50th anniversary of the Church of the Brethren in Puerto Rico and the founding of Castañer Hospital was already meeting when we arrived in the early afternoon. With representatives from the hospital and the church, the committee was laying plans for a gala public event for the whole community.

It hopes to recall the 50-year history as well as anticipate the next 50 years. Brethren from all over the denomination, as well as other friends, are invited to be present for the celebration, November 22-29, 1992. The committee hopes especially that those who have helped establish and maintain the hospital and the church over the years will come. Public addresses, public worship, seminars, and other events are being planned.

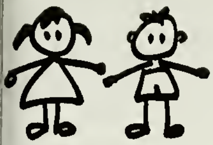
The hospital was begun in 1942 during World War II as a location where conscientious objectors could be assigned to public service. The Brethren who served there organized the Castañer congregation, the mother church of the Puerto Rican congregations. As the hospital grew, it was turned over to the Castañer community. Brethren also have helped to establish a home for the elderly in the community. Recently, land occupied by the hospital building was deeded to the hospital by the General Board of the Church of the Brethren. It is this history that is to be celebrated.

Following the meeting of the celebration committee we visited the Castañer church and the newly established Yaheucas church. We were not able to visit Rio Prieto, high in the mountains nearby. Before returning home, we strolled the streets of Old San Juan.

As Pedro returned us to the San Juan airport, we spoke of the new vitality of the Brethren in Puerto Rico. Several Brethren leaders, including me, have issued a call for spiritual renewal in the church. The Puerto Rican churches are leading the way. The Brethren Vision for the '90s includes a commitment to assist the Castañer Hospital. This commitment has stimulated the hospital to initiate a fund drive for a million-dollar improvement program with completion of the campaign in time for the 50-year celebration.

We anticipate with joy the next 50 years of the Brethren witness in Puerto Rico.

Donald E. Miller is general secretary of the Church of the Brethren General Board.



Children at risk

by Judith A. Myers-Walls

Some things never change. Children are born, learn to smile and roll over, learn to say "no," make friends, gain communication skills, pretend to be adults, and eventually become adults. It has happened this way for centuries and in every country and continent. The basic cycle of development is unchanging. But is being a child today exactly like it was a century ago—or even 15 years ago?

No, childhood is not exactly the way it was in the past. Some things have changed. Some of the changes are small, and some are very large. Some of the changes involve real differences in situations and experiences, while others are simply differences in perception or point of view. There have been changes in family structure, financial security, public supervision of care, and exposure to the surrounding world.

Family structure

Family structure has evolved in a number of significant ways. Because the society is constantly changing, some alteration in family structure is positive and necessary. Other changes, however, are signs of a population in trouble.

At any one point in time, approximately one-fourth of children under 18 live in a single-parent family. A much larger percentage of children will live some portion of their childhood years with one parent.

Although the incidence of single parenthood has not changed significantly over the years, the reasons for it have. While most single parents in the past were the result of widowhood, most are now the result of divorce or out-of-wedlock birth.

A major concern with single parenthood is the likelihood of those families to suffer heavy financial burdens. Single mothers are almost six times as likely as married couples to live in poverty.

The age of parents is changing in several ways. Many children have older parents than in the past, as the number of first-time mothers over the age of 35 increases. Improved health practices are reducing the risks of older parenthood, but the lifestyle adjustments for these couples are often overwhelming.

At the same time the number of teenage mothers remains a constant concern. Major changes in teen parenthood are the tendency toward out-of-wedlock births and the increase of white teens in the teen parent population. Teen parenthood holds risks for the health, financial well-being, educational achievement, and social relationships of the teen and the child.

Not all out-of-wedlock births are taking place outside of an ongoing relationship, however. The number of couples living together outside of a formal marriage relationship has skyrocketed in the past two decades. In these homes, children benefit from having two caregivers and role models, but they may not have the economic and emotional security of a legal marriage.

Perhaps the most dramatic demographic change of the past decades, however, is the entrance of mothers in the paid labor force. Over half of mothers of all ages of children are now in the work force, and the majority use non-familial care for their children while they work.

In addition, an unknown number of children care for themselves alone at home while parents are on the job. It is now generally accepted that the quality of the child care arrangements made by the parents is the most important predictor of the child's adjustment to maternal employment.

Financial status

More than one in five (21.9 percent) children under the age of six lives in poverty. Since 1975, children and adolescents have been the poorest age groups in the US. An alarming trend accompanying those facts is the increased gap between the rich and the poor. While the poorest 20 percent of families in this country receives 3.8 percent of the nation's income, the richest 20 percent receives 46.8 percent.

The results of poverty for children are alarming. More than one in eight children in the US is hungry, and hunger leads to fatigue, irritability, dizziness, headaches, ear infections, concentration problems, and colds. Families with children are the fastest growing groups among the homeless; it is estimated that 100,000 children go to sleep each night without a home. Health, behavioral problems, and violence are greater problems for children of poverty than for those with adequate resources.

Public supervision of care

Since the battered child syndrome was introduced in the mid 1960s, there has been a growing concern with the way the children are treated. All states require that child abuse and neglect be reported, and the number of reports increased 147 percent just between 1979 and 1989. Since 1989 there has been a continued upward trend in reports.

It's difficult to know whether child abuse and neglect reports represent true increases in maltreatment or an increased awareness of and intolerance for it. It does appear, however, that US adults are less and less tolerant of child

(continued on page 18)

Suffer the children

by Theresa C. Eshbach

"Tell me about your picture, Mary," the teacher said.

"This is my mom, and my dad, and this is my brother," the kindergartener replied, as she pointed to three traditional stick figures.

"And this is you?" the teacher asked, pointing to the very different fourth figure with its striped, box-like torso.

"Yes," Mary nodded. And pointing to the stripes, she added shyly, "That's a cage to protect my heart."

Heart protectors and survival shields are being constructed by many children and youth today. Because this armor is not visible, we tend not to recognize it as such, seeing only the caustic, belligerent behavior that makes us feel so negative and frustrated.

Today's children and adolescents, however, live in an increasingly deteriorating state. Hunger, homelessness, abuse, poverty, racism, and ill health are having such a staggering effect on them that many are approaching adulthood unhealthy, illiterate, unemployable, lacking in moral direction, and lacking in any vision of hope or security for the future.

The loss of a parent through divorce or death, broken family relationships, and parents working in demanding jobs require great adjustments for children. Some feel that everyone in the household is so caught up in their personal needs that no one gives a hang about them. No less distressing and painful are more subtle issues such as loneliness, rejection, neglect, learning problems, and eating disorders.

The terror of all these conditions grabs at a child's heart, and that is when the cages, the shields, the armor start going up—in the form of bad attitudes, "smart mouths," alcohol and drug abuse, prostitution, teenage pregnancy, and crime.

In the church we have tended to focus on the sinful nature of these actions. We cannot negate that reality, but that which we have labeled as sin is actually the cage in which many a child is hiding in order to survive. Furthermore, we must recognize that the attitudes and lifestyles of an adult society that produce these actions are also sinful.

So what are the options? What can we offer as Christians? Disgust, more rejection, judgment? Are we willing to address the attitudes and lifestyles that help produce these situations?

Are we willing to recognize the "heart protectors" for what they are and strive to replace them with an eternal protector that is constructed of love, forgiveness, hope, and new life?

Theresa C. Eshbach is executive director of the Children's Aid Society. In July she concluded five years of chairing the denomination's task force on the conditions of childhood.

(continued from page 16)

maltreatment, but the incidence of deaths due to child abuse and neglect continues to increase.

Exposure to the surrounding world
There is no indication that the amount of time children spend in front of the television has changed in recent years, but clearly the programs that they see are not the ones broadcast 15 or 20 years ago. Children's television was deregulated in 1980, allowing stations to air as much or as little educational programing as they want, and allowing programs to become, in effect, program-length commercials.

In recent years MTV was introduced and has become a favorite of children, along with professional wrestling and soap operas. Another major force is the rental and purchase videotape market. Children have access to all sorts of programing that may be regulated in the theaters but not in the home.

Television and radio news also have changed. In their attempt to be more commercially satisfying and easily accessible to the busy families of the 1990s, news has also become more accessible to children. That impact was clear during the war in the Persian Gulf, as children learned about weapons systems, military strategy, and how to hate "the enemy."

Children are being exposed at younger and younger ages to the risks of alcohol, tobacco, and drugs, as well. The reasons for this are very complex, but the outcomes are potentially deadly.

Outcomes of the trends for children
Children today are different from the children of the past. While grandparents tell their children, "I don't know why you don't just do things the way I did. It always worked for me," today's parents find that those time-honored methods simply do not work anymore.

(continued on page 21)

The $28 billion question

Jesus told the disciples the poor would always be with them. Unsettling, however, is the realization that the poorest among us today are children—those unable to tackle the problem with as yet such a tiny grip on life.

The Children's Defense Fund, an anti-poverty lobbying group, recently released the report "Child Poverty in America." Based on statistics from 1979 to 1989, the study discounts popular stereotypes and demographic myths about poverty in the US.

Children, for instance, are almost twice as likely to be poor as any other group of Americans, including the elderly. Figures for 1989 show roughly one in five children in the US (12.6 million) is poor—living in families with incomes below the official federal poverty line.

According to the report, a decline in government assistance programs accounts for nearly half of the problem. Increased unemployment and lower earnings contribute another third to the child poverty pie chart.

What does it mean that so many children are growing up poor in this country? Perhaps most visible are the effects of poverty on a child's state of health. In a recent television special, "Children at Risk," former US Surgeon General C. Everett Koop said 6 million children in the US are not covered by medical insurance.

The effects of such a statistic are echoed in a special summer issue of *Newsweek* focusing on children. The article "Children in Peril" reports that poor children are less likely than others to receive immunizations to common

No place like home

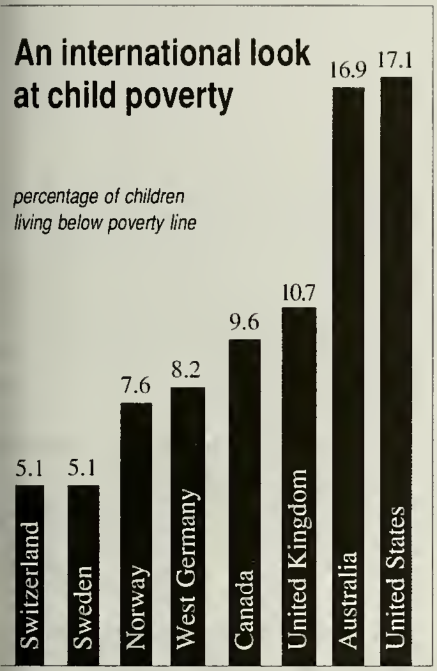
Across our nation, the statistics are staggering: 100,000 children with no stable place to call home and without a sense of belonging to mainstream society.

With the social stigma attached to homelessness, our children of the streets will become a generation of adults low in self-esteem, who have had less than adequate nurturing, parenting, education, and socialization. The morality of the "street world" is survival for the strongest or the ones with the most effective weapons.

Homelessness *is* a disaster. A disaster (natural or human-induced) produces feelings of shock, loss, grief, pain, and a multitude of stress symptoms. Victims must go through all the normal stages of grief and healing in order to return to normalcy and healthy functioning.

Following a natural disaster, family members, churches, social service agencies, and local businesses respond generously to the victim's temporary homelessness. This is not often the case when homelessness is caused by unemployment, economic and social policies, or discrimination. These victims are often regarded as the perpetrators of their own plight. Although basic survival needs may be met by service agencies and sometimes by neighbors or friends for the short term, families who become homeless for economic reasons are disenfranchised and experience rejection, humiliation, and doubt by others concerning the genuineness of their complaints.

Children who are part of the homeless population, living in shelters or on the streets, act out their needs for survival and belonging with behaviors judged as "socially unacceptable" and even



diseases. (The number of cases of measles rose from 1,500 in 1983 to 25,000 last year.) Fifty to 70 percent of inner-city preschool children are unvaccinated.

The infant mortality death rate for US American babies is the highest in the industrialized world, notes the same article. While the problem is not exclusive to children of poor families, many cases are related to lack of proper prenatal care, which poor mothers often forgo.

In simple terms, the CDF report calls child poverty "a $28 billion problem"—the amount for which the incomes of every poor family with children in the US could have been lifted to the official poverty line in 1989. The figure is slightly less than the annual cost of bailing out national savings and loans institutions and roughly equal to two years' inflation growth in the Pentagon budget.

According to the CDF report, the US Gross National Product rose by more than one-fifth during the decade—despite a series of economic recessions and recoveries—while child poverty increased 21 percent, thrusting another 2.2 million poor children into the population. If current trends continue, there could be as many as 14.8 million poor children in the US by the year 2000.

Despite such a staggering statistic, the report concludes that child poverty in the US could be eliminated by the turn of the century—*if* America has the political will. We have the resources. What we as a nation decide to do with those resources becomes the $28 billion question.—Karla Boyers

criminal" by mainstream society. These hildren are often completely dependent n the good will of "social workers" and n their own ingenuity for their food. Mom and/or Dad may not be employed ut, even if they are, they do not appear o be "bringing home the bacon."

Youngsters with no sense of place or erritory that belongs to their immediate amily will naturally form gangs. To a hild who is hungry, there is little neaning in such concepts as stealing as crime, sharing as a virtue, or delayed ratification as a psychological achievement. In school, a homeless child who xhibits regressive behavior because of he inability to cope, may be labeled 'learning disabled" or "emotionally listurbed." Such a child, already feeling ejected by insensitive adults for that ehavior, experiences more pain and tress on top of the already painful burden being carried.

As Christians we are called to become aware of the invisible children who suffer the traumatic effects of being homeless in our society. We are called to see how our subtle and not-so-subtle biases against the homeless increase their suffering. We are called to withhold our judgment of people of the street, especially the children. Through our neighborhoods, schools, and churches we can create ways in our lives and work to "mainstream" youngsters who, through no fault of their own, lack material symbols of "belonging" and who lack the support they need to develop resiliency and to experience success beyond mere subsistence.
—Lydia H. Walker

Lydia H. Walker is director of the Church of the Brethren's Cooperative Disaster Child Care Program, New Windsor, Md.

children at risk

How to help young children cope

Young children are dependent on the adult world for survival, safety, and emotional security. Their three greatest fears are being abandoned, being injured, and reexperiencing frightening or painful events.

To a child, the anxiety and fear of a threatened loss is as traumatic as the real event. Overwhelming events such as natural disasters, death or divorce in the family, even the loss of a pet can cause serious stress.

Maintaining the parent-child bond by physical contact is the parent's most important response. To show immediate understanding and support can prevent additional trauma and reduce long-term effects.

Parents and other adult caregivers can learn to recognize symptoms of stress in young children. Caring adults can provide support by developing a variety of available responses to help young children cope with difficult situations.

Listed below are several common behaviors of a young child suffering from traumatic stress. When any of these symptoms are prolonged, seek professional counsel.—LYDIA H. WALKER

Lydia H. Walker is director of the Church of the Brethren's Cooperative Disaster Child Care Program, New Windsor, Md.

Typical behaviors of the young child suffering from traumatic stress

Symptom	Child probably needs
Crying, withdrawal, clinging, loss of bowel/ bladder control	Comfort, reassurance of safety, acceptance of feelings of fear by parent and safe adult caregivers, rest, physical contact with safe adult
Thumbsucking, hair twisting	Hugging, holding, food, drink, soft toy
Panic at being left alone, fear of strangers	Physical and/or visual contact with parent or family member, reassurance that parent is coming back
Physical complaints	Attention, contact, expressive play activities
Irritability, headaches	Rest in a safe comfortable space, quiet, soft music/lullabies, food or drink
Fighting, aggressive behavior	Attention, physical contact, safe boundaries, validation of feelings, big-muscle activity
Confusion, incessant questions	Reassurance of adult protection, rest, accurate information (appropriate to stage of development), conversation with adults "who know answers" to their questions

(continued from page 18)

The combination of children experiencing the independence of day care or self-care, the sharing of roles and responsibilities in single-parent families, and the encouragement to say no to sexual abuse and drugs creates children who are assertive and defiant. They are better able to fend for themselves in a world of multiple risks and obstacles, but they are also mouthy and difficult to control. Parents must work at developing new techniques that work for today's children.

The church's response

How will the church respond to the issues facing today's children? It will be useless and counterproductive to assume that all the approaches of the past will work. But how does the church maintain its mission and values in facing these challenges?

More specifically, how far is the church willing to go in supporting nontraditional family forms? The church typically has been very good at providing short-term assistance to some families in need. Are members willing to take action that may result in social change that would prevent child poverty? How can the church provide a foundation and strength for children as they face the challenges of the world that bombards them?

The Church of the Brethren needs to confront these issues in order to maintain its own membership, to remain relevant, and to play a part in building a generation that will move the world closer to God's kingdom.

Judith A. Myers-Walls is an associate professor in the department of child development and family studies at Purdue University and a member of the Lafayette (Ind.) Church of the Brethren.

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Children around the world

Francisco Siac is 14 years old. For two years he has lived on the streets in Guatemala. Last year he watched several police officers beat up his best friend. During the eight months after he testified in court, Francisco was beaten six times by the attackers whom he spoke against.

An estimated 50 million street children inhabit Latin America. In Brazil, it's not uncommon for a child to be living and working among his peers by the age of six. For many, work means selling their bodies, sometimes for a meal. Others beg, guard cars, or shine shoes. Some fall victim to organized kidnapping. A large number sniff glue and gasoline, trying to escape the grim circumstances in a survival-of-the-fittest atmosphere.

Often seen as a problem instead of a byproduct, these children are target to organized death squads, drug traffickers, security guards, and police officers who are determined to clean the streets of "urchins" and "nonpeople."

Elsewhere on the globe, others face equally harrowing circumstances:

—nearly half of the world's 15 million refugees are children;

—within the decade, AIDS is predicted to leave three to five million children orphaned in central Africa;

—of the 1,600 Kurdish refugees who died each day during the first two weeks following the Persian Gulf war, 80 percent were children;

—a projected 170,000 Iraqis under the age of five will die in the coming year due to residual effects of US and allied bombing during the war;

—an estimated 200,000 child soldiers (largely in Africa, Asia, the Middle East, and Latin America) transport ammunition, spy, kill, or are used as pawns to test minefields;

—in the aftermath of Chernobyl, 40,000 children have been diagnosed with leukemia and thyroid cancer;

—cyclones notwithstanding, each year over 260,000 Bangladeshi children under the age of five die of diarrhea, 157,000 are victims of respiratory infections, 60,000 die of measles;

—in the US, the first wave of drug-disabled children exposed to crack cocaine while in the womb is now entering kindergarten, with some children showing "Alzheimer's-like" symptoms.—Karla Boyers

A mother and child in Haiti, the poorest country in the Western Hemisphere, illustrate the plight of children around the world.

Will the church s

The Church of the Brethren is one of 50 organizations that have endorsed "Keeping the Promise," a campaign aimed at ensuring the survival, protection, and development of children around the world.

September 27 - October 4
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The campaign was organized by a coalition of private groups in response to the World Summit on Children Implementation Act, signed this year by over 100 heads of state. The declaration includes attempts to enhance health and neonatal care, eradicate hunger and malnutrition, provide better education opportunities, alleviate the suffering of orphans, refugees, street children, and victims of disaster, and protect children against war and illegal labor situations.

Within the Church of the Brethren, there has been a growing awareness of the difficulties children experience today. The 1984 Annual Conference appointed a study committee to review the "Conditions of Childhood in the United States." In 1986, Conference passed the committee's report—which focused primarily on the problems of abuse, neglect, abandonment, and abduction—and the General Board appointed a task force to continue study and explore church response.

s to children?

The five-year term of the initial group expired this year. A new task force continues under the denomination's Association of Brethren Caregivers. While ABC director Jay Gibble thinks the church has become more aware of specific problems faced by children in the US, the church still "lacks a good theology of children. There is a dearth of resources, program, and services."

Donna Derr, Church of the Brethren staff for refugee/disaster services, says the church does have several effective programs in place already. The Cooperative Disaster Child Care program sends teams of trained volunteers equipped to provide aid to children experiencing trauma in disaster situations around the world.

"Children Helping Children" allows young people the opportunity to help their global peers by assembling kits with basic material needs. Overall, however, Donna says the church lacks a pro-active, long-term vision for helping children both overseas and in this country.

Theresa Eshbach, who chaired the initial task force on children, thinks the key is sensitivity. "Too often we think if we have a structured program in place, then we've done our duty. What we need is more awareness-raising . . . listening for kids to tell us what they need. It's not that we don't *think* about children, but sometimes we just don't *hear* them."

Kathy Reid, chair of the new task force on children, says members plan to build on the strong level of awareness raised by the first group. In addition, greater attention will be given to "educating with written communications" and developing resources and leadership. Kathy, who thinks "dialog has come a long way in the past five years," hopes more work can be done directly with district executives and pastors to bring issues to the forefront of the membership.—KARLA BOYERS

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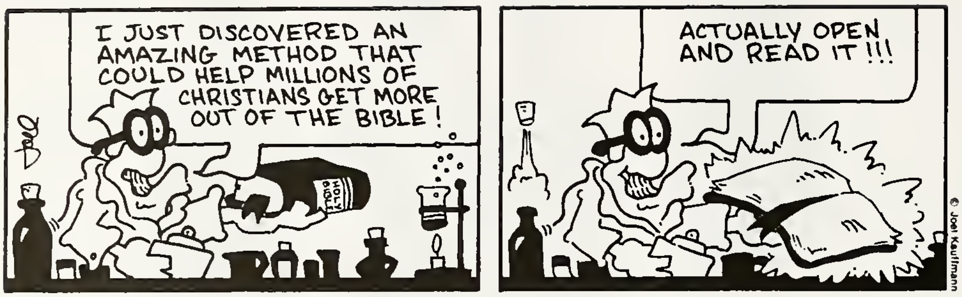
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Resources

- ***In the Child's Best Interest***, a primer on the United Nations Convention on th Rights of the Child; illustrated with children's drawings from around the continent.

- ***Children's Rights: Crisis and Challenge***, an overview of the condition of children worldwide within the framework of the UN Convention on the Rights of the Child; includes essays by human rights activists, legislation, reports, etc.

- ***International Child Rights Monitor***, quarterly journal containing articles by prominent child advocates throughout the world.

- ***The Children's Tribune***, newsletter o topical issues and activities affecting American children.

(Above are available from Defense for Children International-USA, 210 Forsyth St., New York, NY 10002, (212) 353-0951.)

- ***Children Hungering for Justice***, curriculum on hunger and children's rights available in three grade levels; teaches peace, justice, global citizenship Contact Church World Service, P.O. Box 968, Elkhart, IN 46515.

- ***Children in Danger: A Call to Action***, packet information on child advocacy (primarily Latin American and Caribbean), stories, Bible studies, projects. Contact June Gibble, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

- ***Welcome the Child: Child Advocacy Guide for Churches***, a resource from the Children's Defense Fund available as part of packet information on child care programs and guidelines for child advocacy. Contact Child Advocacy Project, 100 Witherspoon St., Rm. 3066, Louisville, KY 40202-1396.—Karla Boyers

stepping STONES

by Robin Wentworth App

I walked into the grocery store one day with three items on my list and a five-dollar bill in my pocket. What could be simpler?

The problem was that I'd skipped breakfast and it was almost noon. So in addition to my original three items, look what I had at the checkout—three packages of Oreos, one pound of pistachio nuts, one package of sourdough English muffins, one package of fresh bagels, one Tombstone double-top pizza, three boxes of Pop Tarts, one loaf of garlic bread, and two boxes of Little Debbie oatmeal pies!

I wish I could tell you I was fabricating this scenario, but unfortunately it's not even an exaggeration. When I wheeled up to the cashier my five dollars was pathetically insufficient, so I had to dig for my checkbook and take from Peter to pay Paul.

Maybe you've had a similar experience. If so, you don't need me to point out that when we are physically hungry we don't make rational choices in what we eat. In the same way, when we are emotionally hungry we are much more inclined to make destructive, irrational life choices. And when it comes time to "settle accounts," we find ourselves without sufficient resources to manage.

Take the dynamics of an extramarital affair, for instance. All too often an emotionally starved spouse chooses to become sexually involved with someone else. Whether it's a wife who feels neglected or a husband who feels rejected, the message is loud and clear: "I want someone to love me and appreciate me and make me feel special and important. And if you won't do it I'll find somebody who will." The method of communication (the affair) however, is so destructive with guilt, shame, and blame that the message goes virtually unnoticed.

This irrational choice born out of emotional hunger leads to pain, anger, broken trust, and possibly even loss of a marriage. Most spouses who make this choice find themselves ill-equipped to cope with its consequences.

I see a lot of unmet emotional needs at the root of much "rebellion." Many who abuse substances, engage in promiscuity, run away, drop out, get arrested, marry the wrong person, divorce the right one, or turn their backs on God are making irrational choices out of emotional deprivation. However, while the hunger is real and the need is valid, the method chosen to meet the need is counterproductive at best and, more often than not, downright destructive. The "solution" does nothing to solve the problem.

In my experience, Christians are notorious for ignoring their emotional hunger. Because we believe in a lifestyle of servanthood we often *incorrectly* translate that into total denial of our own needs. And we all know someone (or have *been* someone) who has traveled down one of the paths mentioned above, with tragic results.

Reversing the pattern requires rethinking the assumptions. Recognize that your needs are legitimate and accept responsibility for getting them met. This is not selfishness; this is stewardship. Then when making choices, consider the old adage "Look before you leap."

If you are teetering on the brink of a decision of life-changing proportions, force yourself to think through the consequences. Keep asking "and then what?" after considering each possible successive choice.

If you find you're answering "I don't care!" to irrational choices with damaging consequences, realize you are hurting desperately. So take a risk and talk to someone you trust. And if that confidant disappoints you, take a deep breath and trust someone else.

Ignoring emotional hunger is risky business. It's one of the ways we give sin opportunity. Sooner or later unmet needs will take their toll and demand fulfillment. Whether it will be through constructive or destructive methods pivots on the choice we make. When I walked among the multitude of temptations at the grocery store with a growling stomach, I wound up at the checkout with a cartload of unhealthful choices and a shortage of funds.

If you feel your *emotions* growling, be very careful in shopping for affirmation.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

mixed REVIEWS

Left with haunting questions

by Bob Bowman

John Irving's novel *A Prayer for Owen Meany* takes a fairly simple idea, adds a twist, and then weaves it into a fantastic tale.

The idea is this: Suppose God would choose persons to accomplish his will on earth. That is old stuff for Christians. Add the twist that one of these persons gradually discovers that special mission.

On the surface, *A Prayer for Owen Meany* is about two boys growing up in a small New England town in the 1960s. The narrator, John Wheelwright, was born of an unwed mother into the wealthy family of the town's social pillar. His friend, Owen Meany, was the son of a poor family that ran a local granite quarry. "The Meanys," as Johnny's grandmother put it, "are not *Mayflower* stock."

Owen is stunted in growth and has a voice impediment that causes his speech to come out in a sort of frozen scream. Irving represents Owen's peculiar speech in the book by printing it in capital letters.

This story about growing up in the 1960s is rich and full enough. All the qualities of youth are there, even to the earthy words. The story is funny, poignant, and terrifying. But beneath that exterior, the novel is really asking penetrating questions about faith.

The novel can be thought of as an expansion of a quotation from Frederick Buechner that Irving includes in the front of the book: "Not the least of my problems is that I can hardly even imagine what kind of an experience a genuine, self-authenticating religious experience would be. Without somehow destroying me in the process, how could God reveal himself in a way that would leave no room for doubt? If there were no room for doubt, there would be no room for me."

Owen comes to believe that he is an instrument of God. "Owen didn't believe in coincidences. Owen Meany believed that 'coincidence' was a stupid, shallow refuge sought by stupid, shallow people who were unable to accept the fact that their lives were shaped by a terrifying and awesome design."

Irving uses this novel to ask questions about the nature of God's revelation and especially about that revelation in Jesus. Owen Meany is not a second Jesus. Be clear about that from the start.

Owen provides nobody with a definitive understanding of God; he causes no new reconciliation in the relationship between God and human; Owen does not offer salvation to all.

I read a book review in which Owen Meany was called a "Christ figure." From my pietistic background, a Christ figure needs to include some quality of "innocence" that Owen did not have. It helps me not to look at Owen as a "Christ," but to recognize that the author is asking "christological questions" through the story of Owen.

When you leave the novel, it is not the well-crafted tale that sticks in your mind, but the haunting questions. What does it mean to believe?

Johnny said, "I sat in the dark of the vestry office, thinking that religion was only a career for Pastor Merrill. He taught the same old stories, with the same old cast of characters . . . yet he appeared not to believe in any of it. His mind was closed to the possibility of a new story; there was no room in his heart for a new character of God's holy choosing."

I closed the book and wondered whether, if God did choose people for purposes in this world, if there were truly no coincidences in this world, how would I recognize that fact? Am I open to a new story?

Bob Bowman is pastor of Pleasant Valley Church of the Brethren, Weyers Cave, Va.

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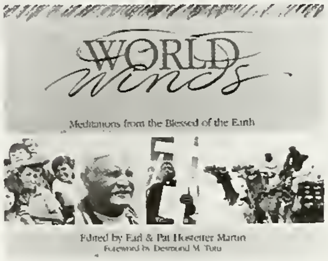

WORLD Winds
Meditations from the Blessed of the Earth
Edited by Earl & Pat Hostetter Martin
Foreword by Desmond M. Tutu

World Winds:

Meditations from the Blessed of the Earth

In this sensitive collection of meditations and photographs by Earl and **Pat Hostetter Martin**, God's people, the blessed of the earth offer inspiration and hope. The ones poor in spirit, the ones who mourn, the ones who are persecuted, and the ones who make peace encourage us all in our journey of peacemaking, our yearning to show mercy, and our hunger and thirst for righteousness.

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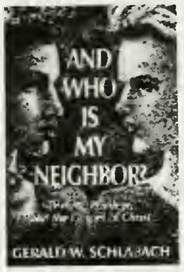

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Don't change our name

(Annual Conference Standing Committee, meeting in Portland, considered requests from individuals and groups asking for the Church of the Brethren to explore their perceived need of a name change. Standing Committee postponed action on the matter until Annual Conference had disposed of the 1991 query on the nature of the church. Subsequently that query was returned, so the matter rests now with Standing Committee, which can reconsider it next year if it wishes to. [See August/September, page 21.]—Ed.)

Each time we change our denomination's name we lose our identity and hasten our demise.

When a minority in our dwindling numbers wants us to be the lone denomination whose name fully describes its hopes and values, is it not an attempt to be a bigger entity in the group it is helping to shrink?

Roy White
Citronelle, Ala.

- Considering a name change for the denomination is a bit silly. My family has been Brethren for four generations and I am proud of the name and of the Brethren heritage.

"Brethren" is not a sexist term any more than "mankind" is. Let's not waste Annual Conference time with trivialities.

Curtis J. Kessler
Nampa, Idaho

- It's a waste of time and money for Annual Conference to consider a name change for the Church of the Brethren. We have a good name now. We only need to live up to it.

A. J. Holderread
Leeton, Mo.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

Key fits our lock too

I read with great interest the January articles on "Why Pastors Leave" and Bill Bowser's response (July, page 27).

These helped me greatly because my congregation, which does not have a rabbi, is arguing about whether it wants one or not. The key is exactly what Bill Bowser stated: We want any such rabbi to have all the responsibility of our congregation . . . and none of the power.

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MES91

A rabbi told me that he once heard from a congregation, "Yes, what we need is a strong leader who will take orders." Many of us feel that a rabbi would be an employee. No rabbi worth his salt would put up with that.

Pardon me, but it does my jealous heart good to see that the Church of the Brethren is no better off than we are.

It is not true, as some say, that our problems are connected with our Jewish practice. No, the problems are really about the cultural changes of the past 50 years in the USA.

We are loading our institutions far beyond their carrying capacities. And this at the same time when, because of possibilities opening up to women, etc., etc., we have less time than ever to fulfill our part of the religious bargain.

Joanne Greenberg
Golden, Colo.

(Joanne Greenberg is a major American novelist, whose novel Of Such Small Differences *was reviewed in the July 1990* MESSENGER, *page 27.—Ed.)*

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Singles articles great

Thanks for the June articles on singles. At times the Lord and I have to work things out with some of the remarks that are made to me at church. Truly, church can be a lonely place. I have parents, three brothers and their wives, and nieces and nephews who think that I'm great and that there's nothing wrong with me.

Irene Bollinger
Myerstown, Pa.

Altar calls . . . and replies

I should have "gone forward" Friday night at the Portland Annual Conference when Gilbert Romero gave his altar call. He had the guts to confess the sin in *hi* life and family. Why couldn't I confes mine?

Even silent steps to the altar seemed too bold for my timid soul. I feared I would "lose it" up there. Too many tea would come. Too many people would wonder what awful "un-Brethren" thin I had done.

So I stood "strong" at my seat. My image is still "clean" for those who do not know me well.

Whew! I nearly blew it! And I wonde how many more Brethren are strong, unconfessing sinners like me?

Leon C. Neh
Quinter, Ka

- When brother Gilbert Romero said "I don't know what to do!" after people came forward in response to his altar c at Portland, I resonated to his perplexit

When God moves so powerfully in o midst, what can a person do? Personall I had never before witnessed an altar c in an Anabaptist/Pietist mass gathering.

From the Spanish translation table th evening in Portland, brother Pedro Brul was speaking in angelic tongues. All around me people were crying and praying in ecstatic worship.

What can one do when God is movin in our midst? May we, like Abraham of old, act on the vision we receive, with the power we are given.

Roy P. Jimén
Chicago, I

CLASSIFIED ADS

FOR SALE—*The Brethren of La Verne: Committed to Service 1890-1990.* Hardback book by Evelyn Hollinger, member La Verne Church of Brethren, on occasion of its centennial celebration. Incld. history of Brethren in La Verne; history of La Verne Church of Brethren. $35, plus $2 shipping/ handling. Send check or money order to: La Verne Church of the Brethren, 2425 E Street, La Verne, CA 91750.

FOR SALE—*To The Beat of a Different Drummer.* What it was like to be World War II "Conchie" in Brethren CPS, to do post-war relief work in Poland. 247 pp. Lively prose with 107 illustrations. Soft cover. $10.95 postpaid. Order fr. author, J. Henry Dasenbrock, 3300 Darby Rd. #803, Haverford, PA 19041-1095.

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FOR SALE—*Jon,* a true story written by Melvin & Ruth Hornbaker, members of Community Church of Brethren, Hutchinson, Kan. Tells of struggles of farm family dealing with serious childhood illness that befell their third son, how strong faith in God helped them throughout life. By writing this story, it is hoped that others dealing with similar circumstances may find comfort in knowing that God can see you through. Cost: $6 plus $2 for postage/handling. Send orders to: Melvin & Ruth Hornbaker, 10013 S. Valley Pride Road, Hutchinson, KS.

RETIREMENT—Consider living at The Palms Estates, Lorida, Fla. Caring independent-living community on Lake Istokpoga. 15 miles s.e. of Sebring, near Lorida Church of Brethren. Access to large lake via canal. Citrus grov opportunities for volunteer service, screened pool, ma activities. Lots for lease to construct cottages or pla single, double-wide mobile homes. Sponsored by Atlan Southeast District. Camp in RV Park while deciding if this place in sun for you. Write to Walter C. Gingrich, P. O. B 364, Lorida, FL 33857. Tel. (813) 655-1909.

SINGLES—Crossroads, Mennonite introduction servic now has a monthly newsletter. Present clients' ads contai ing age, area, interests, for you to choose from. This is eas private way to meet those friends you have been hoping f For free sample copy, write to Crossroads, Box 32, Tonawanda, NY 14120.

INVITATION—In Atlanta, Ga., join Faithful Servant Chur of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Trail and 85 North, exit 38, Norcross. Contact John and Debb Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (40 448-9092.

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197th BVS Orientation Unit

(Orientation completed June 29, 1991)

Allen, Tim, Anderson, Calif., to Eco-Justice Network, Ithaca, N.Y.

Bohlander, Chris, Pleasant Hill, Ohio, to Project Transitions, Inc., Austin, Tex.

Elliott, David, Cowan, Tenn., to Colorado Council of Churches, Denver, Colo.

Flora, Donnie, La Verne, Calif., to Church of the Brethren Youth Ministries, Elgin, Ill.

Gish, Joel, Athens, Ohio, to Catholic Worker House, San Antonio, Texas

Harley, LuAnne, Fort Wayne, Ind., to Call to Action/Quest for Peace, Chicago, Ill.

Howe, Gregory, York, Pa., to Church of the Brethren Washington Office, Washington, D.C.

Jungwirth, Bruno, Herlazhofen, Germany, to Near Eastside Multi-Service Center, Indianapolis, Ind.

Kahlhamer, Kimberly, Pierz, Minn., to The Friends School, Ramallah, Israel

Klimek, Andy, Pennsauken, N.J., to Bread and Roses Catholic Worker, Olympia, Wash.

Leipold, Timothy, Hollidaysburg, Pa., to Washington City Church of the Brethren Soup Kitchen, Washington, D.C.

Mangus, Lora, North Liberty, Ind., to Columbia Road Health Services, Washington, D.C.

Marsland, Scott, Parkerford, Pa., to Catholic Worker House, San Antonio, Texas

Sandstrom, Susan, Salem, Ore., to Amnesty International, Chicago, Ill.

Seiler, Marci, Bethel, Pa., to The Lehman Center, York, Pa.

Licensing/ Ordination

Harvey, Timothy Paul, licensed Mar. 14, 1991, Bethel, Shen.

Hoover, Barbara, licensed May 20, 1991, Stonerstown, M. Pa.

Kyerematen, Richard, ordained Apr. 6, 1991, Germantown, Atl. N.E.

Oskin, Deborah, licensed Apr. 13, 1991, Brook Park, N. Ohio

Ralph, James Paul, licensed Apr. 13, 1991, Akron-Eastwood, N. Ohio

Yeazell, Carol, ordained Mar. 23, 1991, Winter Park, Atl. S.E.

Yocum, George C., ordained Apr. 4, 1991, Valley Point, M. Pa.

Zayas, Irma, ordained May 11, 1991, Rio Prieto, Atl. S.E.

Pastoral Placements

Baker, Allen, from interim, Glendale, M. Pa., to Glendale, M. Pa.

Bartholomew, Paul, from other denomination, to Pipe Creek, S/C Ind.

Bucher, Gene, from Black Rock, S. Pa., to Hempfield, Atl. N.E.

Davis, Gary, from secular, to Bethany, Virlina

Dentler, Larry, from North Liberty, N. Ind., to Bermudian, S. Pa.

Derr, Kevin, from Dayton, Shen., to Bethel/Yellow Creek, M. Pa.

Finkbiner, Audrey, from Huntsdale, S. Pa., to Little Swatara, Atl. N.E.

Hipskind, Gene F., from secular, to New Carlisle, S. Ohio

Jackson, John, from Clover Creek, M. Pa., to Happy Corner, S. Ohio

Lehman, Clyde B., from Farmington-Bethel, W. Pa., to Fairview, Mid-Atl.

Luker, Matt, from student, to Hartville, N. Ohio

Masser, Glen, from other denomination, to Ross, N. Ohio

Moyers, Clarence, from Meadow Branch, Mid-Atl., to Garbers, Shen.

Poole, Daniel, from seminary, to Elizabethtown, Atl. N.E.

Roller, Robert, from New Philadelphia, N. Ohio, to Fraternity, Virlina

Sonafrank, Hal, from other denomination, to Syracuse, N. Ind.

Vandermark, James, from Fraternity, Virlina, to Mount Pleasant, N. Ohio

Wurzburger, Ken, from secular, to White Rock, Virlina

Wedding Anniversaries

Applegate, Wayne and Margie, Norton, Kan., 50

Ballard, Earle and Maude, Mt. Morris, Ill., 70

Bell, Edwin and Gertrude, New Philadelphia, Ohio, 50

Bennett, Webster and Lillian, Clearville, Pa., 50

Bosko, Mike and Katherine, Mansfield, Ohio, 55

Burket, Kenneth and Mildred, Martinsburg, Pa., 50

Burket, Wilson and Freda, Martinsburg, Pa., 65

Burkholder, Harry and Goldie, Youngstown, Ohio, 65

Butler, Leonard and Betty, Pine Grove, Pa., 50

Clapper, Rawleigh and Mary, Martinsburg, Pa., 50

Corle, Clifford and Alverta, Williamsburg, Pa., 55

Goodwin, Arthur and Augusta, Uniontown, Pa., 60

Holdiman, Floyd and Mabel, Waterloo, Iowa, 50

Huffman, Galen and Dorothy, Saint Joseph, Mo., 60

Martin, Robert and Vivian, Mount Morris, Ill., 60

Mattern, Andrew and Lucille, Lewisburg, Pa., 50

McNett, Robert and Alice, Mount Morris, Ill., 60

Mentzer, Melvin and Isabell, Sebring, Ohio, 55

Meyers, Ruth and Harry, Norton, Kan., 60

Miller, Perry and Dorothy, Waterloo, Iowa, 50

Mitchell, Clarence and Margaret, Mount Morris, Ill., 60

Osgood, Lester and Eileen, New Philadelphia, Ohio, 50

Pepper, Henry and Alice, New Philadelphia, Ohio, 50

Selders, Ezra and Mary, Newark, Del., 60

Stauffer, Harold and Pearl, Mount Morris, Ill., 50

Vincent, Charles and Doris, Salem, Ohio, 50

Wade, Dalton and Hattie, Floyd, Va., 70

Walker, Albert and Dorothy, Windber, Pa., 55

West, Harrison Jr. and Mary, New Philadelphia, Ohio, 50

Wolfe, Irvin and Bertha, Pine Grove, Pa., 76

Yoder, Ivan and Hazel, Hartville, Ohio, 50

Deaths

Beginning in December . . . Because of space limitations, obituaries more than a year old cannot be included. MESSENGER will print deaths from the previous 12 months only.

Albrecht, Mary, 100, Calsbad, Calif., May 4, 1990

Baker, Bill, 67, Nampa, Ida., Mar. 18, 1990

Beeghly, Carrie, 100, Dayton, Ohio, Jan. 12, 1991

Bentch, Ray, 70, Harrisonburg, Va., Dec. 23, 1990

Betts, Carrie, 91, Nampa, Ida., Jan. 5, 1991

Blosser, Rosalyn, 81, Bridgewater, Va., Mar. 3, 1991

Bowman, Ralph, 83, St. Cloud, Fla., Jan. 23, 1991

Brogan, Charles, 88, Roanoke, Va., Feb. 20, 1991

Brown, Mamie, 72, Westminster, Md., Jan. 25, 1991

Brumbaugh, Albert, 83, Hartville, Ohio, Mar. 13, 1991

Clark, Bobby, 53, Ottawa, Kan., Jan. 16, 1991

Coogle, Ruth, 90, Bradenton, Fla., Nov. 25, 1990

Cox, James, 76, Mansfield, Ohio, Aug. 8, 1990

Daniel, Eileen, 72, Bradford, Ohio, Mar. 21, 1991

Dean, William, 62, Decatur, Ill., Feb. 5, 1991

Dyas, Ernest, Nampa, Ida., Feb. 4, 1991

Early, Arlene, 72, Dayton, Va., Jan. 11, 1991

Hartley, Robert, 69, New Waterford, Ohio, Aug. 29, 1990

Heck, Emmert, 82, New Lebanon, Ohio, Feb. 21, 1991

Hemmerick, Virginia, 56, West Milton, Ohio, Dec. 12, 1990

Henry, Fannie, 92, Trotwood, Ohio, Dec. 27, 1990

Jones, Estel, 64, Decatur, Ill., Dec. 19, 1990

Kensinger, John, 91, Martinsburg, Pa., Mar. 22, 1991

Kump, Robert, 68, Mount Morris, Ill., Mar. 8, 1991

Lenox, Ora, 88, Bradenton, Fla., Dec. 28, 1990

Liskey, Edith, 87, Palmyra, Pa., Jan. 9, 1991

McClure, Mary, 92, Nampa, Ida., Sep. 9, 1990

Miller, George, 78, Silver Spring, Md., Mar. 5, 1991

Nelson, Ruth, 73, Mount Morris, Ill., Nov. 18, 1990

Patterson, Wava, 86, Mount Morris, Ill., Jul. 31, 1990

Perkins, Modena, 92, McPherson, Kan., Nov. 23, 1990

Reese, Carl, 80, Poland, Ohio, Apr. 13, 1990

Sebree, Thelma, 90, Nampa, Ida., Jul. 9, 1990

Smith, Bessie, 84, Brookville, Ohio, Sep. 27, 1990

Stahl, John, 93, Mercersburg, Pa., Feb. 18, 1990

Stutzman, Vernon, 81, Johnstown, Pa., Feb. 28, 1991

Witter, Alvin, 93, Mercersburg, Pa., Jul. 1, 1990

Diversity . . . at a distance

In 1956 Mao Zedong anticipated Mikhail Gorbachev's *glasnost* by three decades when he called for a policy of "letting a hundred flowers bloom." Trouble was the blooms proliferated until Mao had to get rid of the flower beds. We are familiar with ironic sayings such as "I'm all for progress; what I don't like is change" or "I like humanity, but I can't stand people."

There well could be a parallel saying for some Brethren to use to express an attitude: "I'm all for diversity, as long as it isn't different."

The basic philosophy behind such sayings is "I like the idea, but I don't want it to affect me personally."

I'll be up front: I am as bad about this as anyone else. That's one reason why I am a history buff. It's more comfortable dealing with what's already happened than coping with the unreliable present or awaiting the uncertain future.

I was just reading an article about Don Wildmon, who directs the American Family Association. (*Don Wildmon*? Think boycotts and picketing of 7-Eleven stores for selling *Playboy* magazines.) Wildmon's newsletters exasperate me, but still I resonated to one observation the article made about him: "Actually, Wildmon would like to change America in a way far beyond censorship. He wants to create—or recreate—an American climate of opinion like what he grew up in." (Wildmon grew up in rural Mississippi and, the article says, "has idyllic memories of his youth," such as "driving his car to the town square on a Saturday night and leaving windows rolled down, keys in the ignition.")

Yeah, I resonated because a part of me yearns to live again in 1956, or at least in the happy, secure, and innocent 1956 preserved in my memory. (Trouble is, I have learned not to trust my memory in such matters. Mark Twain, in his old age, when shown a photo of his birthplace, remarked, "Heretofore I have always stated it was a palace, but I shall be more guarded now.")

One difference between Don Wildmon and me is that I don't believe we *can* return to 1956. We are stuck in 1991, a world where "times have changed" and the church is struggling for its existence in an *unchurched* American society.

More and more, as Brethren numbers dwindle, we talk about the need for diversity, to reach out to other Christians, to provide a Brethren alternative for churched people dissatisfied with their present denomination, to welcome ethnic groups that resonate to our Anabaptist stance, to learn from other traditions.

Last year I spoke at a Brethren district conference. The previous evening's program had been a rousing worship by the district's Hispanics. The fare I dished out the second evening seemed mighty bland to me. But after my presentation, one brother thanked me heartily and said it was good to have something more Brethren than the previous evening's program. I guess he intended his observation to be a compliment.

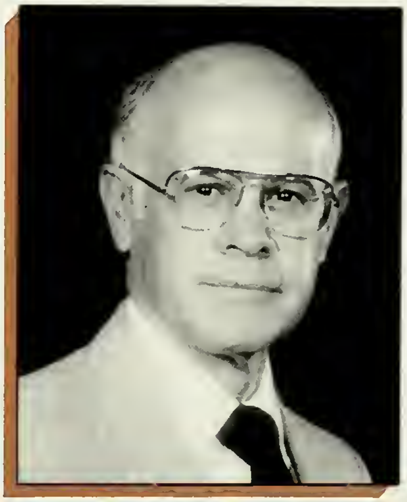
That experience came to mind at Annual Conference in Portland. I heard grumbling after the Friday evening worship service. It featured pastor Gilbert Romero, of Los Angeles' Bella Vista congregation, an enthusiastic (from the Greek *en* + *theos* [god], meaning "inspired by God"), Pentecostal Hispanic—a really rip-roarin', spellbinding preacher, who climaxed the service with an unexpected altar call. The grumbling boiled down to this: "I'm all for diversity, as long as it isn't different."

We have a growing number of Hispanic congregations and members in our denomination. Korean congregations are coming in (although surely they wonder where we keep our welcome mat). We approved an Annual Conference paper reaching out to African-Americans. There are also Haitian Brethren in Florida, the Puerto Rican (Hispanic) Brethren, and the new congregations in Dominican Republic (Hispanic and Haitian).

If the "Anglo" Brethren are really sincere about openness to diversity, they had better understand that they are talking about the Church of the Brethren evolving into something different from the traditional pattern. They have got to believe that's all for the good . . . and accept it, or their avowed desire for diversity is going to sound more and more hollow to those potential newcomers who check out the Church of the Brethren. Christians from other traditions are not going to join the Brethren merely to exist as exotic novelties—diversity at a distance.—K.T.

THE CALL:

- ○ To Christian Ministry
- ○ To Congregational Leadership
- ○ To Peacemaking and Service
- ○ To Provide Financial Support
- ○ To Study Scripture
- ○ To Encourage Others
- ○ To Upbuild the Church of the Brethren



Wayne Miller, President
Bethany Theological Seminary

Dear Friends,

While times are very lean as we await the sale of our land, we at Bethany have renewed our commitment to God and the Church. We invite you to join us in specific ways. Study hymns in worship at our seminar, "Sing Praise to God!", Nov. 10-12, 1991. Celebrate the completion of the Developing Leadership for Ministry campaign on Nov. 10 at 1:30 in the chapel. For inspiration and information, phone Faith and Fact – 708/620-CALL. At the end of this call leave a message expressing your ideas. Contribute to the Dime-a-Day Bethany Transition Fund and with each dime offer a prayer for Bethany's future. Please join us. Recommit! Participate! Celebrate!

In God's Love,

Wayne Miller

Bethany Theological Seminary

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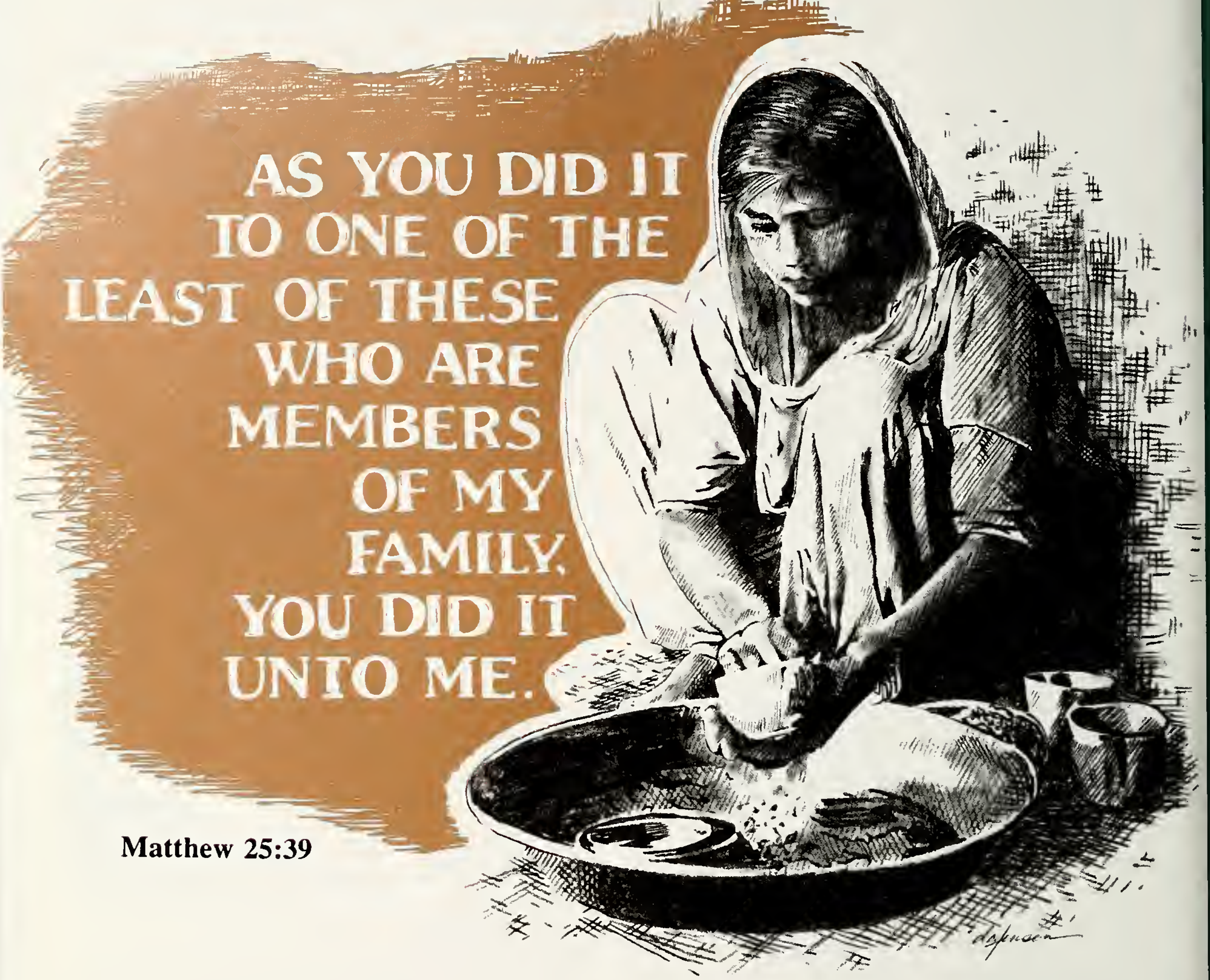

AS YOU DID IT
TO ONE OF THE
LEAST OF THESE
WHO ARE
MEMBERS
OF MY
FAMILY,
YOU DID IT
UNTO ME.

Matthew 25:39

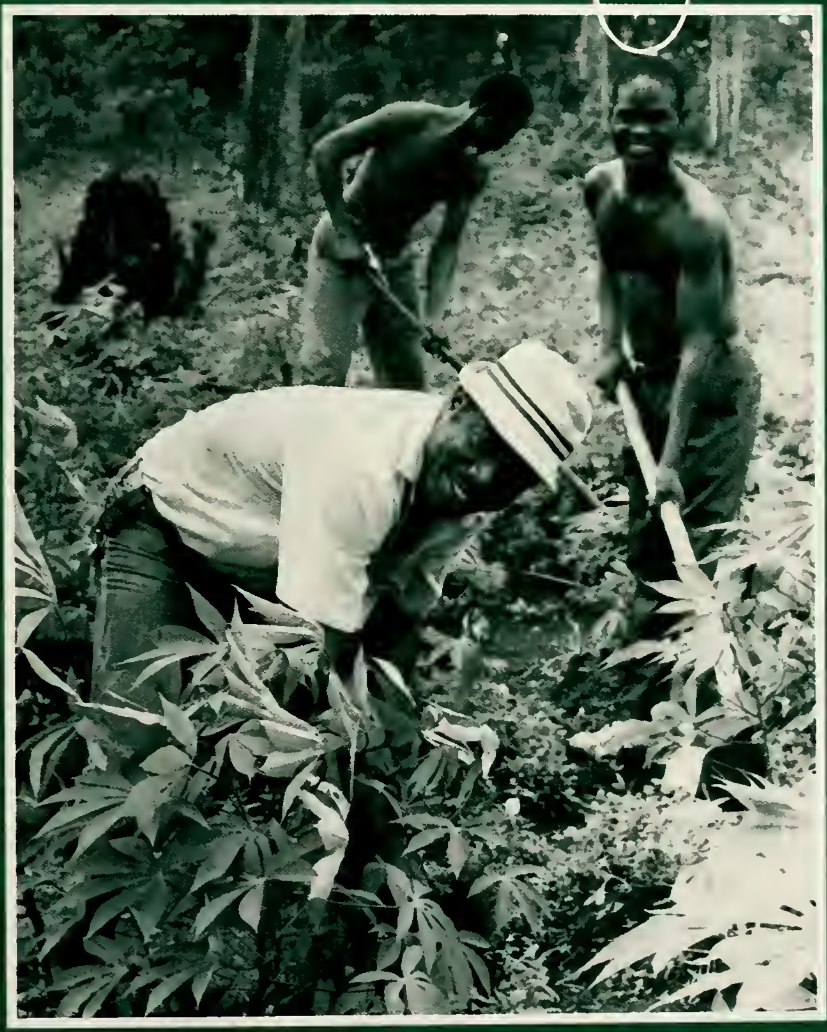
From Manassas to Managua, from Goshen to Tegucigalpa, your 2¢-a-meal giving to the Global Food Crisis Fund is at work. Day by day, meal by meal, you identify with the hungry abroad and the homeless at home. Thanks from your sisters and brothers in the family of God.

GLOBAL FOOD CRISIS FUND

Church of the Brethren, 1451 Dundee Avenue, Elgin, IL 60120

Messenger

Church of the Brethren November 1991



New life in Liberia

From the Editor

With the next issue, we expect to reach a milestone that we hope will be invisible to you. We will discontinue our use of the old computer system in the offices here in Elgin, Ill., and will go solo on a computer at the New Windsor (Md.) Service Center.

The General Board has been phasing out use of the Elgin computer system for the past several years. Soon the General Board's major computer work—including financial records and mailing lists—will be done on an IBM System 38 located in New Windsor, connected by dedicated phone lines to Elgin. The payroll already has been on this system for a few months. In addition to this change in hardware, we will benefit from new software that should simplify our subscriptions process.

We have maintained parallel systems for months, trying to get the mailing lists on the two systems to match. As of mid-September, we were off by only four names. We hope to find those four discrepancies and wean ourselves off the old computer by the time you read this, so that labels for the December issue will come from the new system.

If you don't receive the December MESSENGER, please call Norma Nieto at (800) 323-8039. If all goes well, however, you won't notice anything different.

Wendy McFadden

COMING NEXT MONTH: A report from Korea, plus a cluster of stories—Christmas memories—told by MESSENGER readers.

Vol. 140, No. 10 November 19
Messenger

Editor
Kermon Thomasson
Managing editor
Wendy Chamberlain McFadden
Editorial assistants
Cheryl Cayford, Suellen Shively
Production, Advertising
Sue Radcliff
Subscriptions
Norma Nieto, Martha Cupp
Promotion
Kenneth L. Gibble
Publisher
Dale E. Minnich

District Messenger representatives: Atlantic Northeast, Ron Lutz; Atlantic Southeast, Ruby Raymer; Illinois/Wisconsi Fletcher Farrar Jr.; Northern Indiana, Leon Holderread; Michigan, Marie Willoughby; Mid-Atlantic, Ann Fouts; Missouri, Mary Greim; Southern Missouri/Arkansas, Mary McGowan; Northern Plains, Pauline Flory; Northern Ohio, Sherry Sampson; Southern Ohio, Shirley Petry; Oregon/Washington, Marguerite Shamberger; Pacific Southwest Randy Miller; Middle Pennsylvania, Peggy Over; Southern Pennsylvania, Elmer Q. Gleim; Western Pennsylvania, Jay Christne Shenandoah, Jerry Brunk; Virlina, Mike Gilmore; Western Plains, Dean Hummer; West Marva, Winoma Spurgeon.

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Lending a hand in Liberia 12

Ralph and Flossie Royer, working through Church World Service, are helping war-weary Liberians get back on their feet. Story by Carol J. Fouke. Sidebar by William Bole.

Four-letter words 17

Not all four-letter words are profane. William W. McDermet III suggests that we spice our vocabulary with four-letter words that help and heal.

A stranger in an even stranger land 18

From his own sojourning, Todd Hammond learned that we may find Jesus in every stranger we meet.

Liberian agriculturalist Joseph Itoka Jr. (right) shows Ralph Royer around a community garden in Monrovia's Dupont Road area. Ralph and Flossie Royer, of the Eel River Church of the Brethren, near Claypool, Ind., are Church World Service workers in Liberia. Story on page 12.

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In Touch

Above: *Joseph Mow with one of his 1947 students, Mr. Cai, in a photo taken this past July.*

Changes in China

A visit to China this past July was a sentimental journey for **Joseph Mow**, of Buckhannon, W. Va. In 1946 he was one of 50 Brethren tractor operators recruited for work in China through Brethren Service.

He found Jiangxi Province "much changed, all for the better." The rural standard of living, Joseph estimates, "is at least twice what it was in 1949, without the sharecropping and crippling debt typical of rural life before 'liberation' (by the communists). The reforestation and irrigation projects are a plus, as is public health. And all roads are noticeably improved, along with rural electrification, better fertilizer, and generally good nutrition."

Joseph had a "tear-causing, heart-warming reunion" with three of his students of 1947. One had become a professor of agricultural engineering and had written a textbook.

The China tractor project, in Joseph's opinion, "wasn't worth it in Western institutionalized terms." On the other hand, he believes "if you count the long-term personal memories of rural service, the experience in modernization (the Chinese) had and have thought about, and the subtle and secret rapport and good will that survived some very severe tests . . . the China experience was a noteworthy one, with much for Brethren to be proud of."

The former tractor operator is retired from 25 years on the faculty of West Virginia Wesleyan College, in Buckhannon.

Below: *The 1947 Jiangxi tractor project staff. Joseph Mow is second from left. Second from right is Owen Shankster, who retired this year after 41 years of missionary service in Nigeria.*

A high-placed friend

Her teacher assigned the students to write a letter to "a friend or someone they admired." **Britt Billings** couldn't think of any friend she admired more than God.

So the 10-year-old member of Friendship Church of the Brethren, near Wilkesboro, N.C., dashed off a few lines that explained her esteem.

"Students in my class room are writing to other people," wrote Britt. "Some may not get their letter, but I know you will. You have more power than anyone in the world."

Britt continued, "You can do miracles. People may not see them, but they are there. I know about you from church, family, and friends. You are . . . loving, caring, and thoughtful. No one in the world can do what you do. People should put you first in their lives."

Britt confessed that she loved God also because he "forgives people when they do wrong."

Britt told God, "You are perfect." This girl not only writes a good letter. Her theology is remarkable as well.

Quality is his trademark

For **Walter Domer** of East Chippewa Church of the Brethren, Orrville, Ohio, quality is everything when it comes to creating fine furniture.

The 89-year-old craftsman is still turning out grandfather clocks, desks, tables, plant stands, and bowls, with many of his products finding a place in the East Chippewa church.

And creating fine pieces from wood is not his only skill. Walter also is an inventor. He made his own elevator for his home and built his own garden tractor, to say nothing of some creations that are just for fun.

"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Walter Domer, at age 89, still turns out quality crafts items.

His great-grandchildren love to watch him demonstrate his trick of keeping a steel ball aloft with an air-compressor.

Walter has been creative all his life, so he is laid-back about his talents that awe those who admire his fine craftsmanship. He recalls that even as a small boy he was whittling chains out of a single piece of wood.

Walter's only regret as he enters his ninth decade is a self-perceived loss of thinking capability. But that is something that worries only him. When he mentions that his present project is a clock with all wooden gears, the visitor is confident that Walter Domer will be thinking straight and turning out quality products for a long time to come.

Names in the news

Galen S. Young, D.O., of the Drexel Hill (Pa.) Church of the Brethren, recently was honored by the Pennsylvania Osteopathic Medical Association for his 50 years of practicing medicine.

- **Mona Lou Teeter**, who served several years ago with Aide Aux Enfants, a children's feeding program in Port-au-Prince, Haiti, has returned to the Haitian capital as director of The New School, a bilingual Haitian school for children.
- **Everett B. Myer**, of Wenatchee, Wash., has received the Association of Brethren Caregivers' Health-care Award for 43 years of health ministry. He served 1944-51 at Castañer Hospital, in Puerto Rico.
- **Rae Mason**, of Centralia, Wash., has published a biography of her late husband, titled *The Inimitable George Mason*. The Masons served the church in Puerto Rico, China, and India.
- **Nelson T. Huffman,** who turns 90 this month, has composed "Bridgewater Song," the official song of the town of Bridgewater, Va. He taught voice at Bridgewater College for 40 years, retiring in 1965.

Composer Nelson T. Huffman: A new song for Bridgewater.

- **Carol** and **Jonathan Borman**, of Communion Fellowship, in Goshen, Ind., have begun a three-year assignment as community development workers in Gaona, Burkina Faso, through Mennonite Central Committee.

Remembered

Sylvia Oiness, 79, died July 9 in Kansas City, Kan. A missionary on her way to Nigeria in 1941, she was one of three Brethren nurses aboard the *ZamZam*, a ship sunk by the German navy. She wrote a book about the experience. (See June, page 3, "Recalling the *ZamZam*.")

- **Lucile Gibson Heckman**, 89, died August 20 in La Verne, Calif. She and her husband, Clarence (died 1976), were missionaries in Nigeria, 1924-61.
- **Christine Esbensen**, 100, died July 23 in La Verne, Calif. She and her husband, Niels (died 1972), were missionaries in Denmark, 1920-24 and 1945-47.
- **Cai Shaohua**, 53, of Beijing, China, died August 22 in Weslaco, Texas—killed by a drunk driver while riding his bicycle. He was on assignment at Texas A & I University through the Church of the Brethren China Agricultural Exchange program.

Brethren are encouraged to send condolences to Cai Shaohua's widow, Mrs. Liu Yu Mei, Building 11, Room 503, 30 Baishiqiao Road, Beijing, 100081, People's Republic of China. She and the children were still in China at the time of her husband's death.

Close to Home

A new twist to festivals

Southern Pennsylvania District's 1991 Brethren Heritage Festival had a new twist this year. Festivalgoers still experienced quilting, applebutter-making, handcrafts, and auction sales. But they also could participate in new church development.

Photographer John Gingrich stayed busy at the festival, using an old "courting buggy" and his son Wesley as props.

Planners of the festival worked toward the goal of presenting the heritage of the Church of the Brethren in such an appealing way that people would be drawn to the denomination. Concluding the day's events was a message from Jim Myer, a much respected church leader and 1985 Annual Conference moderator. Speaking on "Why I Love the Church of the Brethren," Jim emphasized obedience to Christ in the past, spiritual renewal in the present, and growth in the future. He encouraged the spirit of evangelism and church growth flourishing among Brethren today.

Profits from the festival went toward the West Shore new church planting project begun recently in the district.—FRANCINE B. MOODY

Freelance writer and photographer Francine B. Moody is a member of the Carlisle (Pa.) Church of the Brethren.

Crawfish Brethren

Don't look for corn chowder and shoofly pie in Roanoke, La. Brethren in the **Roanoke** congregation pig out on crawfish, a southern Louisiana delicacy.

Roanoke pastor Ron Wenzel and his wife, Sylvia, are crawfish farmers on the side. Recently they provided 200 pounds of crawfish for an all-church crawfish boil.

The crawfish were boiled in two large pots. Then diners sat down before boxes holding three or four pounds of the tasty crustaceans. You just peel the meat out of the tail and scarf it down . . . food fit for the gods, to say nothing of the Roanoke Brethren.

Roanokers pig out on Pastor Wenzel's boiled crawfish.

Spring in summer

According to Missouri-Arkansas District executive Marvin Thill, spring doesn't come to Mt. Rainier until July.

So the 10 backpackers who participated in the third annual Alpine Wilderness Hike, hosted by **Camp Koinonia**, in Cle Elum, Wash., enjoyed optimum wild flower splendor along the 77 miles of trail.

Marvin, co-leader of the hike, said the group was routed away from the west

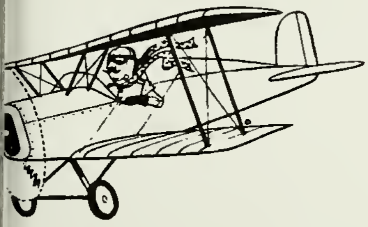
"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

side of the mountain during the 12-day hike because of snow.

Tentative plans for next year's backpacking event, co-sponsored by the Church of the Brethren Outdoor Ministries Association, include two shorter hikes to a glacier basin or a remote alpine lake.—KARLA BOYERS

Nuts to you!

The Vacation Bible School pupils were alerted that “if conditions were right” there would be a “heavenly surprise” for them. So when the next day dawned clear and the air was calm, the children at **Albright** Church of the Brethren, near Roaring Spring, Pa., craned their necks and scanned the sky.



There! What was it? A bird? Superman? No! It was a plane! Pilot Fred Kensinger flew overhead in his ultra-light flying machine. Packets of peanuts showered down, and the delighted children scrambled to grab them.

The plane landed, and the pilot delivered a message from Doc, Butch Casserole, and the Sunflower Kid—characters in the Vacation Bible School “Sonward Ho!” program. He also delivered Hershey bars . . . from Albright's pastor, Hershey Keller (from *Hershey*, Pa.!).

What did the stunt prove? Perhaps that kids will work for peanuts. Certainly it demonstrated that when Albright goes after kids for Vacation Bible School, the sky's the limit.

This and that

Ohio Governor George Voinovich visited **Sun-Rise Comprehensive Care Center** this past June 12 to see for himself the center's program for the needy of Dayton, Ohio (See “Land of the Rising Sun,” April, page 3). The governor, much impressed, expressed his interest in creating other programs in Ohio modeled on Sun-Rise.

- The Auxiliary to the **Bridgewater Home**, Bridgewater, Va., held a fall festival September 21, with part of the proceeds going toward a new gift and crafts shop for the home.
- **Church of the Brethren** college or graduate students pursuing careers in mental health fields may apply for scholarships from the Elmer Ediger Memorial Scholarship Fund. Write to Mennonite Health Services, P. O. Box 500, Akron, PA 17501-0500.
- **Reba Place**, a Church of the Brethren/Mennonite congregation in Evanston, Ill., has received $15,000 in start-up funds from the Retirement Research Foundation for an outreach program for older adults. The program will connect volunteers with older adults around practical household activities and link seniors with existing programs and services in the community.
- “Planting for the Future” was the theme of Heritage Fair XI, held by the churches of **Middle Pennsylvania District** September 28. Highlighting the theme were evergreen seedlings from Camp Blue Diamond, which fairgoers could take home for transplanting.
- At the Living Gift Fair hosted by **Lititz** (Pa.) Church of the Brethren November 23, fairgoers can do early Christmas shopping by purchasing animals or shares of animals in the name of a friend. The fair benefits Heifer Project International.

Sonji in Soweto

Chicago First (Ill.) Church of the Brethren held chicken, fish, and groundnut stew dinners to raise money to send a member, university junior Sonji Prunell, to South Africa, Mozambique, and Zimbabwe this past June as a participant in an Ecumenical Solidarity Group.

SONJI
SOWETO

Sonji's mother, Erma Prunell, carries a sign in the Soweto Day walkathon.

While Sonji spent Soweto Day in Soweto, South Africa, Chicago First members and friends joined anti-apartheid groups in a walkathon to raise money for South Africans struggling for freedom.

Let's celebrate

New Hope Church of the Brethren, near Jonesboro, Tenn., celebrated its 100th anniversary June 23 with an “old-fashioned day” theme.

- **Mount Pleasant** Church of the Brethren, near Harrisonburg, Va., dedicated its new social hall June 2. The 6,000-square-foot hall comprises a multi-purpose room, seven classrooms, a kitchen, and a storage room.
- **Mount Vernon** Church of the Brethren, near Waynesboro, Va., celebrated its 125th anniversary September 14-15 with a heritage fair, concert dinner, and three-act drama.
- **Pipe Creek** Church of the Brethren, Linwood, Md., celebrated the centennial of its meetinghouse November 3. The “mother church” of eastern Maryland, Pipe Creek was organized in 1758.
- **Dunnings Creek** Church of the Brethren, near New Paris, Pa., celebrated its sesquicentennial September 7-12. The several events included a service at the Mock Meetinghouse, the oldest log-bodied meetinghouse of the Brethren, built in 1843-44. (See December 1983, “Mock Meetinghouse: Maintaining a Monument to Our Past.”)

Study of annual reports reveals losses, gains

In a study of the 1990 annual reports from Brethren congregations, evangelism office research associate Olden Mitchell has reported a loss of membership for the denomination of 944.

Congregations reported a total membership of 148,253 in 1990—not including 2,656 associate members and 13,538 separated or inactive members.

The study classified members lost to the congregations, including 2,399 "separated" members, 1,918 who died, 1,655 who left by letter of transfer, 535 who were removed from membership, and 239 who left by "withdrawal."

A substantial number of new members were also received during the year: 2,491 were baptized into the denomination, 2,200 joined congregations by letter of transfer, and 487 became members by reaffirmation of faith. Mitchell noted that 545 more members were gained than lost by letter of transfer.

The study listed the congregations that lost or gained the most members in 1990. Ten percent or more new members were added in 92 congregations, and 38 registered a net gain of 15 or more members. Another 92 congregations registered a net loss of 10 or more members, with 45 having lost 20 or more members.

Of the churches with the largest gains, Central Evangelical in Los Angeles came in first. It received 139 new members in the year, registered the highest number of baptisms (122), and experienced the largest net gain in membership (128). However, the Chesterfield Fellowship in Midlothian, Va., gained the most new members in terms of percentage of the total membership, with 55.55 percent new members.

Of the churches that lost members, the Palmyra (Pa.) congregation registered the highest net loss of 195.

White Oak, near Penryn, Pa., reported the highest average attendance at worship (573), and Frederick (Md.) reported the highest average attendance at church school (371).

Results of the study are not completely accurate because about one-fifth of the 1,135 congregations and fellowships sent in no report for the year. The study used figures reported in the previous year for those congregations.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reparted on may represent a variety of viewpoints. These pages also repart on other national and international news relevant to Brethren. In contrast to features and reader response, news articles do not necessarily represent the opinions of the writers.

Haitian coup may jeopardize Brethren efforts to resettle

Brethren in Haiti may be in a precarious position following a coup that deposed President Jean-Bertrand Aristide in late September.

A group of 70 Haitian Brethren was still living at the Bon Repos refugee camp at the time. The 70 remained at the camp out of a group of 300 Brethren who moved back to Haiti from the Dominican Republic (D.R.) to flee racial violence there (see October, page 6).

During and after the coup, Brethren Volunteer Service worker Kent Leininger was not able to go to the camp, and as of October 3 had received no word from the Brethren. Leininger serves as the church's representative in Haiti, under the General Board's Caribbean representative, Yvonne Dilling.

Leininger and another Brethren volunteer in Haiti, Kara Hooper, were in regular contact with church staff in the US by telephone following the coup. "We believe as long as they stay in their homes, they'll be safe," Dilling said.

If Haitian radio reports were true that vehicles used in the coup came from the D.R., Brethren at the Bon Repos camp were feared to be in danger. Dilling speculated that the Brethren "will probably assess that anyone who has recently come from the D.R. could be suspect," and will leave the camp.

Brethren efforts might also now be suspect, Dilling said, because the church has had "a positive attitude toward the Aristide government."

The church has helped resettle about 230 of the Haitian Brethren and was seeking land from the government for the remaining 70. The Brethren group had been under pressure to leave the camp, which had been receiving 400-600 refugees daily. According to Leininger, between 20,000 and 50,000 Haitians have fled or been deported from the D.R.

Northern Plains District executive James Miller and Ludovic St. Fleur, pastor of the Eglise des Freres Haitien Church of the Brethren in Miami, Fla., are advisors on the situation. Both took part with other Brethren leaders in a mid-September emergency meeting on the Haitian refugees.

Haitians have fled the Dominican Republic in busloads, as shown below in a scene from the Bon Repos repatriation camp. Seventy Brethren were staying at the camp.

World Ministries Commission assigned interim executive

Joseph M. Mason began September 1 as interim executive of the General Board's World Ministries Commission.

He served 12 years as Middle Pennsylvania District executive and 10 years as executive for Southern Ohio District before retiring in 1989. He has also served 18 years in the pastoral ministry. Mason will fill the WMC executive post for a period of up to a year.

THE LORD IS OUR SHEPHERD
JOY
HOPE
SERVICE
LOVE

A celebration of the merger of Missouri and Southern Missouri/Arkansas Districts took place August 31 near Roach, Mo., with worship and a joining of business sessions at a joint district conference. Banners represented each church in the new Missouri-Arkansas District.

War on drugs gets scrutiny from religious community

The narcotics epidemic in the US will be examined in a teleconference on November 9. Simultaneous satellite conferences will be hosted by churches, colleges, and other institutions in scores of cities as a first step toward mobilizing a new citizen coalition on drug abuse.

Under the banner "Causes and Cures," the conference will point to inadequacies in the present war on drugs, document how US foreign policy and covert actions undermine international drug law enforcement, and launch a broad coalition to chart a new national policy.

Many of the nation's religious leaders, including Brethren general secretary Donald Miller, have endorsed the event. Labor unions, social justice agencies, and health professionals are also being drawn in. The effort is coordinated by the Christic Institute, an interfaith center for law and public policy.

For churches wishing to address the drug issue locally, the Office of Interpretation has a suggested advertisement. Contact Howard Royer, (800) 323-8039.

Bhagat helps plan interfaith response on environment

General Board staff member Shantilal Bhagat has been helping to lay the groundwork for a Christian response to the United Nations' Earth Summit next summer.

Bhagat, the church's staff for economic justice and rural crises, traveled to Geneva, Switzerland, in August to work with the World Council of Churches on the effort. The UN Earth Summit is to develop measures for halting deterioration of the environment, and the WCC is preparing an Earth Charter as a moral framework for action.

The Earth Summit will be convened in Rio de Janeiro, Brazil, June 1–12 under auspices of the UN Conference on Environment and Development. Heads of states are to enact treaties aimed at securing a just and environmentally sustainable future.

Church exchange welcomes first from former USSR

Natalya Igorevna Rekoslavskaya, the first Soviet participant in the Brethren Service/Agricultural Exchange program, has begun work in enzyme research at Michigan State University. She comes from the Siberian Institute of Plant Physiology and Biochemistry.

At a time when the exchange program celebrates 35 years of involvement with Poland and 10 years with China, and changes in eastern Europe offer potential for involvement, the program is at a financial crossroads. Director Lamar Gibble, Europe and Asia representative, says an additional $30,000 is needed from outside sources for 1993 because of a proposed budget reduction.

Funding is also a problem for Polish partner institutes that sponsor Brethren Volunteer Service workers. Many of the BVSers in Poland teach English to exchange candidates. The country's transition from a socialist state leaves other uncertainties, such as the number of exchanges to take place in coming years. Next year's review of the program's agreement with China may also redefine involvement there.

Despite uncertainties, new ventures continue. Last year, the first BVSers were sent to teach English in Czechoslovakia. Requests to start exchanges have also come from Lithuania and Estonia, and other similar requests are expected.

"Everything depends on finances," said Gibble, who is in conversation with other church agencies about funding.

Bethany phone message gives 'faith and fact'

Bethany Seminary is offering a new telephone message line that features inspirational messages as well as information about the Oak Brook, Ill., school.

The recorded message, which changes periodically, can be heard by calling (708) 620-2255.

Brethren give $76,500 for disasters and relief

A total of $40,000 has been given from the Emergency Disaster Fund to aid Sudanese affected by ongoing civil war and drought.

Because of Sudan's political situation, the money has been allocated in two amounts. Half will help cover the cost of daily flights of aid to the government-held town of Juba, surrounded by rebel territory. Half supports aid efforts of the New Sudan Council of Churches.

Other grants include an additional $7,500 for resettlement of displaced Haitians (see October, page 6); $5,000 for rebuilding after an earthquake in Costa Rica and Panama; $4,000 to buy medicine and baby food for impoverished Albanians; $2,000 to Italy to provide for Albanian refugees; $2,000 to China following the worst flood there in this century; and $1,000 to the Philippines following the Mt. Pinatubo eruption.

A grant of $15,000 has also been given from the Global Food Crisis Fund for low-income families in a home ownership program at LaCasa of Goshen, Ind.

New video study series focuses on membership

A four-tape video set on Brethren beliefs and practices has been created for membership study and other interpretive uses.

The 13-part "Journey in Jesus' Way" is designed as a video companion to various membership curricula, including the newly revised and expanded course on *To Follow in Jesus' Steps* by C. Wayne Zunkel. A printed guide assists the study, which includes pieces on baptism, the love feast, anointing, peace, the priesthood of all believers, the New Testament, and covenant. Footage from 19 districts is included.

Atlantic Northeast District and the General Board were partners in the project, for which David Sollenberger was the writer, narrator, and producer. The series is priced at $75. Contact Brethren Press, (800) 323-8039.

Marilyn Quayle (right) meets with Lydia Walker, director of the Cooperative Disaster Child Care program.

Disaster child care video to feature Marilyn Quayle

A new video about the church's Cooperative Disaster Child Care program will feature Marilyn Quayle, wife of US vice president Dan Quayle.

Quayle's message "speaks directly to new care givers about the importance of volunteering," according to CDCC director Lydia Walker. The complete video, to come out next year, will be used in training new child-care givers by CDCC trainers. It also will serve as a resource for fundraising and for general church use.

CDCC has 13 member denominations and organizations. New partners joining this year include the African Methodist Episcopal Church, the United Methodist Church, and the American Evangelical Christian Conference.

Six churches selected for new Lafiya program

Six congregations have been chosen to participate in the new Lafiya Whole Person Health Ministry, a project of the Association of Brethren Caregivers.

The churches are Daleville, Va.; McPherson, Kan.; First church, Elizabethtown, Pa.; First church, Roanoke, Va.; Germantown, Philadelphia, Pa.; and New Covenant, Columbus, Ohio.

The program, inspired in part by the Lafiya Rural Health Project in Nigeria, works in church and community settings to address health issues. A group of Northern Indiana churches plans to begin the program next year, and a Lafiya ministry is beginning in Puerto Rico.

Brethren Volunteer Service Unit 198, sponsored by the Brethren Revival Fellowship (BRF), began a year of service in August. Participants included (**left to right**) Ruby Shenk, John Shenk (orientation directors), Joan Copenhaver, Scott Myer, Linda Heisey, Christ Bross, Chad McMurray, Rosalie Bross (holding Erica Bross), Matthew Heisey, Leonard Cater, Steve Clapper, Mary Cater. Children standing in front are Kayla Bross and Becky, Christiana, and Rueben Cater.

Speech and essay contests offer challenges to youth

Youth have been invited to enter two contests—speeches to be given at Annual Conference and essays on the 500th anniversary of Columbus' first voyage.

The top two entries in the speech contest, sponsored by the youth ministry office, will be part of Saturday worship at Conference. "What are your hopes or visions for the Church of the Brethren in the future?" is the topic for speeches of 700-800 words, due January 15 (reference: Proverbs 29:18). Contact Chris Michael, (800) 323-8039.

Youth are also invited to write essays giving a Christian response to the treatment of native Americans since 1492 and proposing a better path in the future. The deadline is January 31. First prize is a scholarship to next May's Honduras workcamp. Contact peace consultant David Radcliff, (800) 323-8039.

Brethren Foundation begins gift management services

September marked the beginning of gift management services offered by the Brethren Foundation, a program of the Brethren Benefit Trust.

The service begins on the one-year anniversary of the foundation, and makes a variety of gift plans available to congregations and church agencies. Individuals may also use the service to make gifts to church agencies. Contact director Jerry Rodeffer, (800) 323-8039.

New leaders have entered training for ministry through the Education for Shared Ministry (EFSM) and Training in Ministry (TRIM) programs.

Twelve trainees began the TRIM program and seven began the EFSM program in an August 17-23 orientation. The new TRIM participants are **(above front)** William House, Dick Drumeller, Doug Donohoo, Chris Foster, Tony Emmons, and Brian Hill; and **(back)** Mark Smoot, John Messler, Barbara Hoover, Wayne Nelson, Kelly Beutler, and Eddie Edmonds. New EFSM trainees are **(below)** James Wiley, Gerald Cook, Keith Goering, Judy Chaney, Richard Green, Colleen Green, and Rick Cook.

Evangelism Office gains three volunteer staff positions

The Evangelism Office has filled three new volunteer staff positions.

James Forbus is administrative director for the Evangelism Leaders Academies. **Joan Hershey**, past chairwoman of the General Board, is administrative director for the Passing on the Promise program. **Earl Hostetter**, special ministries associate, will work with emerging program and Annual Conference events. All three will work from their homes.

SERRV markets products to Habitat for Humanity

SERRV, the church's self-help handcrafts program, has begun a marketing venture with Habitat for Humanity, an ecumenical low-income housing organization.

A mailing of the newest SERRV wholesale catalog has been sent to Habitat chapters throughout North America, along with a letter encouraging Habitat workers to become involved with SERRV.

SERRV sold handcraft items at Habitat's national meeting in September and also held displays at the Presbyterian General Assembly and the United Church of Christ national meeting.

Giving the Nuer a Bible

by Cheryl Cayford

What does a Bible translator do when the target language has no word or concept equivalent to "queen," as in Queen of Sheba?

In a translation of the Old Testament in the Nuer language, Lester Boleyn has helped Sudanese translators adopt instead the phrase "the King who is a woman." The Nuer language has no word for "queen" because, as a Nuer translator explained, no woman is ever a ruler in Nuer society. The phrase "the wife of the King" was also adopted to denote a King's consort who does not have ruling powers of her own—Queen Esther, for example.

Brethren employees Lester and Esther Boleyn regularly come across such problems in the course of their work in Nairobi, Kenya. They have been working on the Nuer Old Testament since the beginning of 1989, under the auspices of the Bible Society in Sudan and the international United Bible Societies (UBS). The project began in 1983, and now 25 of the 39 Old Testament books are in some stage of translation. This year, as a sort of preview, the books of Ruth and Amos will be published in a booklet.

Up to nine books are about ready for printing, Lester says. The project has finished most of the "narrative" or storytelling books, and is beginning on the more difficult "poetic" books. The poetic books are more difficult to translate, the Boleyns explain, because poetry presents many more decisions for a translator. One decision is whether to keep the parallel and repetitive style of the poetry, or to dispense with it and just say everything once.

The Nuer translation is not word-for-word, but what the UBS calls a "dynamic equivalent" or "common language" translation. The Nuer translators work from the English Revised Standard Version—with occasional reference to the Bible in Hebrew and other sources—and one of Lester's jobs is to make sure the translators understand the biblical texts.

Esther has taken on the job of improving the translators' English, through study of the use of pronouns (the English "you" is especially difficult, she says, as it is used for both singular and plural) and figures of speech such as metaphors, similes, and symbolic language.

The Boleyns themselves are learning Nuer "slowly," they say. "That's one of the difficulties" of working in Kenya, Lester explains. "If we worked in Sudan, we would be speaking it now."

The translation job itself would also be easier if it were done in the Nuer area of southern Sudan, where texts could be tested with readings by many Nuer speakers. Sudan's civil war, however, has made that impossible. Nuer speakers in Kenya have been trained to read the translation critically, which the Boleyns report is an essential part of the process of producing a readable and understandable text.

Churches in Sudan have gotten good use out of a Nuer translation of the New Testament made many years ago, the Boleyns say, but that translation will also have to be revised to accommodate changes in the Nuer language and to make it uniform with the new Old Testament translation. Lester has been told that there are well over a million Nuer speakers in Sudan, but work will have to be done on literacy to enable many to read the Bible in their own language.

The Boleyns expect the Old Testament project to take another five to six years. But they are enjoying their task and time does not drag. Reading the Bible has become a new experience, says Lester, "when you read it in the perspective of translation."

A call forward

Forward!
Thy orders are given in secret. May (we) always hear them—and obey.
Forward!
Whatever distance (we) have covered, it does not give (us) the right to halt.
Forward!
It is the attention given to the last steps before the summit which decides the
value of all that went before.
—from *Markings* by Dag Hammarskjold

The Call to Spiritual Renewal issued in October 1990 reminded us of three fundamental spiritual disciplines on which our denomination was founded:

—serious Bible study
—prayer and fasting
—authentic worship.

The response to that call has been enthusiastic and exciting. Individuals, congregations, youth, and young adults are all participating. We have experienced the Portland Conference as "bathed in prayer." There is emerging among us a new sense of hope, a new concern to grow, to be in mission, to be reconcilers, to live all of life in God's commonwealth of love.

We believe the Anabaptist/Pietist vision calls us forward to a true Christian life, a life patterned after and conformed to the example and teachings of Christ, and that classic Christian disciplines will lead us forward. Therefore, we urge that:

—the New Testament be regularly and seriously studied to discern the mind of Christ as the rule for the daily life of the individual, the family, and our community of faith;

—we commune with God through a regular practice of prayer and fasting as individuals, families, and a community of faith;

—we develop a conspicuous awareness of living in God's presence through frequent, authentic worship as individuals, as families, and as the community of faith.

We live with the expectancy that the result of such a life of devotion will be a faithful, magnetic church membership living daily acts of compassion, justice, reconciliation, and joy.

We covenant to practice these disciplines and to pray for each other and our community of faith each Monday at 7:30 a.m. To further unify the body in this covenant to seek the mind of Christ, we invite congregations to join in prayer on:

—the first Sunday of Advent, December 1. Pray that as individuals, as families, and as a community of faith we may faithfully follow the example and teachings of Jesus born in Bethlehem;

—the 40 days of Lent, March 4–April 17, 1992, from Ash Wednesday to Easter. Seek the mind of Christ in prayer for expansion of our urban ministry and for the development of our global mission;

—the Sunday before Annual Conference, June 21, 1992. Pray for the unity of the body as we meet face to face, sisters and brothers, to renew our covenantal life in worship and business.

May we go forward "Seeking the Mind of Christ."

Phyllis Carter
Phyllis Carter, Moderator

Charles Boyer
Charles Boyer, Moderator-elect

Anne Myers
Anne Myers, Annual Conference Secretary

Donald Miller
Donald Miller, General Secretary

David Wine
David Wine, General Board Chair

Wayne Miller
Wayne Miller, Bethany Seminary President

Lending

by Carol J. Fouke

Welcome news! A ship bringing 20 tons of dried fish had just docked at Monrovia.

Monrovia's 600,000 residents still had little protein nearly six months after the ceasefire in Liberia's brutal, year-long civil war. The fish would be a lifesaver.

Church World Service worker Ralph Royer went into action. He and Imogene Collins, chair of the Liberian Council of Churches' Relief Coordinating Committee, headed for the port, where clearing the fish shipment would be an all-day process.

That evening, Ralph and Imogene made the rounds by car to the homes of the Relief Coordinating Committee's nine members, carrying word of the fish's arrival. Telephoning the news was out of the question: Little phone service had been restored since the war.

"We were back at the port by 9 a.m. next day," reported Imogene. "We loaded the fish onto trucks, transported i to a warehouse, unloaded it, and divided it among participating churches. By 9 p.m. it was all gone."

This fish story illustrates Ralph's responsibilities in Monrovia—Liberia's capital—and reflects his work style. Handling the fish shipment, in fact, was one of Ralph's first tasks after his April 10 arrival for a six-month term as liaison between Church World Service (CWS), the Liberian churches, and the United

Left: *Michael Gwenigale (foreground), a Liberian agriculturalist hired by Church World Service, works with a neighborhood team at the one-acre community garden at the Baptist-run Ricks Institute in Monrovia.*

and in Liberia

Nations, identifying and meeting postwar relief needs. It was CWS that had sent the fish—paid for by the Episcopal and African Methodist Episcopal Zion churches.

Ralph regularly sits with the Relief Coordinating Committee, made up of representatives of nine Liberian denominations. The group determines how best to distribute donated goods to congregations of 17 Liberian denominations, and to clinics, hospitals, schools, and homes for orphaned and abandoned children.

Among the projects benefited are more than 20 church-sponsored reception centers for returning refugees and at least 100 church-run "emergency schooling programs" designed to get children ready to resume regular classes.

Church World Service, the National Council of Churches' relief, development, and refugee assistance arm, has sent 505 bales of clothing, 600 cases of beef chunks, 75 drums of school kits, two 20-ton consignments of dried fish, and 212 boxes of medicine and layettes to Liberia. CWS also is supporting several community and backyard garden projects in Monrovia. Ralph works closely with CWS-sponsored Liberian agriculturalist Michael Gwenigale to supply Liberians with seeds, tools, cuttings, and other assistance.

In addition, CWS has supplied the Liberian group SELF (Special Emergency Life Food) with personal computers, enabling it to organize relief food distribution among Monrovia's 58,000 households, and has sponsored a series

Below: *Isaac V. Harmon and Imogene Collins, of the Liberian Council of Churches, and Ralph Royer look through one of the 212 boxes of medicine and baby layettes from CWS.* **Left:** *Flossie Royer (right) and Moin Jama Kamara, a Liberian midwife-in-training, weigh in a baby in Cooper Clinic's maternal and child health program.*

FROM.
NEW WINDSOR, MD. U.S.A.

Wadle Copper, 26, pictured here with her four-month-old son Victor, lost one of her five children during the war. She is sitting outside Cooper Clinic, where she participates in the maternal and child health program.

of volunteer medical teams, the first of which reopened Monrovia's Cooper Clinic in January. The Church of the Brethren, through disaster relief grants, has contributed $43,000 so far to this CWS work.

Ralph handled the latest team's bills, car repairs, shopping, and other administrative duties until July 24, when the four-member team officially turned the work of Cooper Clinic back to an all-Liberian staff for the first time since the ceasefire. The health situation had stabilized enough in Monrovia and enough Liberian doctors and nurses had returned to the country to make possible this transition.

Although the CWS medical team formally has completed its assignment, one team member remains—Flossie Royer, Ralph's wife. A registered nurse, she joined the team on May 7 and will continue at Cooper Clinic until Ralph completes his assignment.

Flossie is working six days a week in the large, bustling out-patient clinic. Three or four days a week, she works with general patients on the clinic's first floor, giving injections, applying surgical dressings, helping with suturing and intravenous drips, and assisting at the reception desk and pharmacy.

The other two or three days, she works in Cooper Clinic's maternal and child health program, helping weigh in babies, scheduling vaccinations, recording mothers' medical histories, and consulting with them on nutrition. A recipe for porridge and a poster on nutrition are among wall adornments on the second floor, where the program operates.

"I am the 'old ma' for everyone; that's what they call me," Flossie says of her Liberian colleagues. "The young men, when they call me, say, 'Mama, we need you.' " Flossie particularly enjoys working with Betty, a Liberian nurse colleague who adamantly insists that mothers breastfeed their babies. "Betty has a collection of confiscated bottles," Flossie confides.

One of the mothers served in the program is Wadle Copper, 26. Thanks to the clinic's checkups and food supplements, her four children, including four-month-old Victor, are healthy. Wadle had fled the war's shooting: "I took the children, just holding their hands." One of her children died during the war. Cooper Clinic "has helped us a lot," Wadle says.

Ralph and Flossie Royer met in Nigeria where Ralph was born and grew up, and where both were serving as Church of the Brethren workers in the early 1950s. Ralph's parents were Nigeria missionaries Harold ("Red") and Gladys Royer. Ralph and Flossie married in 1955 and served together in Nigeria from 1957 to 1975 and then in Niger from 1976 to 1986.

They returned to the United States and joined Eel River Church of the Brethren, near Claypool, Ind. But then they thought, "Why not do a couple more stints of overseas work before Ralph reaches retirement age?" Ralph felt his abilities were much more useful overseas than in the United States. The Royers explored several options and accepted the call to Liberia. They returned to the United States in early October, but plan to return to Liberia for an additional six months.

"I would like to see this whole process move along a little farther," from the current relief efforts to actual development, Ralph says. Hampering such progress, he explains, is the ongoing political stalemate among the parties to the conflict.

Liberia's civil war was launched on Christmas Eve in northern Liberia by rebel leader Charles Taylor and his National Patriotic Front of Liberia, with the professed aim of ousting Samuel K. Doe and his repressive regime. Taylor reached the Atlantic Coast capital city of Monrovia in July 1990.

Monrovia's residents immediately were cut off from all food shipments, not only from Liberia's rural "up country," but also by air and sea. When supplies ran out, many in this once prosperous country survived on chopped grass and leaves, sometimes boiled with a little salt or a bouillon cube, until the first relief rice came in November 1990, following the late October ceasefire.

More than half of Liberia's 2.3 million people fled to neighboring countries or were internally displaced by the war. Some 750,000 remain refugees. Hundreds of thousands of Liberians lost everything to shelling and looting, except—if they were lucky—the four walls of their homes.

In addition to the 50,000 persons killed during the 11 months of armed conflict, many people, especially children, died during and after the war . . . of hunger and hunger-related illnesses. Post-war relief efforts, including intensive feeding, reduced malnutrition among Monrovian children under age five from 37 percent in December 1990 to just over 5 percent by late March 1991.

Since their arrival, Ralph and Flossie have seen conditions in Monrovia improve further. More numerous and

(continued on page 16)

The churches "have to do counseling, teach people how to forgive, reconcile, bring up their children in a Christian way, have respect for human dignity—because what the children have seen during this period is no value for human life. Many children 8, 9, 10, and 12 years old were involved in shooting. Guns were in their hands."

Steven Muin
Liberian Council of Churches

"The major issue is to get rid of hatred and revenge. . . . The churches can be vital to start seeds of forgiveness, first in the congregation, then reaching to the neighborhood."

Bette McCrandall
Lutheran Church in Liberia

Casselie Stewart, a Lutheran woman, described how a government soldier accosted her at her door, demanding, "Do you have anything of value in this house?" At gunpoint, she opened her handbag, pulled out a Bible, and said, "This is all of value that I have." The soldier said, "My mother and father are Christians." And he spared her life.

Sacrilege in the sanctuary

by William Bole

Late in the evening of July 29, 1990, Liberian army forces stormed the compound of St. Peter's Lutheran Church, in Monrovia, where thousands of people had taken refuge from the civil war.

Armed with rifles and machetes, the soldiers burst into the parsonage, moved on to the sanctuary, and ended up in the Lutheran school. The next morning, when the cutting and shooting was finally over, an estimated 800 people were dead.

Infants had been rounded up and dumped, one by one, into a well in front of the parsonage, according to now familiar testimony by numerous eyewitnesses.

Today, St. Peter's church stands silent and empty, a haunting reminder of the recent past. The congregation has yet to decide whether it should restore the building for church use or maintain it as a memorial for victims of the war.

In the sanctuary, there are blood stains on the wall. The school still smells from the stench of corpses not cleared out until months after the massacre. The bodies are now buried in the churchyard. It is hard to walk through these buildings without stepping on human remains.

And yet, members of the resurrected congregation count their scant blessings—including the safe return recently of several friends and relatives from behind rebel lines. Outside of Monrovia, Liberia's capital, the country is under rebel control.

"Dear Lord, even in our war-torn country, we have so much to give thanks for," said the Rev. Joseph Allison, leading his congregation in prayer during a Sunday service last July. "We thank you for our food and our water, for the sunshine and the rain. We thank you for the people we thought were dead but who have come back to us. Oh, what blessings. What sweet blessings."

William Bole is associate editor for Religious News Service. He traveled to Liberia in July as part of a three-member team of US journalists organized by the National Council of Churches.

These are 4 of about 17 boys age 10 to 15 years old who work in a vegetable garden at a Methodist home for orphaned and abandoned children. "The goal is to get the children involved and working," said agriculturalist Nancy Clay. "Proceeds will be given to the children and to the churches for returnees." CWS provides seeds, tools, cuttings, and technical advice and supervision to this project.

varied foodstuffs are available in the markets, although prices are very high. Some mail and telephone service has resumed, and many businesses and banks have reopened.

But even in late August, after the city had been secured for 10 months by a West African peacekeeping force, most Monrovians still were relying on periodic shipments of relief rice and beans from international agencies and a few vegetables from backyard gardens, supplemented by whatever they could purchase with a few dollars earned by making rolls or donuts and selling them on the street.

Relief rice received in June ran out by mid-August, leaving people desperate for food and precipitating a doubling of the already high price of rice on the market. Monrovians were making do with cassava root as they waited for another rice shipment in late summer. In September, after the rainy season ends, they could plant their "dry season" gardens.

In August, Monrovia still had no city water and virtually no electricity, jobs, or money. Moreover, Liberia remained divided, with Charles Taylor controlling more than 95 percent of the country's territory outside Monrovia, blocking access to all but a few relief workers, and cutting off many Monrovians from family and friends caught behind rebel lines.

Like Monrovia, the vast "up country" was thoroughly looted, and there still are shortages of food and medicine. Extra pressures are put on supplies by returning refugees.

The Monrovia-based interim government still was seeking to win Taylor's agreement to reopen the international airport, the port at Buchanan, and roads into Monrovia. Such an agreement is a necessary precursor to the return of refugees and, ultimately, to the elections proposed for early 1992.

Any terms also have to be accepted by the two other parties to the conflict—the armed forces of Liberia of the late Doe, executed by rebels last September, and by Prince Yormie Johnson, whose Independent National Patriotic Front of Liberia broke from Taylor in February 1990.

Even with the country divided, the Monrovia-based Liberian Council of Churches is exploring how it might expand its relief and rehabilitation work—along with its peacemaking and post-war reconciliation efforts—into the "up country." CWS agriculturalist Michael Gwenigale has made some trips into Taylor-held territory to see how CWS might become involved there in agriculture.

"We hope this will push the peace process," Ralph says, "as more and more people get access to the 'up country.' " Liberia's biggest need, in his judgment, "is to have things resolved. The biggest need is for peace." **M.**

Carol J. Fouke is director of news services for the National Council of Churches, based in New York City. She and two other journalists traveled to Liberia in July to meet with church leaders and relief organizations.

The Church of the Brethren has provided $43,000 in response to the crisis in Liberia. Contributions to replenish the Emergency Disaster Fund may be sent to the Church of the Brethren General Board, 1451 Dundee Ave., Elgin, IL 60120.

Help
Care
Bear
Love
Hope
Life
Dear
Gift
Kind
Able
Feel
Nice
Soul
Save
Lift
Dare
Ally
Buoy
Calm
Find
Heal
Home
Just
Sing

Four-letter words

by William W. McDermet III

TV viewers were shocked when profanities were used by a heavy metal music group in accepting an American Music Award. That incident caused me to think about the ways we use language. It also caused me to remember another event.

We were in need of a speaker. I suggested a friend from a neighboring community. "Just say a few words," I told him. "Keep it short."

At that meeting my friend stood before us and said, "I've been told to watch my words and keep this brief." He then said, "I love you," and built a thought-provoking 15-minute talk around those three words.

What about *your* language? At the end of the day, if you were to write down the words you most frequently used, what would they be? Would an analysis of your conversation show an emphasis on the weather or yourself or negative talk about others? Could you possibly be boring to others?

Watch your language. Use more four-letter words—words such as help, love, need, care, give, live, amen, able, feel, bear, hope, nice, soul, save, lift, dare, more, ally, buoy, calm, find, heal, home, just, sing.

Consider these four-letter words.

Help. It is not a sign of weakness to say, "I need help." People basically want to be helpful, but they have to know of a need. "I'll help you," are significant words to the one speaking and to the one hearing.

Care. "I care what happens to you."

Bear. "Bear with me for the next two weeks."

Love. This word is used over 800 times in the Scriptures. Jameson and Westfall in *Bull at a New Gate* say, "Love is the biggest word in the Bible, and I don't care how many words are longer, there is no other word as big. Love is more things than your words or mine or anybody else's can describe. Love is what it took for creation. Love is what was involved in the creation of humankind. Love is God."

Hope. The football coach says he has hope that this year the team will be a winner. Hope needs to be there especially if, in this case, that team had lost all its games last season and the upcoming schedule is more difficult.

On a deeper level, some contemporary thinkers are talking about a theology of hope—a forward-looking and forward-moving kind of faith, seeing the future as dynamic and open. The full reality of the meaning of life is yet to appear. Hope is what breaks down barriers, walls, and borders.

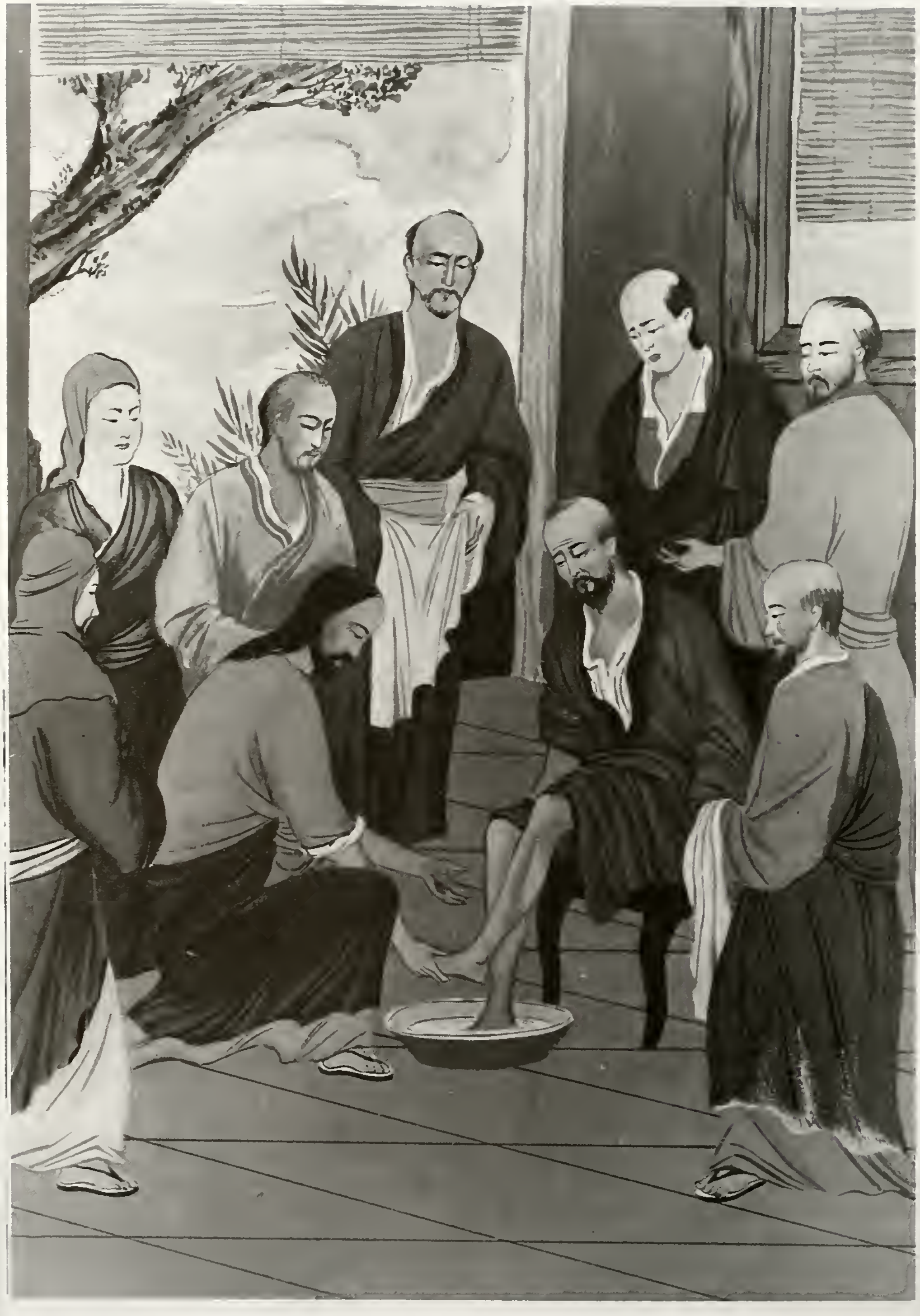
How often each day does your vocabulary include the words **life**, **dear**, **gift**, or **kind**? Do you use sentences such as "You are dear to me." "All life is a gift." "I will practice being kind and good"?

How do you use words? Consider the use of the word **save**. In these two examples the persons reveal their philosophy of life. First person: "If I get more money, I can save more for myself." Second person: "If I get more money, I will give it, to save lives."

When should you speak? Speak a supporting word at the time of death, or marriage, or when success or failure has come to a friend or neighbor. Include four-letter words in your everyday conversation.

Maybe others around you will pick up the habit and use them—family, children, neighbors, relatives, friends. Maybe someone will even write them on walls where others may see them. Maybe people will use helpful four-letter words even on TV.

William W. McDermet III is a Christian Church (Disciples of Christ) minister. He and his wife, Sheral, are owners/innkeepers of the Mason House Inn, at Bentonsport, Iowa.



A strange

by Todd Hammond

Ten years ago, at Manchester College, my religion professor asked us students how we felt about where we had come from. One by one, my friends with whom I had grown up, friends with whom I'd gone camping, friends with whom I'd gone to school, said that they hated the town we grew up in and wanted to go somewhere—anywhere—different just as soon as they got out on their own.

I told the class that I had no intention of going anywhere else but home to southern Ohio when I finished my education. I wanted to go back to family and roots. I didn't want to be a stranger in some strange, other place.

I saw some of my old classmates at a recent Church of the Brethren Annual Conference, and all of them are living in or near their hometown! I, on the other hand, couldn't get any farther away from southern Ohio without getting wet or leaving the country.

Through the years of my education for pastoral ministry, I have more than once been a stranger in a strange land. In the first six years of our marriage, my wife, Andi, and I moved seven times. Through all of these migrations and relocations we have learned what it is like to be strangers, and we have learned what it is like to be welcomed, in spite of that.

We left Bethany to serve as park chaplains in Acadia National Park, on Mount Desert Island in Maine. Maine is a land of great beauty. Granite mountains shoot up out of the beautiful blue ocean, covered by miles and miles of undisturbed pine trees. On the tops of those mountains, I could appreciate the

n an even stranger land

handiwork of God more readily than at any place I have ever been.

Yet, in spite of this beauty, we discovered that it is not easy being a stranger in Maine.

Exodus prescribes the ritual for non-Hebrews to become part of the community. It involved the ritual of circumcision, literally cutting into the bodies of the males of that society the covenant made between God and Abraham. It was the custom for the Jews, and still is, that their male children be circumcised when they were eight days old. There was a good reason for adhering to this timetable, as any man who has undergone the operation as an adult will tell you.

Yet, compared to the resistance that Andi and I encountered to becoming a part of the community in North East Harbor, Maine, becoming a member of the Hebrew community as an adult male would have been a cake walk. We were told in Maine that no matter how long we stayed, no matter what we did, we would *always* be strangers.

To the folks in Maine, there are three classes of people. There are the natives—people who have lived in Maine for more than eight generations. The test for membership in the community of natives is "the word." The word is "Ayah." This word, pronounced *i-up*, designates one Yankee to another . . . like a mating call. It cannot be imitated. It cannot be learned. If you cannot say this word to the natives' satisfaction (and trust me, you can't) you aren't one of them.

The second class of people is the "folks from away." These are people who live in Maine, but came there from some other part of the world and have lived in Maine no longer than seven generations.

Then the third class of people is the "visitors." These are people who come to Maine to visit. A visit can last up to 20 years. You can live, work, and raise your family in Maine, and still be just a "visitor."

I had a discussion about this with a neighbor one day. I asked him when Andi and I would be considered natives. "Never" was the terse reply. "If you're not born here, you're not a native," he said. I was willing to grant that point, but I pushed him a little and said he'd have to admit that if Andi and I had children there on the Island, *they*, at least, would be natives.

His reply, which I later learned was a classic bit of Yankee philosophy, was, "Ayah? Well, you can call 'em as you like, but if my cat had kittens in the oven, I wouldn't call 'em biscuits."

Later Andi and I moved to Lancaster County, Pa., and served in the Mechanic Grove Church of the Brethren. The people in that community were more than willing to receive us. The test for inclusion into the community of faith was not whether you could pronounce a particular word correctly (although more than once I had someone ask me, "Kanst du Deutch sprecke?"). It was whether you could make a connection when you played the "name game."

Brethren play the "name game" when they get together. One player starts by describing some of the branches of his family tree. The other player then tries to make connections. If both players shake their trees and at least one common nut falls to the ground, they discover that they are related and both players have won. If no connection can be made, then both players agree to check their genealogies and play again when they have more data.

I loved my time in Pennsylvania. I enjoyed learning to sort out all the 400 or so Kreiders who were members of the Mechanic Grove church. Yet, despite my love for the Pennsylvania Dutch country, it too, in some ways was a closed society. The Mechanic Grove church (and I hope all of our other congregations across the country) is working at correcting this. A generation ago there were four family names in the Mechanic Grove congregation—Kreiders, Wagners, Wengers, and Buchers. Today, however, through some serious effort, there are names such as Sinopoli and Andemarian.

Still some Brethren will not let go of the old ways. And while there is no word that you have to pronounce precisely, or outlandish residency requirement you have to satisfy, some people still want to check your pedigree. They want to know to whom you're related. They want to know how you're connected. And if you're not already connected and (God forbid) you're single, they will have suggestions about whom to marry in order to get connected.

What we jokingly call the "Brethren way," is not the Brethren way because it is not the *Christian* way. In the parable of the final judgment in Matthew 25, the nations gather before the Lord to be separated. Then, like a shepherd, the king separates the sheep from the goats. It is the behavior, the lives, that the individuals lived that are the criteria for the final judgment. It doesn't matter what your birthright is. It doesn't matter how long you've lived in a particular place. No amount of connectedness or tradition is going to matter one iota when we stand before the Lord. What will matter is how we treated other people during our walk on this earth.

Jesus told his listeners plainly that if they fed the hungry, clothed the naked, visited the sick and the imprisoned, they were doing those acts to *him*. Jesus also lifted up the phrase, "I was a stranger and you welcomed me." On the other hand, if they did not do these things to the least ones, they didn't do it to him. In short, Jesus is telling *us* that we are to see his face in the faces of all our fellow human beings, whether they be black, white, brown, or yellow, Pennselfennisch Deutch or English, native, visitor, or folk from away.

Finally, Andi and I left Bethany Seminary for California. The words that I had spoken that day in my Manchester College religion class all those years ago echoed in my ears all the way across this country. I was going to what I had considered to be the strangest land of all. It was called the "land of fruits and nuts," the implication being that it wasn't called that because of its agricultural produce, but because of the mental state of its residents. It was scary.

Despite my trepidation, I found it easy to become a Californian. To become a Californian you need to get a California driver's license. (Standing in line all day at the D.M.V. is sort of like circumcision.) You also need to hate the cold. And Californians, too, have a word that is a test for becoming one of them. It's "fer sure." You don't have to say it perfectly (unlike "Ayah"), but you do need to know it and a few other phrases of the language of California.

It is an easy language to learn. Not like Greek or Hebrew. In the language of California there is no distinction between verb and noun. Grammar is not dependent upon the subject/predicate form. In fact there is only one kind of word, "adjective/interjections." These are words such as "bogus," "awesome," "gnarly." When used with intensifiers such as "way" and "stupid," almost any concept can be communicated through the use of these few words by varying inflection, intonation, and accent.

Of all the places I have lived, California is the most open and the most receptive to receiving new persons into its culture. Andi and I were taken in and cared for before our new congregation even learned our pedigrees. This is perhaps necessary because of the transient and varied nature of the culture in California. The Los Angeles public schools have the challenge of teaching classes in more than 150 different languages. Our congregation shares facilities with a Spanish language track and a Korean language track. Armenians are pouring into Glendale, and the Anglos are fast becoming strangers in their own land.

> *It doesn't matter what your birthright is. It doesn't matter how long you've lived in a particular place. No amount of connectedness or tradition is going to matter one iota when we stand before the Lord. What will matter is how we treated other people during our walk on this earth.*

The answer to meeting this challenge of creating order out of diversity is to be found in Paul's writing to the Ephesians. In chapter two, he makes us realize that there are no longer any distinctions among us when we accept Christ as our Savior. When we take Jesus into our lives, we set aside all our other allegiances—to nation, to culture, and yes, even to family—and we submit our will to the will of him who died that we might live. Christ has woven us from many different colored strands into one wonderful multicolored fabric, which is the family of God—the true community.

In the past, there were requirements put upon people if they wanted to join the community of faith. For the Hebrews it was circumcision. But Christ tells us plainly that all the nations will be judged, not on their heritage, but on their behavior.

We need, therefore, to affirm with Paul that Christ has made us all one family, and we must strive to make everyone (*everyone*, no matter each person's background or appearance) feel welcome and part of the body of Christ. If we take Jesus' words seriously, we see him in every stranger we meet on life's way.

To become a part of the Christian community, there is no residency requirement, there is no pedigree needed. To become a part of the Christian community, however, we do need to know how to say "the word." The word that says we are members of Christ's community is "Yes." When we say, "Yes, Lord Jesus," we are strangers no more, but part of one humanity.

The Korean congregation that shares our Glendale facility also shares our love feast. We wash each other's feet, we share the same meal. The scripture, however, has to be read in both languages.

At love feast during my childhood in Trotwood, Ohio, the congregation, out of respect for tradition, read the scripture in both English and German. I was fascinated to hear the story read in German. I didn't understand a word of it, but I sensed the wonder, the power, and the majesty of God's word, nonetheless. At Glendale, I didn't understand a word that pastor Il Cheon Kim read at a recent love feast, but I still sensed the wonder, the power, and the majesty of God's word.

Todd Hammond is pastor of the Glendale (Calif.) Church of the Brethren.

stepping STONES

by Robin Wentworth App

I spend a lot of my time in couples counseling, and have recently passed the 14-year mark in my own marriage. Given that, I know through both professional and personal experience the disillusionment that can lie in wait behind the promise of "happily ever after."

Marriage was ordained by God and thus was designated as a framework to preserve the family, to cultivate love, and to provide a channel for grace. And even for those who don't accept that particular theology, there's no denying that cultures worldwide have long recognized marriage as an *institution.*

But marriage is also a *relationship* . . . a living, fluctuating, vulnerable relationship. And like all living things, if it is not properly nourished it will become weak and sick and eventually will die. This relationship aspect of marriage will falter over time. I'm not suggesting that it *might* falter. I'm 'prophesying' that it *will* falter.

A significant key to surviving such episodes is that partners be committed enough to the *institution* of marriage in order to weather the storms of the *relationship* of marriage.

Before I will actively support a couple's decision to divorce, I will help them explore whether or not their marriage relationship is salvageable . . . or (in terms I like better) whether or not it can be healed. Hasty divorces are as unwise and unstable as hasty marriages. And those who divorce without considering possible alternatives set themselves up for post-traumatic grief and regret, as well as another failed marriage in the future.

Let me share with you an illustration from the life and times of our former pet, Shadrach.

Shadrach was 70 pounds of glorious golden retriever with the presence of Aslan, the personality of Mickey Mouse, and the heart of Old Yeller. Unfortunately, the roll of distant thunder could reduce this magnificent creature to a neurotic, whimpering, unpredictable bundle of energy.

We awoke one morning several years ago to discover that during the previous night's storm Shadrach had jumped *out* the window . . . right *through* the screen! We found him later, muddy and woebegone, looking as if his sorry state of affairs were somebody else's fault.

I can only speculate as to his logic, but it must have gone something like this: "I'm trapped . . . I feel terrified . . . I'm going crazy . . . if I can just get *away* from where I *am, then* I'll be safe and happy." And so in a frantic, futile attempt to escape the panic *within* him, he barreled headlong out of the security and into the storm.

Am I saying Christians should never divorce, no matter what? No. I've seen too many facets of too many marriages and can think of too many extenuating circumstances to make such a rigid, simplistic statement. I have seen marriages where all avenues had been explored, all stones had been turned, all resources had been exhausted, and divorce was the only option left.

However, I have also seen far, far too many marriages where spouses "think" and behave like Shadrach.

There's a crisis—a crisis of finances, a crisis of midlife, a crisis of grief, a crisis of career, a crisis of identity or esteem. So they begin to reason: "If I could just get *out* of the situation I'm *in, then* I'll be safe and happy."

Consequently they rush headlong out of the frying pan into the fire, only to realize later that their unhappiness exists with them and cannot be exorcised by the legal exercise of divorce.

Acting on a desire to divorce without first clarifying motivations and expectations is akin to Shadrach jumping *out* the window to "escape" the storm. If you are contemplating such a move, call a counselor before you call a lawyer. Even if you follow through with a decision to divorce, you will be better equipped to face life single and less likely to be haunted by the "What ifs."

It is possible to be "happily married." It is a state achieved, however, through choices and convictions, not circumstances.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

the church ALIVE

by Paul E. R. Mundey

"The Church Alive" is an evangelism column that appears three times a year.

'Choosy' congregations

Life is a choice—for both individuals and congregations. Churches caught in spiraling, downward trends can choose a different course, the way of recovery.

"Choosy" congregations are marked by certain traits. Here are five:

- *"Choosy" congregations resist conformity.*

They acknowledge the uniqueness of their setting and ministry. Rather than copying the methods of another church, "choosy" congregations seek to discern God's special call on their life together.

- *"Choosy" congregations invent "new lifestyles."*

They run with what works. "Choosy" congregations realize that business as usual is no longer an option. As western culture becomes more secular and resistant, new ways of "doing church" must be invented.

- *"Choosy" congregations take risks.*

They realize that new lifestyles require new risks. "Choosy" congregations are willing to take them.

- *"Choosy" congregations learn to "fail forward."*

They face into their failures quickly—gathering together learnings and then moving on to the next opportunity.

- *"Choosy" congregations learn to simplify.*

A wise teacher once said, "In all the confusions and conflicts of life, one lesson remains constant—simplify."

Contrary to stereotypes, a congregation is not called to be all things to all people. "Choosy" congregations focus on the unique mission of the church—bringing and discipling persons into a life-changing relationship with God through Jesus Christ.

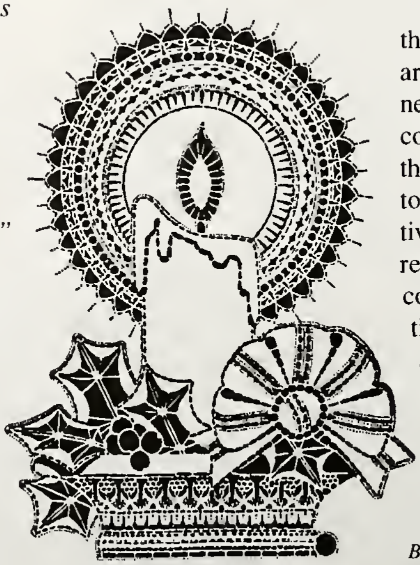
Christmas open house

Host a "Coming Home for Christmas" open house for your community during Advent. Demonstrate Christmas activities of "yesterday" (such as making dried apples, cookie baking, candy making, quilting). Serve refreshments and give tours of holiday theme displays that are set up throughout your church building.

Some action steps to consider:

- Set aside a Saturday or Sunday early in December for your open house. Consider holding the event between 4 and 9 p.m.
- Involve a wide variety of adults and youth in brainstorming and planning the event.
- Advertise your open house broadly in the community through posters, newspaper releases, radio announcements, and word of mouth.

An information sheet giving more details on this event is available by calling the Evangelism Office at (800) 323-8039.



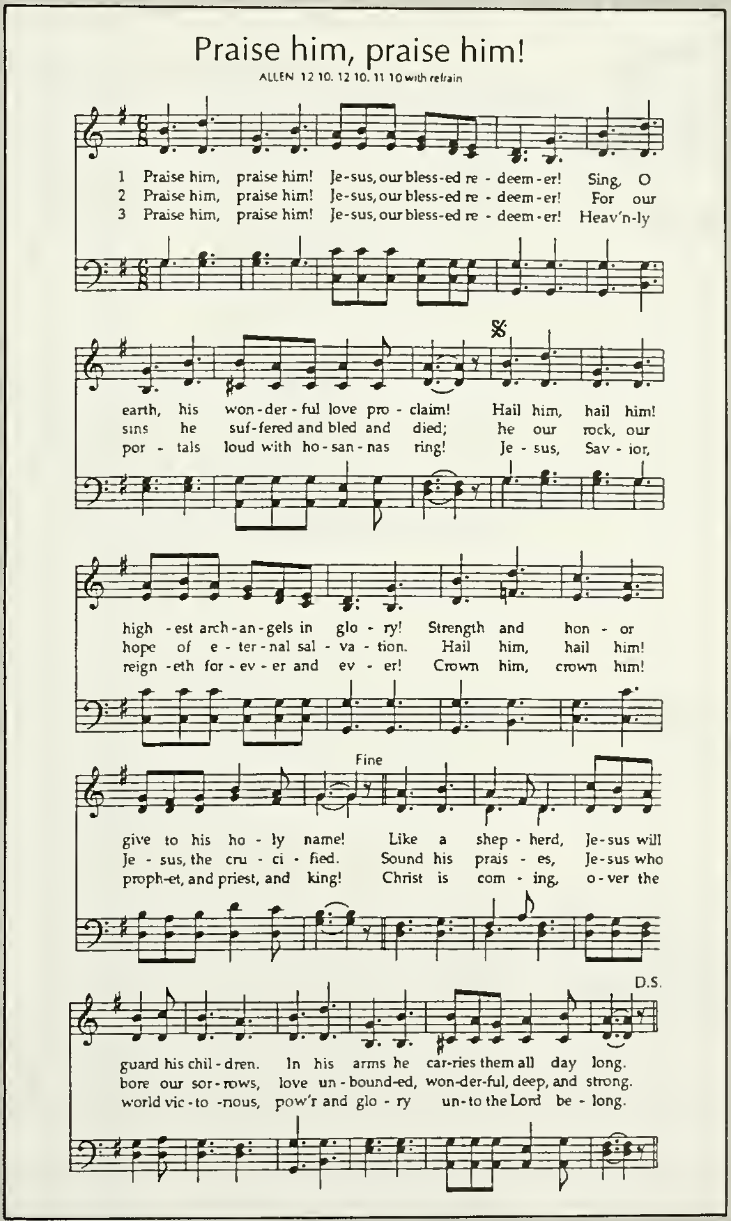
The neighborhood myth

As Lyle Schaller has pointed out, "The number of cars in the United States doubled from 27.5 million in 1940 to 55.9 million in 1957. It has more than doubled again to 125 million today. Most of those who always walked to church are dead or in nursing homes. Their children drive to church."

Growing churches focus their outreach on a ministry area, not just the immediate neighborhood. As Schaller concludes: "The quality of the ministry, responsiveness to human needs, and attractiveness of the choices have replaced geographical convenience, denominational loyalty, and nationality as the influential factors in determining where persons go to worship God."

Paul E. R. Mundey is the General Board's staff for evangelism.

Remember this?


Praise him, praise him!

ALLEN 12 10. 12 10. 11 10 with refrain

1 Praise him, praise him! Je-sus, our bless-ed re - deem-er! Sing, O
2 Praise him, praise him! Je-sus, our bless-ed re - deem-er! For our
3 Praise him, praise him! Je-sus, our bless-ed re - deem-er! Heav'n-ly
earth, his won-der-ful love pro - claim! Hail him, hail him!
sins he suf-fered and bled and died; he our rock, our
por - tals loud with ho-san-nas ring! Je - sus, Sav - ior,
high - est arch-an-gels in glo - ry! Strength and hon - or
hope of e - ter-nal sal - va - tion. Hail him, hail him!
reign -eth for-ev - er and ev - er! Crown him, crown him!
Fine
give to his ho - ly name! Like a shep - herd, Je-sus will
Je - sus, the cru - ci - fied. Sound his prais - es, Je-sus who
proph-et, and priest, and king! Christ is com - ing, o-ver the
D.S.
guard his chil-dren. In his arms he car-ries them all day long.
bore our sor-rows, love un-bound-ed, won-der-ful, deep, and strong.
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Hymnal
A WORSHIP BOOK

Jerusalem is just down the street

by Karla Boyers

Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not necessarily to be taken as MESSENGER*'s endorsement. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

What happens when a retired Arab falafel stand owner and a Jewish shoe salesman meet at a tennis camp in Florida, where "fate draws them together as doubles partners," then leads them into restaurant partnership as well?

Although Abu and Spike are not the main characters in Tom Robbins' most recent novel, *Skinny Legs and All* (Bantam, $19.95), the restaurant they open across from the United Nations building in New York City becomes the playground on which a cast of bizarre characters enacts a nuclear-age apocalypse.

Ellen Cherry Charles is a big-city starving artist who resorts to the fast money of waitressing at "Isaac and Ishmael's" (the "I&I") in order to pay her outrageous rent.

Meanwhile, her uncle Buddy Winkler (a stereotypical Southern Baptist preacher) has a vision of the end times. Hopping on his apocalyptic bandwagon, he sets out to bring on Armageddon by establishing a group of radicals called the Third Temple Platoon, Inc., a scheme to precipitate the second coming of Christ by blowing up the Dome of the Rock—Islam's holy shrine atop Jerusalem's Temple Mount.

Throughout the story, Ellen Cherry and Buddy are at definite odds. He views her wanton lifestyle as the epitome of a modern-day Jezebel; Ellen Cherry thinks her uncle a pathetic, power-seeking fanatic who must resort to destroying humanity because he can't find meaning in his own existence.

A mystical sense of timelessness is imaginatively depicted throughout Robbins' novel in a set of secondary "characters." A dirty sock, a silver spoon, and a can of beans meet an ancient conch shell and pointing stick from Babylonian times. As the objects come to life and embark on their own individual and collective journeys to the New Jerusalem, history somehow speeds past the reader, then turns back to run circles around his feet.

With Arab-Jewish tensions always scratching the surface, the story rouses an eerie sense of events repeating themselves. That Robbins' novel was on bookstore shelves well before Iraq's 1990 invasion of Kuwait testifies to the chilling timelessness of humankind's religious and political conflicts, which all too often send individuals and nations spiraling into chaos.

The culmination of *Skinny Legs and All* comes on the eve of the Super Bowl when Salome, whose routine is the favorite I&I weekly entertainment, has promised her one-time-only performance of the Dance of the Seven Veils—a dance Robbins links by way of biblical allusion to that performed for King Herod at the beheading of John the Baptist.

Those (including Ellen Cherry) who watch the dance experience insight more keen with the dropping of each purple veil. Illusion washes clear with each layer of truth grasped—truths such that "until the philosophical problems were solved, the political problems would have to be solved over and over again." When the seventh and final veil falls, Ellen Cherry realizes that no one else can think for you—hang on your cross for you—that "everybody's got to figure it out for themselves."

Robbins is not kind to "organized religion" in this novel. Certain passages and some language may smack offensive. But the reader, with a careful, self-reflecting scrutiny of the text, can appreciate a call to honesty. As the novel pits imperfect humanity against moral righteousness and religious rigidity, it not so much asks harsh questions or directs accusatory statements as it works to unglue the reader from any tendency to deliver pat answers in defense of "the faith."

In the end, *Skinny Legs and All* reminds the reader that Jerusalem isn't some isolated spot halfway around the globe; it's also right down the street. And, it's a restaurant that's open all night.

Karla Boyers recently completed a year with MESSENGER *as editorial assistant, through Brethren Volunteer Service.*

Letters

You brightened my corner

Thanks for the August/September editorial, "The Corner Where You Are," which picked up on my favorite old hymn.

I use it with my preludes of hymns from memory here at Greencroft retirement home. When I play "Brighten the Corner Where You Are," I sometimes see people smiling and singing along with the music.

Dorothy S. Williams
Goshen, Ind.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

Address letters to MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

A measure of our growth

I like MESSENGER's new feature that lists new members and their congregations. This is positive and encouraging. It also measures our spiritual growth.

Carl H. Zigler
Roanoke, Va.

Delightful walk across Egypt

I appreciated Kenneth L. Gibble's review of *Walking Across Egypt* (July, page 25). I had read the book in 1989 and found it just as charming as did the reviewer and his daughter.

Sure, there were a few "rough" words and sentences, but not to the extent found nowadays in most books and films.

John Dickson
Mount Morris, Ill.

A perilous road after all?

I have no criticism of Pastor Yin Ji Zeng, but I object to any coverage in MESSENGER of President George Bush ("Pilgrim on a Less Perilous Road," August/September, page 3).

President Bush has spent his public life contributing to and supporting government actions designed to oppress and subjugate Third World nations. He has made the US the world's top supplier of weapons to those same nations, at least to those with rulers propped up by the US.

Jack Fairweather
Chicago, Ill.

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MES91

On certainty, renewal, acceptance

Paul W. Keller

We don't need more 'certainty'

The dominant spirit of our denomination has been its steady devotion to the New Testament, even as it has held in fellowship members reflecting a rainbow of interpretations. That, at least, is my view.

Don Fitzkee (June, page 28, "Early Brethren Had 'Certainty' ") sees such openness as weakness rather than strength. He takes issue with my April article, "Truths not so Self-evident," charging me with distorting and misinterpreting our Brethren history and using that façade to "defend the modern Brethren tilt away from the New Testament." He says that what we need, if we are to reclaim our true heritage, is "more theological certainty and disciplined membership."

Don Fitzkee misunderstands me. By no means would I be happy with a "rudderless" church. In the final sentence of my article I call for "commitment" and "conviction," but without "dogma" and the urge to dominate. Indeed, we have been the healthiest as a church when we have dedicated ourselves to "thoughtful uncertainty"—with all the agony and earnestness such a stance requires—and most threatened when we have been seduced by certainty and "discipline."

Brethren forebears Alexander Mack and George Grebe asked Ernest Hochmann (a major spiritual influence in the founding of the Church of the Brethren) his opinion about triune immersion baptism and the love feast, since they intended to practice them. Hochmann was aware that both rituals had provoked disagreement. He was not ready to commit himself to these "outward" signs, preferring to devote himself first to the "inward" search for God's will. But, sensing how crucial a basic attitude might be for the future, he wrote, "This I do advise before God —that you not exclude from love others who do not look on this as you do, because promptings in this matter are varied. No one can rule over the conscience of others." That is advice we struggle hard to honor.

What we need is a heavy dose of inspiration—a luminous view of how the New Testament can energize our lives.

It is correct, as Don Fitzkee noted, that there have been cases in which members have been disfellowshipped for straying from prescribed discipline. But those cases are interesting precisely because they were rare and because they never came to represent the dominant spirit of the church.

"Certainty" can break a group apart. We have only to look at the establishment of the Ephrata community to see how that has spelled itself out in our history. The Ephrata community came out of the passionate struggle between Peter Becker and Conrad Beissel. Those on each side were "certain" of their theology and their rules of practice. The result was a split that divided Alexander Mack from his children, set wife against husband and husband against wife, and broke up friendships of many who had begun their courageous faith journey together. The rigidity that led to the forming of the Ephrata community makes it a dark spot in our history.

What we need is a heavy dose of inspiration—a luminous view of how the New Testament can energize our lives. What we do not need is more "certainty." That, by definition, is a sure route to irreconcilable conflict.

I hope that Don Fitzkee and I are still part of the same fellowship, in which he allows me the constant search for new light and I allow him the quest for more denominational vitality. That spirit of mutual respect has, after all, served us well for nearly 300 years. We can hardly desert it now.

Paul W. Keller is professor emeritus of speech communication at Manchester College and a member of the Manchester Church of the Brethren, in North Manchester, Ind.

To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.

We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.

Brad Flecke

Make spiritual renewal work

"A Call to Spiritual Renewal" (December 1990, page 10) is refreshing, but there are serious structural impediments to renewal. *(A second call, "A Call Forward," appears in this issue on page 11.—Ed.)* The suggested study, prayer, fasting, and worship are not enough. They are only tools for renewal. Tools without guidelines is a formula for frustration and failure: It will lead to aimless wandering or wandering in non-Brethren directions for those who heed "A Call." Many other Brethren will see "A Call" as just another option and ignore it altogether. If spiritual renewal is to succeed, we must develop *standards and structures for practicing serious discipleship.*

Part of the problem, of course, is defining who we are. For decades we have lived without a clear sense of what it means to be Brethren and, more importantly, what it means to be disciples of Jesus. To recapture the vitality of an earlier era (when Brethren

astors

sought obedience rather than popularity), we need to reach some sort of agreement about the Brethren identity, who we are, who we strive to be, and how we get there. Because Brethren have journeyed along diverging paths for decades, agreement may be difficult but not impossible. The 1991 Annual Conference query on the essential character of the Church of the Brethren would have been a step in the right direction.

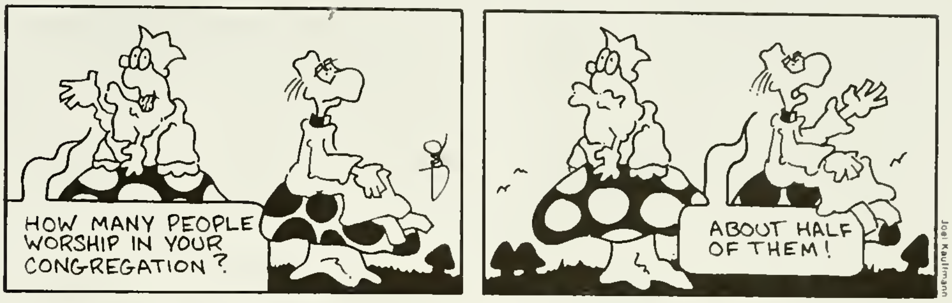
But developing a consensus about Brethren identity, by itself, will not spark renewal in our congregations. One imposing barrier remains—what sociologist Benjamin Zablocki called in his book *Alienation and Charisma* the "tyranny of the least committed." Without clear understandings (standards, not just suggestions), common and specific goals, and structures for personal accountability, an organization sinks to operating by the standards of the east committed members and eventually the organization drives out its most committed members. Sadly, the "tyranny of the least committed" is alive and well n the Church of the Brethren, and it nhibits the spiritual renewal of many faith communities.

If spiritual renewal is to succeed, we must develop standards and structures for practicing serious discipleship.

Some Brethren may feel that uninspired and uninspiring leadership is the source of our commitment problem. I disagree. The problem has more to do with a flawed vision of cheap grace and easy discipleship in the pews, a vision of church life borrowed from our friends in mainstream Protestant churches. I pray that the Holy Spirit will touch our congregations and heal us of this flawed vision of the church. Unfortunately, our present structures do little to counteract the mainstream vision and the "tyranny

Pontius' Puddle

NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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of the least committed."

There is at least one structural change at the congregational level that would help develop an authentic Brethren vision in the congregations, defeat the "tyranny of the least committed," and foster spiritual renewal—the introduction of discipleship covenants. By discipleship covenant, I mean a written agreement with explicit standards for membership, personal and community discipleship, and Brethren life generally.

For example, a covenant might hold each member responsible for practicing daily devotions, for worshiping with the congregation weekly, for developing a plan for deaccumulating personal possessions, for participating in a small group dedicated to missions, for residing within walking distance of the congregation's meeting place, for opposing war and military service, and for giving financially . . . beginning with a tithe of gross income.

In turn, the congregation would help members fulfill their responsibilities by providing child care, transportation, a spiritual education program, housing assistance, and structures for accountability (that is, verifying that members and the congregation are fulfilling their responsibilities and, if not, then enabling them to do so).

This is just one of an infinite variety of possible covenants. Covenants could take many forms, some more challenging than others, as long as the covenants are biblical and consistent with Brethren identity as discussed above. Covenants would provide Brethren with a solid floor, a minimum standard on which to build stronger, more active, more committed congregations. (We already have minimum standards for membership, those standards are just much lower than they might be in a covenant-based congregation.)

Brad Flecke, of Takoma Park, Md., is a licensed Church of the Brethren minister and an attorney.

Karen S. Carter

Let God judge the final harvest

Terry Hershey, speaking at the Church Growth and Evangelism Dinner at Annual Conference, "went public with his faith." He passionately pleaded with us (as Jesus did with the pharisees): Take off your tinted glasses, tinted by old interpretations and old definitions of what God requires of us. Take them off so that in the clear light of Jesus you can see one another as human beings created in God's image. "Ultimately we will not be judged by our words, but by our love."

I grew up in Hitler's Germany. People who were arbitrarily deemed "unfit" for Hitler's master race were made despicable through propaganda—Jews, Gypsies, homosexuals, the mentally retarded. Such people were persecuted: excluded from society; rounded up; mass executed by shooting; sent to death camps in Dachau, Auschwitz, and other places.

We need a kinder, gentler church.

The Jews had to wear the yellow "Star of David" on their clothes, the homosexuals the pink triangle—for easy identification for discriminatory purposes. When Hitler marched into Norway and demanded the same practice there, the king of Norway and many of his subjects wore the yellow Star of David also. This effectively thwarted Hitler's persecution plans.

At Annual Conference in Portland, some of us joined Brethren from the gay community in wearing the pink triangle . . . as a sign of solidarity with them. Besides solidarity, it proves a valid point: You cannot tell the homosexual from the "straight" because many of them do not fit the stereotype at all.

The fact is, we do *not* know who is gay and who is not. As Ralph McFadden said in his article in the winter 1991 issue of *Brethren Life and Thought*, "if we (gays) could just turn purple," we would be utterly surprised to see the number of homosexuals in our midst. They are among our staff, our musicians, our artists and writers, our committee members, our pastors, our spouses, our own sons and daughters. The reason for not knowing who they are is that we

> *Apply the same standards and expectations of faithfulness to Jesus Christ to everyone. We shall be known by our fruits . . . and we are wise to leave the judgment of the final harvest to God.*

CLASSIFIED ADS

FOR SALE—*To The Beat of a Different Drummer.* What it was like to be World War II "Conchie" in Brethren CPS, to do post-war relief work in Poland. 247 pp. Lively prose with 107 illustrations. Soft cover. $10.95 postpaid. Order fr. author, J. Henry Dasenbrock, 3300 Darby Rd. #803, Haverford, PA 19041-1095.

FOR SALE—Minister's complete library. Ideal for beginning minister or established clergy. Set contains books with Brethren titles; on church growth, evangelism, healing ministry, church history, holy spirit, theology; concordance; new three-volume Brethren Encyclopedia; German Bible, many commentaries, plus many misc. texts. Most editions recent, written from evangelical perspective. Call collect (216) 263-5011 or write: Randall S. Lehman, 575 East University St., Wooster, OH 44691.

TRAVEL—Grand tour of Europe and Israel (Holy Land). 15 days, July 21-Aug. 4, 1992. Visit Brethren sites in Europe. Jim Myer, devotional leader. For information contact Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217, tel. (317) 882-5067 or James and Faye Myer, 170 W. Brubaker Valley Rd., Lititz, PA 17543, tel. (717) 626-5555.

RETIREMENT—Consider living at The Palms Estates, Lorida, Fla. Caring independent-living community on Lake Istokpoga. 15 miles s.e. of Sebring, near Lorida Church of the Brethren. Access to large lake via canal. Citrus groves, opportunities for volunteer service, screened pool, many activities. Lots for lease to construct cottages or place single, double-wide mobile homes. Sponsored by Atlantic Southeast District. Camp in RV Park while deciding if this is place in sun for you. Write to Walter C. Gingrich, P. O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

have not been able to accept them as children of God.

We need to work diligently in our congregations and in our Annual Conference program to apply the same standards and expectations of faithfulness to Jesus Christ to homosexuals and to heterosexuals—fidelity within covenantal relationships; love and justice in all relationships; stewardship of time, talent, and substance; peacemaking; and all the rest. We shall know them by their fruits . . . and we are wise to leave the judgment of the final harvest to God.

At an Annual Conference insight session on homosexuality I expressed this concern in a brief way. I have been overwhelmed at the number of people who have told me since then about their own pain—spouses, parents, friends, siblings of gays, and gays themselves, all alienated because of feeling pushed out of the church.

Those who disagree with me can quote scripture to support their disagreement. I and those who agree with me can quote scripture to support *our* stand.

When my husband and I began our pastoral work in 1961 south of the Mason-Dixon line, there were many Brethren who could "prove" to us from the Bible that God has "marked" our black brothers and sisters and that they are inferior to the "white" Brethren. Those readers who are over 50 probably will remember such incidents. "Wash me and I shall be *whiter than snow*."

Hitler did not like lefthanded people. Therefore, it was not permissible for us to write lefthanded in school. After all, did not the Scriptures "prove" that God thought lefthandedness was inferior? The *right* hand of God; the *right* arm of justice; sheep to the *right*, goats to the *left*; those on the *right* enter into eternal blessing, those on the *left* into damnation.

My brother was forced to learn to write with his right hand. He did learn a new skill. He remains lefthanded. There are gays who live in heterosexual marriages—relationships that are *unnatural* for them and bring pain to themselves and to their spouses. It makes them "acceptable" in an unaccepting church; it does not change their sexual orientation.

Quoting scripture does not bring us closer together. All of us need to make the prayer of the World Council of Churches *our* prayer: "Come, Holy Spirit, renew us. . . . Where the Spirit is, there is freedom. Where the Spirit is, there is love."

Karen S. Carter is pastor of the Monte Vista Church of the Brethren, Callaway, Va.

Olden D. Mitchell

Start planning for our future

I was surprised by the many responses to my statement at the Portland Annual Conference about the 100th anniversary of full-time paid pastoral ministry in the Church of the Brethren (August/September, page 27). Many pastors told me of their hurt and anger over personal experiences in pastoral work in which they saw their churches as unloving and uncaring.

There is no real clarity about what is expected of pastors in their total ministry.

In 1908 about 1 in 20 Brethren congregations had some form of paid pastoral ministry. Twenty years later one in two congregations was paying its pastor. This transition was made without any real planning. The leaders of the church were negative or neutral, and change just "happened."

Many long-time, able "free" ministers were pushed aside as pastors were brought in and paid. Often the paid pastors were inadequately supported, lived in "fish bowls," were voted on annually, and were treated as the "hired servants of the church."

Congregations suffered from unmet expectations, and the hopes for new life and growth did not come with the new pastors. In many congregations pastoral support (although often inadequate) required half of the total congregational budget—money much needed for the varied ministries of the total denomination.

After all these years there is no real clarity among Brethren congregations and pastors about what is expected of pastors in their total ministry. There is evidence that in the past 60 years over half of those who entered pastoral ministry had experiences that led them to leave it. Of the seminary graduates, this also seems to hold true.

By 2010 there are going to be great changes in the Church of the Brethren —changes brought about by growing ethnic diversity and Brethren population shifts. These changes can wreck the denomination or they can increase its strength and unity. It depends on the planning and the leadership.

How can the denomination make a happy transition? Our top leadership must begin planning now. Our vision must be in sharp focus and our planning well done.

Olden D. Mitchell is pastor of Pleasant Valley Church of the Brethren, Middlebury, Ind.

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Turning Points

New Members

Agape, N. Ind.: Angela Pepple, Skip Smeltzer, Shelley Smeltzer, Steven Parmenter, Angela Parmenter
Baugo, N. Ind.: Jay Hartman, Joy Hartman, Michele Comer, Lee Ann Smith, Hazel Metzler, Steve Janicki
Beachdale, W. Pa.: David Baker, Tesa Aurndt, Trisha Aurndt, Doni Fogle, Jessie Decker, Heather Mankamyer, Heidi Mankamyer, David, Malinda, Renae, Justin, Nancy, & Jennifer Miller, Eric Robertson, Bradley Sarver, Brian Sarver, Becky Shumaker, Jenny Shumaker
Beaver Creek, Shen.: Ann Healy, Bob & Jeanette Hess, Randy Knicely, LaDawn Plaugher, Tom & Winnie Wilfong, Margaret Wright
Beaver Creek, Virlina: Myrle Giles, Harless Quesenberry, Keith Nunn, Darin Boothe, John Stull, Phillip Gillispie
Bella Vista, Pac. S.W.: Ruchelle Romero, Randy Guerrero, Paul Sifuentes, Ana Lopez, Larry Lopez, Briana Romero, Joe Rubio, Gilbert Zepeda
Bethlehem, Virlina: W. C. Guilliams, Emily Guilliams, Angela Hodges, Davie Angell, Justin Frith, Debbie Lawless, Angela Lawless, Timmy Lawless, Joyce Gordon, Kimberly Gordon, Faye Beckner
Blue Ridge Chapel, Shen.: Crystal Brown, Andrew Winegar
Broadwater, Mo.-Ark.: Melvin Swinger, Mary Snyder Swinger, Amy Michelle Clay
Castine, S. Ohio: Calvin Cheek, Hilda Cheek, Jim Wetzel, Kay Wetzel, Earl Hightower, Carol Hightower, Rachel Walden, Amber Kenworthy, Laura Van Culin, Corey Harbison, Jeremy Wade, Stacy Wead, Kara Wead, Dawn Garber, Darla Bourne, Larry Bourne, Cindy Chrisman, Keith Chrisman
Central, Virlina: Michael & Jean Fallon, Pani Neighbors, Betty Wills
Chiques, Atl. N.E.: Tina Brandt, Mendi Lowe, Deb Shaffer, Crystal Brubaker, Barbara Benner, Haley Benner, Katie Fritz, Abram Wolgemuth, Jonathan Bowman, Taylor Brandt, Tanner Strickler, Heather Brandt, Jill Weaver, Stacy Shellenberger, Amy Brandt, Jared Stoltzfus, Gregory Shenk, Jason Hoffer, Nathan Hosler, Brad Benner
Cocalico, Atl. N.E.: Michelle Santangelo, Kerry, Bradley, & Philip Brubaker
Covington, S. Ohio: Ron Smith, David & Patricia Lentz, Angie Shroyer
Elkins, W. Marva: Derrick, Melanie, Ronald, & Peggy Bennett, Stephanie Burge, Brenda Cosner, Christena Cosner, Linda Humphreys, Kathryn Phillips, Shelley & Todd Thompson, Brad Cosner, Anna Ruth Harper, Susan Strahin, Barbara Washburn, Lynda Cosner
English River, N. Plains: Gerald, Violet, Richard, & Heather Smith, April Goldman
First-Harrisburg, Atl. N.E.: Jaime & Martha Castaneda, Marlene Colm, Glen Daughtry, Marshal Garman, Marla Keegan, Caroline Matijedich, Dan Richard, Marie Rhoades, Gary Wolfe
First-Roanoke, Virlina: Paula Wilkerson
First-Roaring Spring, M. Pa.: Peggy Walters, Merl Hess, Carol Hess, Bethann Frederick, Sandra, Tracey, & Terra Norris, Brenda Horner, Tiffany Shaffer, Justin Mock, Jason Oakes, Christopher King, Jennifer Dick, Kenneth & Zada DeLong
First-York, S. Pa.: Clement & Nancy Neal, George & Virginia Saylor
Friendship, Mid-Atl.: Kevin Miller, Donna Miller, Eli Senter, Kim Dodrill, Ray Conway, Dale Conway, Avery McBride, Robert Moore
Goshen City, N. Ind.: Kevin Schrock, Kathryn Lotz
Harman, W. Marva: Jeremy Vance
Hollidaysburg, M. Pa.: Paul & Dev Bozella, Mike & Lori Campbell, Connie Hartman
Independence, W. Plains: Dennis, Janice, Eldon, & Danny Hosier, CJ. Drumeller, Aaron Wilson, Colleen Parsons, Mike Klienbeck
Koontz, M. Pa.: Angela Gates, Kim Claar
Lancaster, Atl. N.E.: Eric Fowler, Lori Fowler, Irene Hess, Paul Kitch, Jackie Kershner, Rodney St. John, Deb Schaufert, Carol & Terry Shearer, Judy & Terry Weaver
Lewiston, Atl. N.E.: Brian Tarr
Lititz, Atl. N.E.: Richard & Lucille Jurell
Long Green Valley, Mid-Atl.: Sharon Bukulmez, Karin Larson, Shelby & Tom Martin, Bill Tarnowski, Bill Gallagher, Laureen Gallagher, Steve Grubb, Jill & Marty Keeney
Maple Grove, N. Ind.: Lee Bright, Mark & Irene Kinsey, Becky Keener
Midland, Mid-Atl.: John, Karon, & Cassie Holzman, Lakota & Halona Trivett
Mill Creek, Shen.: Lori Armentrout, Melissa Calhoun, Heather Cline, Nolan Cline, Claudia Cox, Greg, Margaret, Joel, & Emily Geisert, Gary Gibson, Amber, Eric, Jason, & Matthew Good, Molly Hartman, Jessica Hash, Teresa Jarrels, Carrie, Chris, & Kirk Landes, Nancy Failes, Jim Failes, Steven Miller, Lisa Myers, Debra Ryman, Phillip Ryman, Tom Scanlon, Jennifer Taylor, Eric Wisman, Chris Wright
Modesto, Pac. S.W.: James & Daisy Singh, Randy & Sangeeta Heinrichs, Rick & Shelby Hermann, Ruth Garrison
Montezuma, Shen.: Tom Miller, Brett Martin, Andrea Harpine, Jill Glick, Cathy Jo Hinkle, Cory Payne, Josh Richard, Scott Airey, Edwin & Ruth Shirkey
Mount Bethel, Virlina: Hope Bradley, Colleen Hale, Brandi Hale
New Paris, N. Ind.: Emily Bauer, Derrick Method
Peace Valley, Mo.-Ark.: Sarah Bosserman, Denise Norsworthy, Saundra Bradley, Cealena Busbey, Heidi Stubbs
Pioe Glen, M. Pa.: Michael Stout, Betty Stout
Plum Creek, W. Pa.: Amanda Orr, Dustin Hooks, Martin Moyer
Pyrmont, S/C Ind.: Cammy & Tammy Skiles, Joy & David Wolf, Kristy Seward, Christina Welch, Chad Welch
Quakertown, Atl. N.E.: Linda Fawcett, Linda & David Eisenhauer
Roann, S/C Ind.: Mike Smyth, Dave, Rhonda, & Jason Van Buskirk, John Whitcraft, Mary Whitcraft, Laura Beutler, Jon Diener, Nathaniel Diener, Dewayne Krom, Jim Moore, Wanda Moore, Matthew Weaver
Skyridge, Mich.: Toni Thornton, Roman Lyszyk, Ann Lee, Stacey Lee, Karen French-Hall, Scott Wilcox, Sean Wilcox, Steve Williams, Joanne & Andrew Lehman
Spring Creek, Atl. N.E.: William Dodson, Joy Gross, Larry, Karen, Linda, Lori, Melissa, & Jennifer Alwine, Calvin Klinger, Roy Fahnestock, Alice Martin-Adkins, Danelle Hetrick, Charles Tomes, Shane Morgan, Andrew Morgan
Troy, S. Ohio: Kim & Scott Wagner
University Park, Mid-Atl.: William West
Virden, Ill./Wis.: Carrie Crawford, Andrea, Charleen, Eric, & Lynn Johnson, Darlene, Kenneth, & Stacey McElfresh, Kristine Mortimer, Cassandra Norris, Russ Owens, Alicia, Sharon, Stacey, & Susan Royer, Andra Sharp, Joel Sharp, Aaron Weddle
Westminster, Mid-Atl.: Judy Barnett, Karin Heckman, Lydia Ibex, Richard Offutt, Deborah Offutt, Vicki Kyle, Jan & Tom Hurst, Michael Smith, Virginia Cain, Nick Atwell, Lauren Richardson, Chuck Haschert, Cassi Rinehart, Debbie Royer, Kurt Royer, Mary Vosburgh, Ian Wickes
Wolgamuth, S. Pa.: William, Debra, & Jennifer Bowman, Charlene Cook, Sally Elliott, Wayne & Donna Essick, Bonnie Frigm, Linda Gerber, Brenda Hartman, Ralph & Ruth Lehman, Mary Lewis, Alton Miller, Jason Ross, Lisa Shearer, Michael & Susan Thomas, Debra Viani, Ruth Zinn

198th BVS Orientation Unit

(Orientation completed August 21, 1991)

Bross, Crist and Rosalie, Manheim, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Cater, Leonard and Mary, Manheim, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Clapper, Steve, Hollidaysburg, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Copenhaver, Joan, Lebanon, Pa., to Good Shepherd Food Bank, Lewiston, Maine
Heisey, Linda, Lititz, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
Heisey, Matthew, Newmanstown, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
McMurray, Chad, Spindale, N.C., to Good Shepherd Food Bank, Lewiston, Maine
Myer, Scott, Middleburg, Pa., to Good Shepherd Food Bank, Lewiston, Maine

Licensing/ Ordination

Black, David Lee, licensed Jun. 13, 1991, Bermudian, S. Pa.
Borgmann, Kurt, ordained Apr. 6, 1991, Wilmington, Atl. N.E.
Bray, Eldon, licensed Jan. 18, 1991, Eaton, S. Ohio
Cunningham, Mark, licensed Nov. 27, 1990, Mechanic Grove, Atl. N.E.
Custer, Janice, ordained Jul. 20, 1991, Boiling Springs, S. Pa.
Groff, Mervin, licensed Feb. 26, 1991, White Oak, Atl. N.E.
Grumbling, Glenn, ordained Jun. 8, 1991, Mohican, N. Ohio
Hosler, Wilbur H., ordained May 18, 1991, Penn Run, W. Pa.
Hughes, James, licensed Apr. 27, 1991, Moorefield, W. Marva
Keith, Jean, licensed Apr. 20, 1991. Douglas Park, Ill./Wis.
Lewis, Warren, ordained May 18, 1991, Windber, W. Pa.
Miller, Daniel Eugene, ordained Apr. 20, 1991, Upper Conewago, S. Pa.
Obermiller, David Charles, licensed Apr. 20, 1991, Boulder Hill, Ill./Wis.
Petcher, Steven, ordained Sep. 8, 1990, Cedar Creek, S.E.
Peter, Timothy, ordained Apr. 20, 1991, Boulder Hill, Ill./Wis.
Pfeiffer, Robert Andrew, licensed May 13, 1991, Salem, S. Ohio
Sbaver, Bryl E. II, licensed May 18, 1991, Morrellville, W. Pa.
Smith, Thomas Lee, licensed Mar. 14, 1991, Waynesboro, Shen.
Waggy, Carol Spicher, ordained Apr. 7, 1991, Rock Run, N. Ind.

Pastoral Placements

Barnett, Harold, from other denomination to Mathias, Shen.
Black, David Lee, from secular to Mill Creek, Shen.
Dell, Phillip C., from Markle, S/C Ind., to West Alexandria, S. Ohio
Glass, Jeffrey, from Hagerstown, Mid-Atl., to San Diego, Pac. S.W.
Heffner, Richard, from secular to Danville-Emmanuel, Virlina
Nalley, John A., from Pittsburg, S/C Ind., to Tyrone, M. Pa.
Pugh, William M., from secular to First-Rocky Mount, Virlina
Quay, Clarence, from retirement to Oak Grove, N. Ohio
West, C. Edward, from Shelton, Virlina, to Saunders Grove, Virlina

Wedding Anniversaries

Argenbrighl, Wilmer and Elizabeth, Bridgewater, Va., 50
Barnhart, Galen and Vila, New Carlisle, Ohio, 50
Baugh, David and Betty, Baltimore, Md., 50
Baughman, Robert and Zelma, North Liberty, Ind. 50
Beckwith, Emery and Margaret, San Diego, Calif., 50
Blough, Earl and Ona, Nampa, Idaho, 65
Buffenmyer, James and Diane, Lombard, Ill., 50
Bush, Clyde and Della, Carryville, Pa., 55
Chamberlin, Eugene and Margaret, San Diego, Calif., 50
Corbin, Phil and Elizabeth, Bridgewater, Va., 55
Cox, Don and Elnora, Warsaw, Ind., 50
Earnest, Adam and Bessie, Lewistown, Pa., 65
Ebersole, Walter and Helen, La Verne, Calif., 50
Eller, Raymond and Gertrude, Independence, Mo., 50
Eshelman, Elmer and Alma, Zephyrhills, Fla., 65
Farling, Erlan and Frances, New Carlisle, Ohio, 50
Fox, Dewey and Ida, Milford, Ind., 50
Fruitt, Floyd and Josephine, North Manchester, Ind., 65
Fuller, William and Joyce, Bridgewater, Va., 50
Glick, Frank and Freda, Bridgewater, Va., 60
Green, Harold and Julia, Hagerstown, Md., 50
Grubb, Harlan and Mildred, Smithville, Ohio, 60
Hauger, Ralph and Ann, La Verne, Calif., 50
Heilman, Raymond and Alberta, New Carlisle, Ohio, 50
Hodgden, Merle and Frances, Kansas City, Mo., 50
Hodgson, Cecil and Bessie, San Diego, Calif., 50
Hoover, Murlin and Ethel, Sebring, Fla., 60
Kettering, Dan and Mary,

Palmyra, Pa., 50
Leckrone, Robert and Leona, North Manchester, Ind., 50
Lee, Claude and Maud, Roanoke, Va., 50
Lutz, Howard and Mildred, Lititz, Pa., 50
Montel, Ray and Evelyn, North Manchester, Ind., 50
Moore, Wesley and Ruby, Warsaw, Ind., 50
Moyer, Glen and Mabel, Greenville, Ohio, 70
Mumbert, Chester and Ruth, Port Republic, Va., 50
Mummey, Willis and Mary, San Diego, Calif., 60
Myer, Mark and June, Lampeter, Pa., 50
Nash, Robert and Frances, Custer, Mich., 50
Netzley, David and Dessie, Troy, Ohio, 60
Nicholson, Loyd and Ruth, Warrensburg, Mo., 73
Owen, Roy and Edythe, Modesto, Calif., 50
Phillips, William and Alethea, Johnstown, Pa., 50
Pletcher, Ordo and Margaret, Shippensburg, Pa., 50
Ritchey, Henry and Esther, McVeytown, Pa., 55
Ruthrauff, Herbert and Esther, Mountain Home, Ark., 70
Sharp, Delbert and Kathryn, East Wenatchee, Wash., 60
Simpson, Loren and Miriam, Bridgewater, Va., 50
Stutzman, Merle and Ruth, Johnstown, Pa., 60
Summers, Raymond and Aletha, Kansas City, Mo.,60
Thomas, Dale and Iris, Ashley, Ind., 50
White, James and Carolyn, Dayton, Va., 50
Whitmore, Albert and Dorothy, North Manchester, Ind., 55
Willoughby, Bill and Lena, La Verne, Calif., 50
Yokum, Troy and Nora, Harman, W. Va., 50

Deaths

Allisbaugh, Mary, 79, North Manchester, Ind., Aug. 15, 1991
Anderson, Orval, 84, Virden, Ill., Jun. 19, 1991
Andes, William, 80, Remington, Va., Jul. 16, 1991
Armold, Almeda, 78, Palmyra, Pa., May 23, 1991
Ashby, Myrle, 66, Stuarts Draft, Va., Apr. 18, 1991
Bailey, James, 86, Sabetha, Kan., Oct. 24, 1990
Ballinger, Paul, 82, Tucson, Ariz., Jul. 18, 1991
Barr, Wilma, 94, La Verne, Calif., Jun. 5, 1991
Basbore, Frank, 79, Fredericksburg, Pa., Jul. 30, 1991
Beard, Carroll, 70, Westminster, Md., Jun. 9, 1991
Bechtelheimer, Emma, 90, Waterloo, Iowa, Jul. 20, 1991
Becker, G. Arthur, 87, Goshen, Ind., Aug. 5, 1991
Benner, Homer, 71, Boise, Idaho, Apr. 15, 1991
Bird, Harry, 96, Waterloo, Iowa, Sep. 7, 1991
Black, Frank, 80, Dayton, Va., Jan. 6, 1991
Blackwell, James, 82, Palmyra, Pa., May 10, 1991
Bohn, Nettie, 90, New Oxford, Pa., Jun. 2, 1991
Bohn, Ruth, 92, Boonsboro, Md., Jun. 9, 1991
Boos, Elmer, 65, Dayton, Ohio, May 29, 1991
Boxwell, Lolen, 71, Cedar Rapids, Iowa, May 31, 1991
Boyd, Lucinda, 81, Warren, Mich., Jun. 20, 1991
Boyer, Glen, 77, Thomasville, Pa., Aug. 15, 1991
Bradshaw, George, 79, West Milton, Ohio, May 5, 1991
Bream, Evelyn, 68, New Oxford, Pa., Jun. 9, 1991
Brooks, Pauline, 92, La Verne, Calif., Jul. 19, 1991
Buehles, Marion, 87, Waynesboro, Pa., Jun. 22, 1991
Burton, Orville, 90, Nampa, Idaho, Jan. 9, 1990
Butler, Elmer, 81, Mount Morris, Ill., Jun. 13, 1991
Caricofe, Randolph, 73, Dayton, Va., Jun. 18, 1991
Cole, Dorothea, 92, Uniontown, Pa., Jul. 25, 1991
Conn, Gloria, 63, Linthicum, Md., Aug. 28, 1991
Corey, Betty M., 67, Grover Hill, Ohio, Jun. 2, 1991
Counts, Gilbert, 61, Harrisonburg, Va., Jul. 4, 1991
Crickenberger, Velma, 77, Staunton, Va., May 4, 1991
Crist, Raymond, 85, Harrisonburg, Va., Jun. 24, 1991
Crowl, James, 50, New Philadelphia, Ohio, Jun. 12, 1991
Crussemeyer, Harold, 71, Elkhart, Ind., Jul. 9, 1991
Davis, Blanche, 100, Boonsboro, Md., Apr. 28, 1991
Dayhoff, Rosalie, 84, Greencastle, Pa., Jun. 6, 1991
Demmy, Bertha, 94, Neffsville, Pa., Jun. 29, 1991
Devlin, Frank, 93, San Diego, Calif., Jun. 15, 1991
Dewalt, Martha, 71, Reading, Pa., May 5, 1991
Dyer, Raymond, 79, Decatur, Ill., May 3, 1991
Dzierla, Courtney, 8 mos., South Bend, Ind., Jun. 22, 1991
Eash, Amanda, 92, Goshen, Ind., Jul, 18, 1991
Esbensen, Christine, 100, La Verne, Calif., Jul. 10, 1991
Fahnestock, Olive, 99, Manheim, Pa., Jun. 26, 1991
Figard, George, 65, Windber, Pa., May 14, 1991
Fink, Helen, 90, Sebring, Fla., Jul. 1, 1991
Fishack, Vivian, 69, Waynesboro, Pa., Jun. 10, 1991
Flory, Viola, 85. Defiance, Ohio, May 23, 1991
Fries, Gertrude, 102, McPherson, Kan., Jun. 9, 1991
Gammon, Mary, 70, Roanoke, Va., Jun. 27, 1991
Garst, Gladys, 80, Bridgewater, Va., Jul. 10, 1991
Geib, Arlene, 76, Manheim, Pa., Jul. 29, 1991
Gingrich, Nora, 87, Palmyra, Pa., Aug. 2, 1991
Gnagy, Mae, 94, Wenatchee, Wash., May 19, 1991
Gomet, Carl, 79, Ottawa, Kan., May 27, 1991
Gooding, Franklin, 66, Uniontown, Ohio, Jul. 11, 1991
Griffin, Theola, 60, Mount Sidney, Va., Jun. 14, 1991
Grubb, Wilmer Sr., 96, Palmyra, Pa., May 7, 1991
Hall, Jerry, 51, Ottumwa, Iowa, May 29, 1991
Harter, Rachel, Greenville, Ohio, May 23, 1991
Harvey, Lela, 89, Des Moines, Iowa, Jun. 28, 1991
Heatwole, Thelma, 78, Glendale, Ariz., Jun. 4, 1991
Heiland, John, 78, Delphi, Ind., Apr. 23, 1991
Hibshman, Allen, 82, Myerstown, Pa., Jul. 29, 1991
Hildebrand, Nellie, 75, Bridgewater, Va., Jun. 8, 1991
Hofer, Emma, 78, McPherson, Kan., Jul. 26, 1991
Hoff, Charles, 83, Glendora, Calif., Jun. 10, 1991
Hoff, Ruth, 70, Bridgewater, Va., Jul. 26, 1991
Hoover, Gault, 75, Bridgewater, Va., Jun. 28, 1991
Hoskins, Warren, 77, Waterloo, Iowa, Aug. 19, 1991
Howard, Karrel, 70, Nampa, Idaho, Jan. 22, 1991
Huffman, Leo, 94, Harrisonburg, Va., Jun. 19, 1991
Hunter, Ethel, 81, Windber, Pa., Apr. 7, 1991
Ingle, Florence, 100, La Verne, Calif., Aug. 9, 1991
Jacobus, Larry, 62, Bradenton, Fla., Apr. 28, 1991
Jarboe, Clyde, 87, Phoenix, Ariz., Jun. 22, 1991
Johnson, William, 82, Martinsburg, Pa., Jun. 2, 1991
Johnson, Mae, 91, Mount Sidney, Va., Jul. 1, 1991
Johnson, Raymond, 93, Mount Sidney, Va., Apr. 26, 1991
Johnston, Myrl, 100, Jeannette, Pa., May 27, 1991
Jones, Barbara, 63, Philadelphia, Pa., Aug. 12, 1991
Jones, Charles, 82, Dike, Iowa, Feb. 2, 1990
Jones, Gerald, 78, Ottumwa, Iowa, Aug. 4, 1991
Jones, Mary, 81, Dike, Iowa, Feb. 2, 1990
Judge, Vicky, 41, Perkins, Okla., May 23, 1991
Justice, Jeanette, 68, Saint Anne, Ill., May 5, 1991
Kaitlin, Stehman, 4, Royersford, Pa., Jun. 11, 1991
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Is the kingdom nearer now?

I learned in my college Western Civilization class about "enlightened despots." They were those European rulers of the late 1700s who ruled with an iron fist but had the welfare of their people at heart. Frederick the Great of Prussia and Catherine the Great of Russia were prime examples.

When I became a teacher I came to appreciate enlightened despots and joined their ranks myself . . . in a classroom setting. My word was law and I brooked no nonsense. My students, on the other hand, while they could get away with no mischief, had the benefit of a classroom environment where learning was nurtured and encouraged. The dedicated students flourished, and the others were given pause.

But everything depended on my *presence*. When I was away, things rapidly fell apart. The less serious students lapsed into frivolity and disturbed the hard workers. Grievances held by one student against another were aired and acted upon. Misunderstandings between groups of students boiled over without the heavy lid of my presence there to exert pressure. Most of my teaching was in Nigeria, where often these groups were defined by tribal affiliation, and some quarrels pitted Christian against Muslim. Enlightened despotism only worked while the despot was on hand to suppress impulses hostile to tranquillity and learning.

I am reminded of my teaching days as I see old hatreds, rivalries, prejudices, grievances, and grudges emerge in Europe as the Cold War ends, Eastern European countries are freed from dominance by the Soviet Union, and the Soviet Union itself disintegrates. It is dismaying to see the opportunity for better times squandered by people bent on settling old scores or achieving goals of dubious worth never abandoned in the long years of suppression. Old issues and questions that dictated the course of history in Europe for decades, even centuries, are in the news again.

From a secular viewpoint, one can take some heart that in the larger scene the struggle in Eastern Europe seems to be between those who harbor old animosities and a new, younger generation more committed to democracy, economic reform, and tolerance. Time may be on the side of the latter. Even so, it is hard to resist the pessimistic expectation that history is doomed to repeat itself, and that yesterday's issues will have to be rehashed.

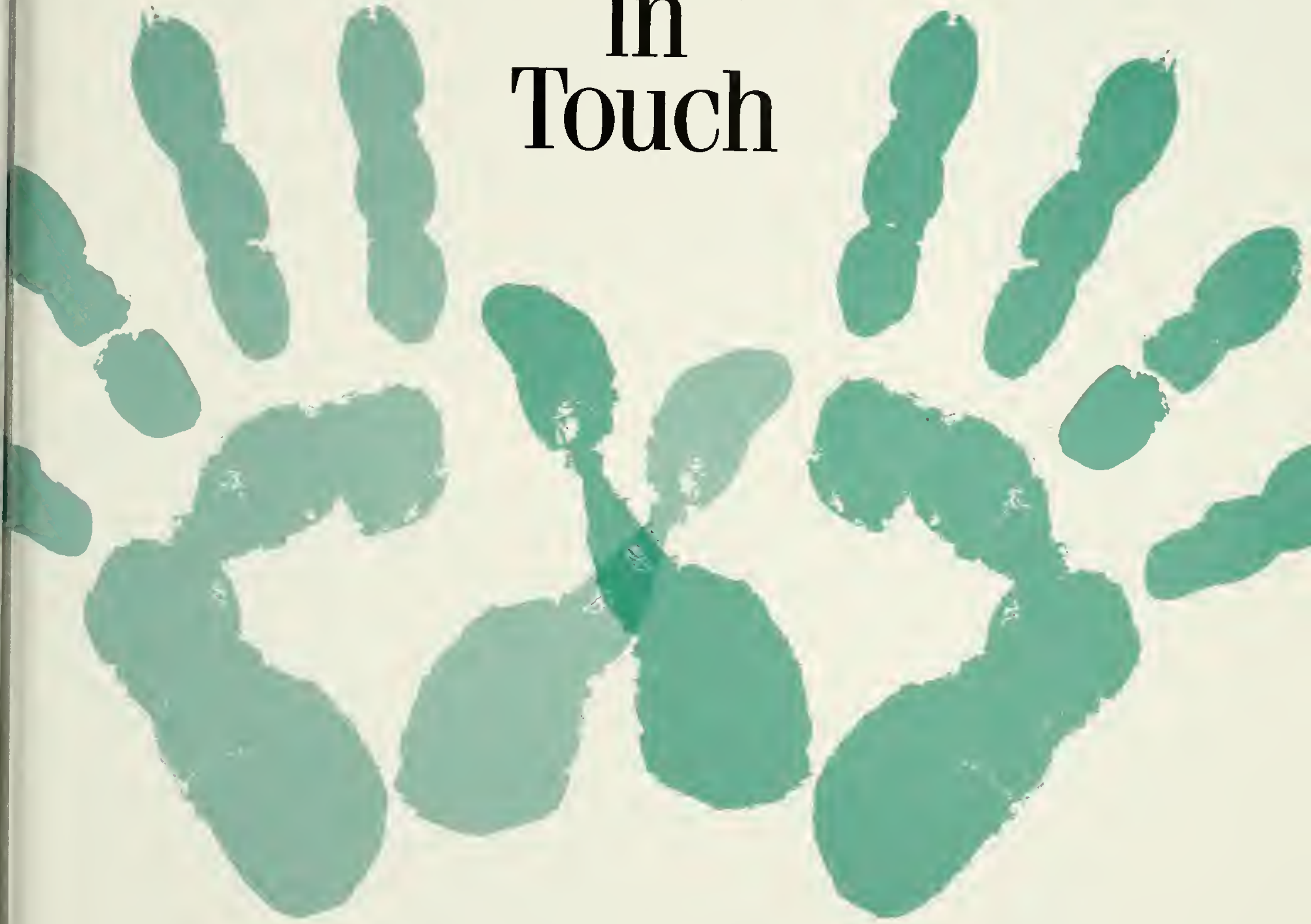
From a religious viewpoint, one can, even while "weeping over Jerusalem," take heart that in the Christian faith the goals of the secular world ultimately do not matter. Jesus, in Luke 19:41–44, grieved that the people of Jerusalem had not "recognized the things that make for peace" and, as a result, would be crushed to the ground by their enemies. But the relevance of Jesus' teachings remained. In the days that followed, he went right on "telling the good news" in Jerusalem. Those who live out the good news are not disheartened by the bad news.

Jesus was not a political activist. He did not work to overthrow the Roman Empire or to free his country from Roman rule. The heart of his teaching was love of God and love of neighbor. He preached tolerance and acceptance, disregarding old prejudices, caring for the needy and the down and out. His most powerful teaching was in simple stories about good Samaritans and forgiving fathers and in examples of his own action—healing the sick, associating with outcasts, forgiving the woman caught in adultery, openly talking with the Samaritan woman at the well.

When world events seem to be going our way, and we have an opportunity to nurture democracy and market economies among our erstwhile "enemies," it is tempting to believe that we mortals (with God on *our* side, of course) can achieve the kingdom here on earth. It's hard, but essential to our faith, to resist that temptation and to put our trust in "God's foolishness" (I Cor. 1:25) rather than in "human wisdom."

Well may we rejoice, hope for, and work toward better times ahead for our brothers and sisters in newly freed Eastern Europe and in the former USSR. But "a thousand ages, in (God's) sight, are like an evening gone." This age of world history a-dawning in the last years of the 20th century will pass away, but the promises held out to us by Galilee's good-news bearer are eternal.—K.T.

Keep in Touch



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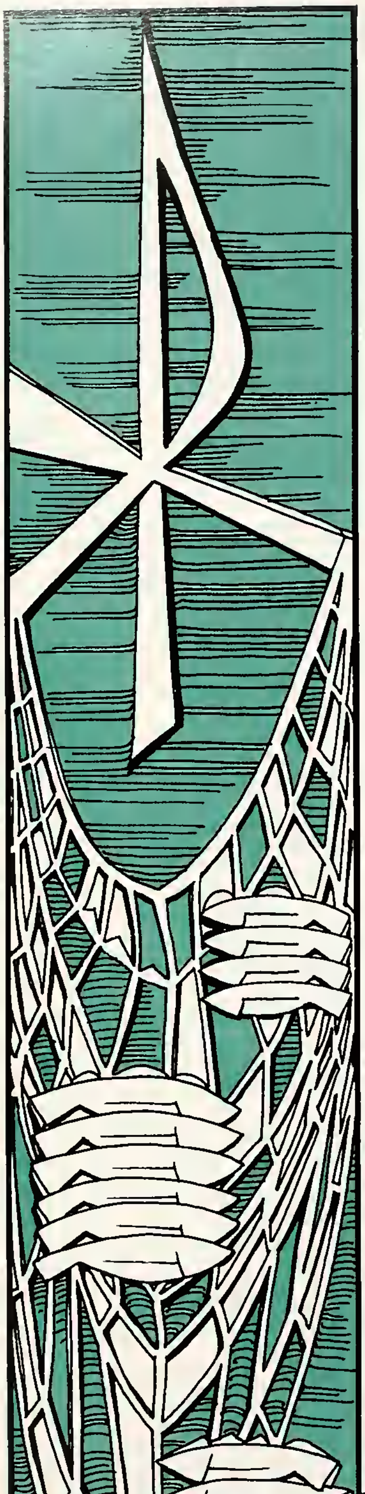

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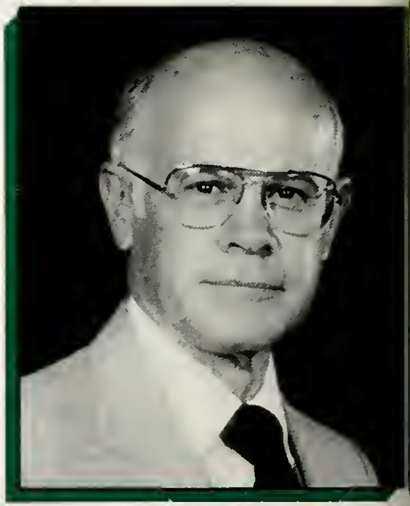

Wayne Miller, President
Bethany Theological Seminary

Dear Friends,

I want to share with you a concern and an observation. For those among us who question whether Bethany has a unique relationship to the church, let us remember that the seminary long ago was officially adopted by Annual Conference, the highest governing body of our church. There should be no question that Bethany has a special call to develop leadership for ministry in the Church of the Brethren.

Bethany is doing that work well. It has a dedicated, highly trained faculty and staff, a devoted and competent Board, a generous and loyal group of donors, a deeply committed student body. These people have made Bethany's special call a reality. Let us remain true to that call.

BETHANY
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In God's Love,

Wayne Miller

Bethany Theological Seminary

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Church of the Brethren December 1991

Messenger

KOREA

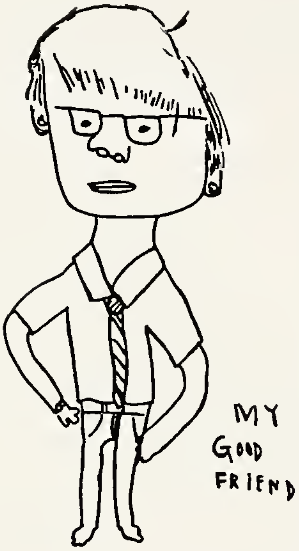
Fertile soil for the Brethren?

From the Editor

On my travels a remarkable thing often happens: I strike up a relationship with a child that embodies characteristics of the relationship that ought to be found among all followers of Christ. What makes it remarkable is that the relationship is much more easily attainable with a child than with adults I encounter. It intrigues me to speculate why this is so.

The familiar verse from Isaiah always comes to mind: "And a little child shall lead them" (Isa. 11:6). Likewise the passage from Matthew: "He called a child, whom he put among them, and said, 'Truly I tell you, unless you change and become like children, you will never enter the kingdom of heaven' " (Matt. 18:2-3).

On a recent visit to Korea (see story on page 11), the child was 8-year-old Jae Yung Kim, son of the couple who bedded and boarded David Radcliff and me. Jae spoke little English and I spoke no Korean. Jae did not quiz me about theology or Brethren beliefs and practices. I did not inquire about his religion. We exchanged very little information. But we had a wonderful relationship. We played together. We cruised some shops together. We explored a museum and a ceramics factory together. We joked and teased each other, often with minimal spoken exchange. We got along famously.



Surely Jesus was deadly serious when he said, "Unless you *change* and become like children. . . ." My little Korean friend put no conditions on our friendship. He liked me, and I liked him. I came away from Korea with many gifts and souvenirs, but the most prized one was a crayon portrait Jae did of me the morning of my departure.

As our Church of the Brethren venture in Korea develops, may there be many "good friends" among the Brethren in America and the Brethren in Korea. A little child has led them.

Kermon Thomasson

Correction: The dates for the Brethren World Assembly (see October, page 11) are July 15-18, 1992, not July 25-28 as stated in the article.

COMING NEXT MONTH: Results of, and reflections upon, a recently conducted survey of MESSENGER readers, "What Do You Believe About Jesus?" (This was previously slated for November, but our plans went agley.)

Messenger
Vol. 140, No. 11 December 19

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Six MESSENGER readers tell of Christmas experiences that nurtured their faith. Stories by Esther F. Boleyn, Esther Bittinger, Duane Grady, Barbara Shifflett Myers, Cassi E. Ney-Harkness, and Letha Miller Ressler.

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The Church of the Brethren is testing the soil for church planting in Korea. Cover story on page 11.

Credits:
Cover: Kermon Thomasson; inset: David Radcliff
2 left: Karen Haynes
2 right: Margaret Duval
3 left: Roger L. Haupert
3 right: George Keeler
5 left: John Heatwole
5 right: Dale Lockhart
6, 10-14: Kermon Thomasson
8 top: Brethren Volunteer Service
9: Peter Williams, World Council of Churches
10: Clyde E. Weaver
17, 18-20: art by David C. Jensen

In Touch

A year-round angel

As one member of Long Green Valley Church of the Brethren put it, "Marilyn always seems to know where to find people who need our help.'' Both her job, which involves allocating funds for low-income housing, and her position on the board of directors of the Central Maryland Ecumenical Council provide **Marilyn Ebaugh** with opportunities to seek out people down on their luck.

Marilyn Ebaugh has a knack for finding needy people to help.

Last Christmas was no exception. Through her position on the Ecumenical Council, Marilyn knew that a grant would provide gifts to 1,800 children in residential care facilities across Maryland. But it averaged out to three dollars a child, and for some this would be their only Christmas gift. Marilyn turned to her Glen Arm, Md., congregation and raised $1,200 to make the holiday more special for several Baltimore-area homes.

Then she contacted several agencies that work with disturbed, delinquent, or battered and abused children, to find out how she and her congregation could help provide Christmas cheer. Marilyn and her daughter selected and wrapped gifts for 46 children. Her dining room looked like "the Best department store showroom," she joked. Marilyn also coordinated Christmas parties at two of the agencies, providing decorated trees, cookies, and Christmas dinner.

When a church friend anonymously left her a large stuffed bear to show appreciation, Marilyn gave it as a Christmas gift to a little girl who had been removed from home. That, Marilyn says, was "Christmas."

But the memory Marilyn cherishes most is of the words of a little boy who, when she delivered food to his group home, hugged her tightly and said, "We know you're our Christmas angel."—KAREN HAYNES

Karen Haynes is a member of Long Green Valley Church of the Brethren, Glen Arm, Md.

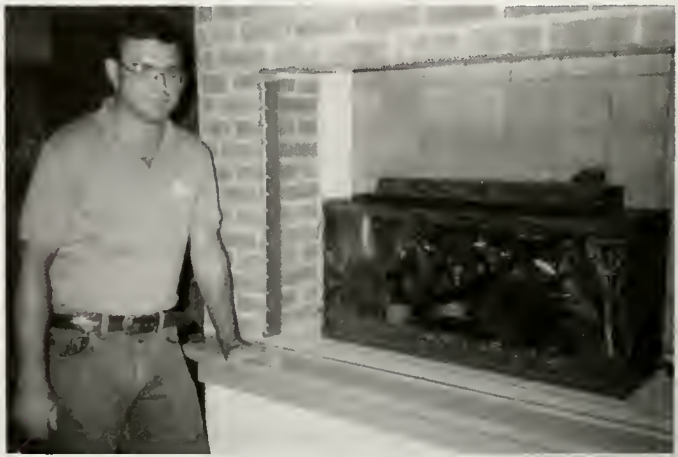
A fish story

For two years in a row **Dave Frehafer**, of Lancaster, Pa., has been honored as "Aquarist of the Year" by the National Federations of Aquarium Societies.

Dave, a 13-year volunteer at Lancaster's Brethren Village, provides daily care for two aquariums at the retirement center. In addition to maintaining six aquariums at his home, he also raises fish, judges fish, and cares for aquariums at other Lancaster locations.

Margaret Duval, director of volunteer services at Brethren Village, says that, in addition to being objects of beauty, aquariums reduce stress in the observer and actually

Dave Frehafer maintains Brethren Village's aquariums.



"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.

lower blood pressure. That explains why many doctors and dentists incorporate aquariums into their office decor.

So Dave Frehafer's services, in a subtle way, contribute to the well-being of the Village residents in addition to providing them the pleasure of beholding objects of beauty.

Shari Hoopingarner spreads joy at Markle Health Care.

Her gift is joy

One of the joys of Christmas is decorating trees. **Shari Hoopingarner** not only receives joy in decorating trees, she gives joy as well. Shari decorates trees for Markle (Ind.) Health Care, a nursing care facility. There are several trees, and Shari does them all. It takes her some time to attach the ornaments, because she has cerebral palsy.

Shari works on a part-time basis, helping the activity director with plans for the residents. She also conducts a cooking class once a week.

Shari wanted to work as a volunteer, but director John Siela knew she could do the job and be paid for it. He considers her one of his most dedicated employees.

Residents require some time to acquaint themselves with Shari's speech patterns and mannerisms. Her disability involves a slowing of her speech, a sensitivity to loud noises, and difficulty controlling her arm and leg muscles.

One of Shari's responsibilities is directing the volunteers at the facility. Each volunteer checks with her for instructions for the day, and she has a good handle on what needs to be done and when.

Shari is active in the Markle Church of the Brethren, where she especially enjoys her work as coordinator of her People of the Covenant Bible study group. Its members say that she gives back much more than she receives from them.—ROGER L. HAUPERT

Roger L. Haupert is clerk for the Markle (Ind.) Church of the Brethren.

Names in the news

Max Baughman, a member of Valley View Community Church of the Brethren, Whittier, Calif., received an Educator of the Year award from Los Angeles County Industrial and Technology Education Association. Max initiated an exploring-technology program, incorporating computers, and produced his own set of video instruction tapes. He was featured on KNBC-TV's "Spirit of Education."

Frank Polzin: One of Saginaw's best teachers.

- **Frank Polzin**, a member and the organist of Shepherd Church of the Brethren, Mount Pleasant, Mich., and a speech and language therapist, received an Excellence in Teaching award from Saginaw School District.
- Poet **John Roller**, a member of South Bay Community Church of the Brethren, Redondo Beach, Calif., age 93, was invited to read one of his poems at a worldwide poetry convention in New York City in September.
- **Priscilla Martin**, a member of Pleasant Hill Church of the Brethren, near Spring Grove, Pa., has written a cookbook, *Foods That Are Good for You*. It emphasizes low-fat recipes, economy, and simplicity.

Priscilla Martin: A cookbook with dishes good for you.

- **Tony Walters**, Phoenix (Ariz.) First Church of the Brethren, received a gold medal in the 400-yard dash event at the International Special Olympics, held in Minneapolis, Minn. **Karen Walters**, also of Phoenix First, was cited by her school district for her service to Special Olympics the past six years.
- **Deb Gingrich**, a member of Gettysburg (Pa.) Church of the Brethren, rode her bicycle 450 miles across the state, raising money for the American Lung Association.

Close to Home

"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

Living our word

The 1991 Annual Conference paper "Brethren and Black Americans" called for a stronger emphasis on black ministries, including congregational observances of the vision of Martin Luther King Jr. and the development of partnerships between Brethren and black congregations. **Lansing** (Mich.) **First** Church of the Brethren has been working for several years toward the values set forth by this paper.

In July 1987, the Lansing church began renting its facilities to the black United Hope Baptist congregation. The Brethren congregation used the building on Sunday mornings, while the United Hope Baptist church had access to the building in the afternoon.

Soon, however, the relationship between the churches grew. In January 1988, in commemoration of Martin Luther King Jr.'s birthday, the two congregations held their first joint worship service. One of the Lansing pastors, Anita Smith Buckwalter, explained that this has become an annual event for the congregations and has been followed by joint Christmas and Easter services as well.

Doug Shelby and David Whittington of United Hope Baptist and Dick Buckwalter of Lansing First Church of the Brethren conduct a joint worship service.

In the fall of 1990, the congregations began a service project together titled Project Home Again, which helps to resettle homeless families. Anita added that this project was quite successful and "really used skills from both congregations."

At this time, the two churches also celebrated World Communion Sunday with a joint love feast and communion. By wearing ethnic clothing and sharing food from various cultures, both congregations demonstrated pride in their ethnic heritage, while gaining an appreciation of other cultural backgrounds as well.

"It was especially good for 'white folks' to try chitlins," said Anita. "We were able to laugh a little at ourselves."

United Hope Baptist pastor David Whittington is delighted with the excellent relationship that has developed between the two congregations. He enjoys exchanging ideas with the Lansing pastors and having the opportunity to preach for the Brethren church occasionally. "I don't think that two churches could work out any better than this," he observed.

Anita is grateful that the United Hope Baptist church has taken an active role not only in joint worship services, but also in church work days and other projects. The leaders of both congregations are hoping to hold a joint retreat in January on Martin Luther King Jr.'s birthday to focus on issues of racism and prejudice.—SUELLEN SHIVELY

How many 'hilltoppers'?

Next year's Annual Conference will mark the 60th anniversary of the **"Hilltop" movement.** It was begun by Dan West at the 1932 Conference.

"Hilltop," according to Dan, was a movement toward developing effective leaders for young people's work in the Church of the Brethren. "Hilltoppers" met in area groups, under Dan's guidance, for periods of growth activity and fellowship.

Although nothing apparently is in the works for a 60th year event or recognition, one "Hilltopper," Mabel Stambaugh Bowman, of Canton, Ill., is interested in hearing from "Hilltoppers" of southern Illinois, 1934 and 1935. Mabel can be contacted at 1410 East Elm, Apt. K-1, Canton, IL 61520.

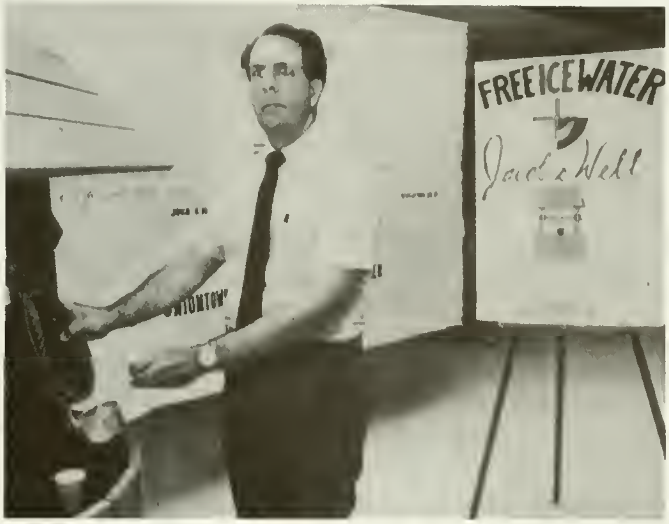
A cup of cold water

Uniontown (Pa.) Church of the Brethren came up with"Jacob's Well" as a theme for a booth at the Fayette County Fair. And the idea behind "Jacob's Well" was the congregation's participation in Passing on the Promise, the three-year evangelism program that many Brethren congregations have joined.

A simulated well was the focal point of the fair booth. Uniontown members ladled out 9,258 cups of cold water to fairgoers, harking back to Jesus saying to the woman at Jacob's well in John 4:10, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water."

That scripture, as well as Revelation 22:17 ("Let everyone who is thirsty come . . . take the water of life as a gift") served as the booth's backdrop.

Their physical thirst quenched, fairgoers could pick up a brochure about the church's Sunday school, worship, and other activities. Brethren booklets, pamphlets, and tracts also were available.



Uniontown pastor Ed Carl dips from "Jacob's Well."

Playing with fire

Two local volunteer firemen were arrested and charged with arson after **Waynesboro** (Va.) Church of the Brethren suffered $500,000 fire damage to its church building September 13.

The congregation used a nearby school for Sunday services until it could adapt the church's undamaged fellowship hall for that purpose. Speaking after the September 15 Sunday service, pastor Byron Flory said of it, "We didn't name the people responsible for this, but we referrred to what they'd done and how sad we were for that. And, of course, we prayed for them and hoped they could be helped."

The accused firemen have been charged with starting other fires as well.

Waynesboro's sanctuary was gutted by fire September 13.

Food for thought

There may be no such thing as a free lunch, but at **Stover Memorial** Church of the Brethren, in Des Moines, Iowa, you *can* get a free dinner. The congregation, as an evangelism ploy, handed out certificates, door-to-door in the community, entitling the bearer and family members to a free dinner and fellowship at the church on October 12.

Let's celebrate

West Manchester Church of the Brethren, North Manchester, Ind., celebrated its centennial November 24.

- **Gettysburg** (Pa.) Church of the Brethren noted the 40th anniversary of the laying of its cornerstone in celebration and reconsecration September 14-15.
- **Greencastle** (Pa.) Church of the Brethren has completed a new two-story structure connecting its two older buildings. Among other large-scale improvements, the congregation renovated its second-floor sanctuary, added an elevator, made the stairways firesafe, and provided disabled-accessible restrooms. A dedication was held this past June.
- **Cranberry Fellowship**, a Church of the Brethren new-church start in Evan City, Pa., had a groundbreaking October 20 for its new church building.

Leaders approve Korea plan, speak on global warming

A plan for mission work in Korea, a resolution on global warming, evangelism goals, and a new project targeting urban violence were top agenda items at October meetings of the Church of the Brethren General Board.

The Board also discussed recommendations from Annual Conference on church structure and the church's relationship with black Americans.

A global perspective

The Board moved into active mission work in South Korea by setting a goal to plant seven churches there by 1995 and to have field staff working by mid-1992. See page 13 for a detailed report.

Global warming was the subject of a General Board resolution considered particularly timely in light of next year's United Nations conference on global warming and the environment. The paper calls Brethren to "search for ways to live together in harmony with God's creation" and to be in prayer "for the strength to reduce consumption and reject the myths of unlimited resources and economic growth."

Brethren are encouraged to be aware of the harmful effects of fossil fuels and products that contain chlorofluorocarbons and to become "ecologically aware consumers." The statement will be mailed to Brethren congregations.

Increase evangelism

Congregations will be challenged by specific evangelism goals if Annual Conference passes a paper approved by the Board. The paper calls on Brethren churches to increase membership, worship attendance, and participation in Christian education by 10 percent each year. Churches would bring lists of new members to be received in celebration at Annual Conference.

Violence, racism, structure

A "Violence and Urban Peacemaking" project has been approved, in response to a call from Pacific Southwest District. A national steering committee, with urban ministries staff and the peace consultant, will guide the project. Gatherings will take place regularly to focus on the problem, and cooperation with other agencies will be explored.

The Board also discussed recommendations from Annual Conference. The Conference paper on "Brethren and Black Americans" sparked comments from Board members on the urgency of ministering to black Brethren, a need to reassess budget priorities, ways to work with other groups, and racism that may be latent in the denomination.

Staff reported plans to hire a full-time staff person for urban ministry in 1992 and a full-time staff person for black ministry by 1995. The Committee on Interchurch Relations will work on a partner relationship with a black denomination, and the Annual Conference officers and human resources staff will develop affirmative action practices.

In discussion of the Denominational Structure Review Committee report passed by Conference, Board members and staff focused on evaluating relationships among staff and between different commissions of the Board. In March the Board will make a formal response to the Conference recommendations.

In other business

—Stewardship staff reported a good initial response to the Brethren Vision for the '90s fundraising campaign. As of the October meeting, commitments for deferred gifts totaled $1,270,000 toward a goal of $3,275,000, and commitments for cash gifts totaled $718,300 toward a goal of $6,725,000.

—The General Services Commission approved trustees to the Germantown Trust: Isabelle Rosewarne and Paul Brubaker representing Atlantic Northeast District, Donald Durnbaugh representing the Historical Committee, and Jean Brown representing the Germantown Fellowship. GSC also recommended that human resources staff study ways to reduce stress levels for staff.

—The World Ministries Commission approved budget changes for Brethren Volunteer Service to add an extra orientation unit in response to increased interest in the program; received copies of "Mission in Christ's Way," a new video presenting the theology and philosophy underlying mission work; affirmed the value of the church's exchange programs, noting their relevance in the world situation; and heard plans for a retirement community at the New Windsor (Md.) Service Center.

—The Parish Ministries Commission passed new guidelines for the Church Development Loan Fund, agreed to phase out the Land Acquisition Fund, and discussed PMC's liaison relationships with several groups.

Three district moderators were visitors at the Board meeting: Janet Hildreth, South/Central Indiana; Mary Ann Ludwick, Northern Ohio; and Beth Middleton, Virlina.

Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. In contrast to features and reader response, news articles do not necessarily represent the opinions of the writers.

Brethren welcome cuts in US nuclear arsenal

Jim Baile is pleased with the recent cuts in the US nuclear arsenal "because we've been arguing that (nuclear weapons) have been useless anyway. It was always a worry that someone might go berserk and set one off. It would be a disaster if one came out of the hole."

Baile, a farmer and member of the New Beginnings Church of the Brethren in Warrensburg, Mo., figured the closest Minuteman missile silo to his home is three miles away. The 150 underground silos in the area of Warrensburg and the Whiteman Air Force Base account for a third of the Minuteman arsenal, said Marvin Thill, Missouri-Arkansas district executive and Warrensburg pastor. Baile estimated a silo every five square miles.

The missiles are off alert for the first time in years because of President Bush's plans to make cuts in the nuclear arsenal, including dismantling short-range weapons such as the Minuteman.

Political changes in the former Soviet Union have "in a sense allowed Bush to take the initiative," said General Board peace consultant David Radcliff. The Soviet break-up is in part a result of economic weaknesses linked to military spending, Radcliff said, and may help save the US from a similar crisis. Over half of US government spending is military-related, he noted.

The Brethren in Warrensburg are aware of the economic effects. "We have to look beyond the effects on our local economy," said Jerry Winsor, a New Beginnings member and professor of speech communication at Central Mis-souri State University.

"I do understand the fact that we're losing jobs," he added. Winsor's son is one of those worried about his job, and most of the local population is dependent on the military and atomic industry, Winsor said. But only taking economics into consideration is "very shortsighted," in his opinion. "There's so much we could do" with the money spent on the military, he said, particularly in helping the homeless and those living in poverty.

"Around here there are not a lot of civilians involved in the cutback, but any cutback in personnel affects the economic vitality of the area," said Jim Baile. The cuts require reorientation in the lives of the people in the community, and they will have to develop "peaceful pursuits," he added.

The Warrensburg church has people on both sides of the issue, Baile said, but "the church itself has taken a stand and is recognized by the base and by the community as being anti-military."

Brethren around the country must still "ask the basic question of the morality of nuclear weapons," according to peace consultant Radcliff. "We must also consider the price we are willing to pay for military pre-eminence when there are so many social and economic indicators where our own nation is lagging. And how willing are we to reach out to other places around the world where peace and justice advocacy is at stake and needs Christian response?

"In a world with over 50,000 nuclear warheads, to retire or destroy even some of them is a welcome direction."

Calendar

"Faces of the Victims and the Arms of Oppression," a conference sponsored by Christian Peacemaker Teams, Richmond, Va., March 6-8 [contact CPT, 1821 W. Cullerton, Chicago, IL 60608; or John Stoner, (717) 859-1958].

Vision for the Rural/Small Membership Church Conference at the Park Place Hotel in Kansas City, Mo., March 15-17 [contact Shantilal Bhagat at (800) 323-8039].

National Youth Christian Citizenship Seminar: "Through the Eyes of Native Americans" in New York City and Washington, D.C., May 3-8 [contact Chris Michael at (800) 323-8039].

1992 National Youth Workcamps in Rio Piedras, Puerto Rico, June 15-22; Castañer, Puerto Rico (BRF workcamp), June 22-28; Chicago, Ill., July 13-19; Broken Bow, Okla., July 20-26; New Windsor, Md., July 27-August 2; Philadelphia, Pa., August 3-9; Keyser, W.Va., August 10-16 [contact Donnie Flora at (800) 323-8039].

New Windsor Center gets new area code

The church's New Windsor Service Center in Maryland has a new area code. The telephone number has changed from (301) 635-6464 to (410) 635-6464.

The Newsline number has also changed, from (301) 635-8738 to (410) 635-8738. Newsline offers short recorded messages giving the latest Brethren news.

First year of church in DR celebrated by Brethren

The first anniversary of the Church of the Brethren in the Dominican Republic was marked with an evaluative visit by US and Puerto Rican church leaders. "We celebrated the accomplishments and sought solutions to our problems," said Yvonne Dilling, the General Board's Caribbean representative.

At meetings during the October visit, an eight-member Pastoral Board was set up in place of the original DR board, which had comprised three representatives from the US and three from one Dominican church.

"This new board now includes all eight Dominican pastors," Dilling said. She and Jorge Toledo represent the US church and the Puerto Rico board as ex-officio advisors. The new board will prepare for a first national assembly in January, when a permanent board will be elected by delegates from the churches.

Participants in the meetings agreed the US church needs to send a worker to the DR in a two-year post. Dilling welcomes suggestions of people who might serve in the job.

Representing the US Brethren were Pedro Brull, Atlantic Southeast District executive for Puerto Rico; Guillermo Encarnación, pastor of the Alfa y Omega and Puerto del Cielo churches in Pennsylvania; Estella Horning, consultant for leadership training and theological education, of Lombard, Ill.; and Dilling and Toledo.

Telemarketing campaign is a limited success

"We're tickled to death with what we can get," says David McKellip, pastor of the new Moreno Valley congregation in California, although a telephone marketing campaign has not attracted the hoped-for attendance.

"The Phone's for You" did attract attention at Annual Conference, when volunteers made calls to Moreno Valley residents. September 29 was the date of the invitational service. Attendance that Sunday was 78—more than the church's average of 40, but less than the 150-200 planners hoped would come.

McKellip says the congregation will continue its campaign for growth. He thinks it will achieve its goal of 100 in attendance by the end of the year, and says members have learned from the experience September 29. "We really proved to ourselves that we have a going concern," he says. And Moreno Valley also appreciates the "phenomenal" support it has received from the rest of the Church of the Brethren.

Brethren in Haiti forced to leave refugee camp

Haitian Brethren have left the repatriation camp where they were staying after a violent coup toppled Haiti's President Jean-Bertrand Aristide in late September (see November, page 6). The group of 70 was forced to leave the camp when it was closed by the new military government.

About 300 Haitian Brethren moved back to Haiti from the Dominican Republic in July. Seventy were still living at the Bon Repos repatriation camp at the time of the coup, and decided to move to the town of Thiotte when the camp was closed. The group's pastor, Isaís Permisión, is in consultation with Brethren representative Kent Leininger, who is one of two Brethren Volunteer Service workers in Haiti. Leininger has been working to find a place for the Brethren to resettle.

Brethren Volunteer Service Unit 199 completed orientation in Chicago, Ill., September 15–October 5. Members are (**front**) Tina Whittaker, Debbie Eisenbise (orientation coordinator), Jörg Schnabel, Jackie Jansen, Noelle Dulabaum (orientation assistant); (**second row**) Kelli Yaussy, Maria Paris, Stacie Wagner, Emily Sims, Pokey Rummel, Tom Benevento, Kelley Woodworth, Dawn Chomyn; (**third row**) Todd Wenger, Brenda Newburn, AnnDee Burchett, Teresa Whiteside, Anne-Marie Dinwoodie, Meret Von der Crone, Susan Webb, Kate Hardcastle; (**back row**) Jeff Iezzi, Annie Fletcher, Sarah Deacon, Jeff Taylor, Michael Kröger, David Grottendieck, Butch Weaver, Mike Epps, Amy Stouffer, Alonzo Yarhouse, Norrie Palmer, Cheryl McKee, Barb Saylor, Remy Von der Crone.

General Board and BBT announce staff changes

Doris Walbridge retired September 27, after 35 years of service to the General Board. Walbridge has served the Board in a variety of positions, most recently in marketing for Brethren Press. She managed the Annual Conference bookstore for the past 36 years.

Kent A. Shisler has begun as controller at the New Windsor (Md.) Service Center. A certified public accountant, he and his family are members of the Indian Creek Church of the Brethren in Harleysville, Pa.

Joel K. Thompson began October 1 as director of benefits for the Brethren Benefit Trust. In previous assignments for the church, he has served as Pension Board executive, World Ministries Commission executive, and General Services Commission executive. Most recently, he served as senior vice president of Edward Hospital in Naperville, Ill.

Doris Walbridge

Kent A. Shisler

Joel K. Thompson

'New World Order' prompts Christian focus on Cuba

Citing global events, the declaration by President Bush of a "New World Order," and the impoverishment of much of Latin America, the National Council of Churches plans a consultation of Christian leaders in Cuba, December 9-12.

Participants from the World Council of Churches and churches in the Americas will discuss the continued isolation of Cuba and faithful responses to the hemisphere's deepening economic, social, and political crises. Brethren will be represented by moderator Phyllis Carter and Latin America and Caribbean representative Yvonne Dilling.

Concerns from Orthodox members were the topic of a three-hour discussion at the World Council of Churches Central Committee meeting in September. Brethren general secretary Donald Miller serves on the committee, and Bethany Seminary student Zandra Wagoner attended the meetings as a steward.

The Orthodox concerns center on four areas, according to Religious News Service: "World Council actions in society, the meaning of communion, the council's involvement with non-Christian religions, and the relationship of churches to the world."

Orthodox members of the US National Council of Churches are also expressing discontent and threatening to leave the NCC.

Anti-Semitism is on the rise in Eastern Europe, leading to the desecration of Jewish cemeteries and scrawled slogans on synagogue walls, as well as anti-Semitic references in electoral campaigns and articles in the press. Right-wing nationalist political parties have published articles accusing Jews of causing the countries' problems, especially the presence of communism in the countries.

His refusal to baptize babies has led to the suspension of Sandy Shaw, a minister of the (Presbyterian) Church of Scotland. Shaw concluded that the practice violates the Bible by baptizing those who are not professing believers. Shaw was suspended because he is in breach of his ordination vows to uphold church doctrine.

The Mennonite Church has begun a peace education program as a result of surveys suggesting an erosion in the peace position. The project encourages members to reject violence and involvement in the military and to work for peace. The surveys revealed that, in 1989, 32 percent of the church's members approved of noncombatant activity in the military, as compared to 18 percent in 1972. However, there was an increase in agreement that the church should actively promote peace and witness on public policy issues.

Pieces of the Berlin Wall were dedicated in Geneva, Switzerland, by members of the World Council of Churches Central Committee. The monument symbolizes the fall of barriers to freedom and exchange.

Copies of the Dead Sea Scrolls, restricted for decades to a few scholars, are now available to all qualified scholars. While the scrolls have been called the most significant archeological discovery of the century relating to the Bible, studies show that the principal value of the scrolls is affirmation of the accuracy of translations based on more recent copies of the ancient texts.

Youth cabinet makes plans for peace events in 1992

The National Youth Cabinet is planning a second youth peace travel team and a National Youth Peace Camp in 1992.

The travel team will go to summer youth camps to spread the message of peace. The peace camp, July 5-11, will also be training for deputation teams to districts in a new project, "Tour de Peace." Both efforts are in cooperation with the Outdoor Ministries Association, the peace consultant, and the On Earth Peace Assembly.

Biblical materials for Sudan purchased with donations

As of October 1, $7,864 toward biblical materials for Sudan had been given to the General Board, according to Mervin Keeney, Africa representative. Six cartons of biblical reference materials were also donated and shipped to J. Roger Schrock, executive secretary for the New Sudan Council of Churches.

BHLA acquires Sauer and Ephrata publications

At a recent auction, the Brethren Historical Library and Archives purchased three hymns by Alexander Mack Jr. that may have been previously unknown. These were just a few of the items purchased this year by BHLA.

The auctions were part of the sale of a collection in Ephrata, Pa., owned by Donald Hinks, a retired Fellowship of Grace Brethren minister. Most of the materials BHLA obtained were items printed by members of the Sauer family or published by Ephrata Press.

Brethren tries reconciliation in Wichita abortion conflict

Throughout July and August 1991, Wichita, Kan., abortion clinics were the target of Operation Rescue's anti-abortion campaign. The protests divided the city, making national headlines.

Behind the scenes, however, one member of the Church of the Brethren influenced this conflict in other ways. Lyle Albright is interim executive director of Interfaith Ministries in Wichita and was involved in hosting healing sessions for both sides of the abortion issue. "The two groups are realizing that they have some common denominators and that they both want to preserve life," Albright said.

His role is not unusual for Brethren, he said, as the church has taken the initiative in encouraging dialog and the resolution of conflict on many occasions in the past.

Full hearts and empty shelves

by Clyde E. Weaver

The morning of August 19 I was awakened by a phone call. With some urgency, the caller said that tanks were rolling in the streets of Moscow. As the events unfolded on TV, I prayed that the believers would sense God's presence and that violence would not again be visited upon these people. Surely, after President Gorbachev's reforms, the people would not accept a return to a restrictive, closed society.

The Moscow International Book Fair was only two weeks away. In only *five* days I was scheduled to fly to Moscow to set up a booth. What would happen to all the arrangements made with friends, publishers, and church officials?

I was on my way to becoming part of the immediacy of a new society. For 23 days my schedule was filled with invigorating visits and conversations, even as I lived with apprehension. There was a sense of "people power." A democratic society seemed much closer. But the political climate still appears to breed discontent as Soviets struggle to translate the best of their traditions into a meaningful and coherent new system.

The book fair was canceled. Almost a ton of books and Bibles had arrived for our Peace Church Publishers booth (Church of the Brethren, Mennonites, Friends, and Bruderhof). Did not the new political realities need the nourishment and inspiration that are an inherent part of such a fair? The exhibit hall was set up and everything was in place.

In cooperation with the Evangelical Publishers Association and other publishers, we held two TV news conferences and visited the deputy director of publishing for the Russian Republic to negotiate the reopening of the fair, but to no avail.

We worked with James Satterwhite, a professor from Bluffton (Ohio) College, who speaks Russian, to translate a problem into an opportunity. In cooperation with the Baptist Church and the Protestant chaplain of the US embassy, we developed a plan to distribute the 35 boxes of books, Bibles, and pamphlets.

The 4,000 Mennonite pamphlets in Russian were given to seven new Baptist churches in the Moscow area. The other books were divided among the Russian Orthodox Church Publishing Center, a Lithuanian seminary, the US embassy library, the Moscow Foreign Language Library, Moscow Baptist Seminary library, and a leading Soviet book distributor (for the non-church market).

For this trip to Moscow I had made arrangements to live in a Soviet home instead of a hotel. My hosts had never met an American. It was a rewarding experience for me, and they told me it also was for them. Not only did this Jewish couple provide me with a car, but I was treated to the finest Russian food and hospitality. Each day brought new understanding of my hosts' family, religion, food, and culture.

My stay coincided with the activities of the "Moscow Project"—a part of the ministry of the Evangelical Publishers Association. Russian New Testaments were distributed by a group of 50 people on street corners, at train and subway stations, and in Red Square. They reached their goal to distribute 4 million New Testaments in Moscow alone.

Clyde Weaver and host Tanya Nindlin add a flower to the area where three men died during the attempted coup.

As Bibles become more available, it is crucial to begin a dialog on how God's Word can become integrated into the new opportunities believers have in their society. Joint-venture books need to be written with Soviet/American authors. Desktop publishing needs to be utilized. Christian education literature should grow out of a cultural context. Such "dialog publishing" could bless their churches and ours.

Everywhere I went I sensed a hunger for new ideas. Smiles seemed broader. Faces were less strained. But also there was fear—fear that the old days would return, fear that changes would not come fast enough, fear that empty shelves could provoke violent conflict.

As old statues are pulled down and former heroes are discredited, the church is looked upon as a symbol of a better future, a home for beliefs that can energize society, a place where God can be worshiped in openness, and as a participant in great debates about the USSR's future.

I pray that we Americans can have the patience to affirm our Soviet neighbors as they slowly adjust to new ways of thinking and living. As we wait, we can be blessed by exploring together a future filled with greater political and spiritual *interdependence*. We must be students as well as teachers, as God leads the church through these rapidly changing times.

Clyde E. Weaver, retired marketing director for Brethren Press, has worked at several Moscow Book Fairs in recent years. He is a member of Highland Avenue Church of the Brethren, Elgin, Ill.

KOREA

First steps on a journey

by Kermon Thomasson

Somewhere along the way I learned that folks in Korea have a cultural aversion to revealing their feet. Could this be a stumbling block to feet-washing Brethren planting churches in that country?

I pondered that and many other cultural questions as I paid my first visit to Korea this fall. Koreans may not like to reveal their bare feet, but they have one practice that I had no trouble adopting; it was already an old habit with me: They kick off their shoes at the door and pad about the house in stocking feet. (Travel tip: Wear loafers in Korea. Otherwise you are still tying your shoes while the rest of your party is halfway down the block.)

I have eaten in enough Chinese restaurants that I sort of had the hang of chopsticks before I got to Korea. And the Korean rice has a handy stickiness that helped. But after one throat-searing taste of *kimchi*—a highly spiced mixture of cabbage, onions, turnips, and other vegetables—I knew that while this ubiquitous Korean delicacy had plenty of chemistry, *kimchi* and I lacked the right sort to make a go of it as close friends.

Korean abstinence from dessert is a cultural quirk that I applaud. In fact, the only mealtime adjustment that I found painful was folding my long legs into a bundle that fit under a foot-high table. I pondered how we might reconcile this practice with feetwashing at the love feast table as I vainly sought a comfortable position for my cramped and aching joints.

After they kick off their shoes at the door, our Korean brothers and sisters practice another ritual that warmed my heart: It is customary, upon entering a home or office, for Christian visitors to sit down at once, bow their heads, and pray silently for a few moments. This, I found, not only seems appropriate and sets the tone for Christian fellowship, but for me, in my journalistic mission to Korea, it also provided a moment to catch my breath and collect my thoughts before another fast-paced session of fact-finding began.

I had gone to Korea with David Radcliff, director of Korean ministries on the World Ministries Commission staff. This was his last consultation with Korean church leaders before he and his discernment team (see August/September, page 6) presented to the General Board their proposal for Church of the Brethren mission in Korea (see sidebar on page 13). As I accompanied David on his rounds I tried not only to absorb the cultural context in which we would be working, but to hear what Korean leaders were asking and saying about the Brethren and their church-planting venture.

One thing was clear. The Koreans are intrigued by us Brethren. As they size us up they seek to find what differences there are between us and the Presbyterians and Methodists with whom they have long been familiar.

We Brethren are not going into a country devoid of church history or presence. Catholicism reached Korea by way of China in the 1780s. American Protestant missionaries arrived in the 1880s, Korea and the United States having signed an amity treaty during President Arthur's administration.

Korean church history of the late 1800s and early 1900s has a familiar ring of modern times to it. To the deprived and uneducated masses of

David Radcliff had a final round of consultations with Korean church leaders in September before his discernment team crafted its proposal for the new mission strategy. **Previous page:** *Christian students at Taegu University sing hymns during a daily gathering for prayer and Bible study. Such student circles are common on university campuses, where Christians often are a minority group.*

Koreans embroiled in political crises and internal ideological disintegration, the new religion brought word not only of spiritual salvation but of political empowerment.

From 1905 to 1945, Japan controlled Korea, and Christians were at the center of the resistance movement. For most Americans, awareness of Korea begins with the Korean War of the early 1950s, and it will be recalled that South Korean president Syngman Rhee was not only a staunch anti-communist, but a devout Methodist.

Another development with a familiar —and unpleasant—ring to it, has been the identification of Protestant missionary work in Korea with Western culture. The missionaries championed modern education, the Western work ethic, social mobility, the comfort of affluent Western society, and the Western political process.

Along with Christianity the Protestant missionaries brought denominationalism. Aside from the six member denominations of the National Council of Churches in Korea (NCCK)—Presbyterian Church of Korea, Korean Methodist Church, Presbyterian Church in the Republic of Korea, Salvation Army, Anglican Church, and Gospel Church of Korea—there are many other denominations and scores of independent churches. An NCCK source gives the number of Protestant Christians as 10 million among a 40-million South Korean population, adding that there are 12 million Buddhists and 6 million Confucians.

The best time to get an impression of the presence of Christian churches in Korea is at night. In huge cities such as Seoul and Taegu, the darkness is a backdrop for hundreds of red neon-lighted crosses shining from atop tall buildings, identifying churches of all sorts. Riding a nighttime train between the two cities, I observed these brightly lighted crosses in all the little towns along our course.

By day these churches are not so evident, until one learns to identify them by the miniature "Eiffel Towers" that lift the square red crosses above the skyline. In Seoul I stood atop a small hill to take a skyline photo and counted 12 or 15 such towers in close range of my camera.

Many of these are small, independent churches tucked away in buildings that serve a variety of other, secular functions. I worshiped in one such church at a midweek evening service. Nothing on the sidewalk caught my attention to identify it. But the tiny sanctuary closely resembled its American counterpart. A door near the chancel opened directly into the pastor's living room, where we had our evening meal immediately before the service.

The pastor's wife accompanied on a piano the congregation's Korean rendering of several Western hymns. Aside from the pastor's commanding tone and a lengthy session of prayer in which everyone prayed individually at the same time, aloud, and at a fast clip, I felt I could have been in a small Brethren church in the States.

On a Sunday, on the other hand, I

Professor Won-Kyoung Jo, of the University of Taegu, is one of the valued consultants contacted repeatedly by the Brethren in developing their mission strategy for Korea. Professor Jo, a brother of pastor Shin Il Jo, of Philadelphia (Pa.) First Korean Church of the Brethren, is keen on campus ministry as an early project in Korea.

attended a huge Presbyterian church that would make our largest Church of the Brethren congregations look puny. The congregation itself numbers in the thousands and holds several services a Sunday, each one attended by hundreds of worshipers.

We arrived at church in a big traffic jam, untangled by a force of white-gloved men assigned to the task. Inside, a flock of matronly women, attractively uniformed in traditional dresses, did the ushering. A richly robed choir of 160 singers filled the church with their voices. Choir numbers and congregational singing were accompanied by a 14-member orchestra, a piano, and an organ. After the service the congregation's director of mission took us to his office in an adjacent building and described a mind-boggling program of outreach and mission carried on by this one giant church.

Between those two extremes of congregations presumably lies the whole gamut of sizes, beliefs, and practices.

We met with several groups of church

World Ministries executive Joe Mason discusses the new mission in Korea with two members of the discernment team, Korean Brethren pastors Dan Kim and Shin Il Jo.

Strategy for mission in Korea

The General Board, at its October 1991 meeting, approved a strategy for mission work in Korea that had been arrived at and proposed by a discernment team led by David Radcliff, director of Korean ministries on the World Ministries Commission staff. The strategy comprises five components:

Administration. A Korean Brethren pastor will be named field director of the mission. This field director will develop and maintain contacts within Korea, serve as an interpreter for other staff, leaders, and visitors, and oversee the general direction of the program. An additional staff member, likely a non-Korean Brethren, will orient leaders and other interested people to Brethren history and teachings and interpret the mission work to US Brethren. These people are to be on the job in Seoul, Korea, by mid-1992.

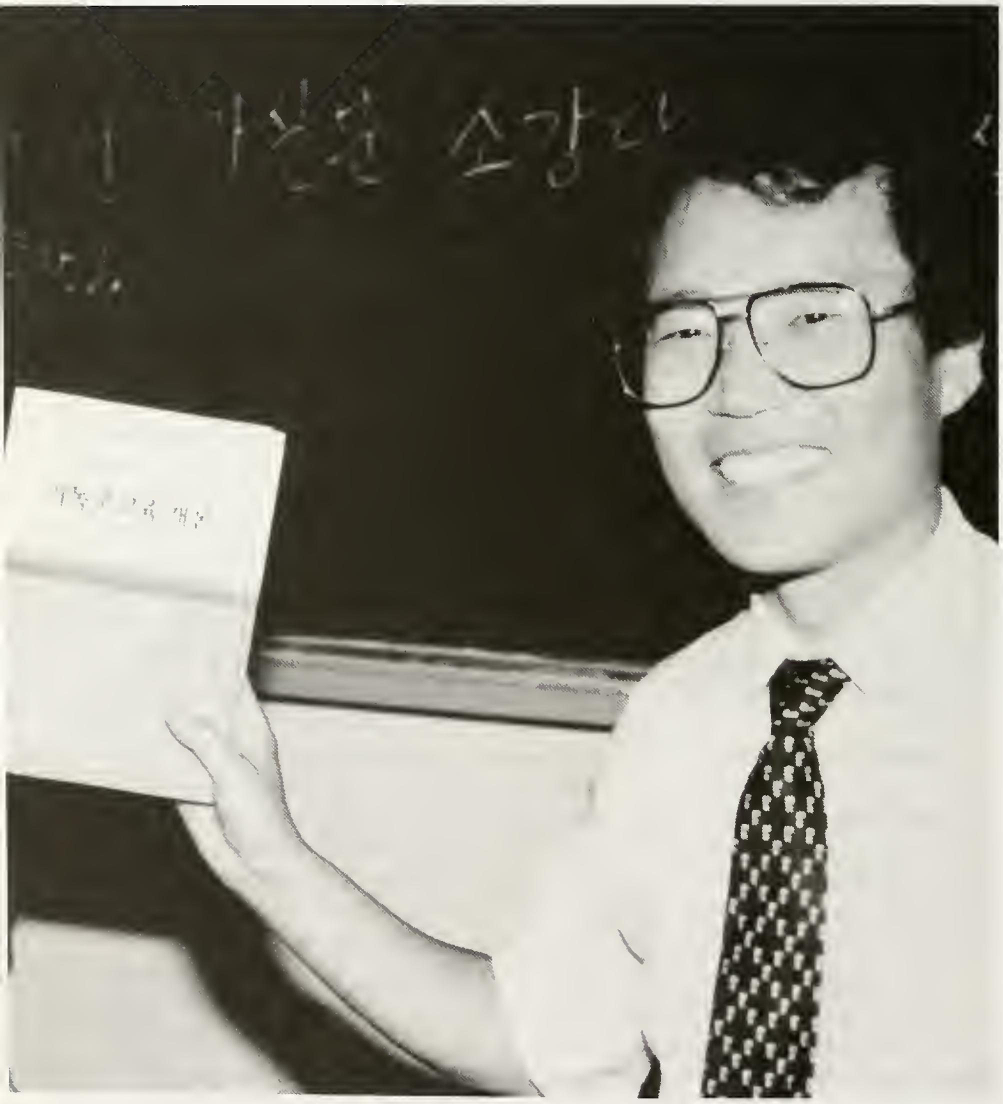
Leadership training. Selection and training of church planters will begin in 1992. Some of these planters already will be seminary-trained and will need only thorough Brethren orientation, while others actually may come to Bethany Seminary for a full degree program. Orientation will be given also to pastors and leaders of congregations that choose to move en masse to the Church of the Brethren. Orientation will take place in both the US and Korea. Up to five people will be recruited in 1992, with additional recruitment occurring as the mission progresses.

New church development. Planting of churches will begin as trained pastors become available. The goal is to plant seven churches by 1995.

Adoption of congregations. A process for adopting existing congregations will be developed that enables both leaders and members to be fully oriented to the denomination prior to entry. Opportunities will be provided for US Brethren and potential Korean Brethren to meet and become acquainted. This adoption process will begin as soon as field staff consider it appropriate.

Service projects. All major service initiatives will involve the participation of the emerging Church of the Brethren in Korea. Already there are possibilities for placement of Brethren Volunteer Service workers (BVSers). The first ones can be assigned as soon as field staff in Korea and the director of Korean ministries consider it appropriate.

Members of the discernment team were (besides David Radcliff) Korean Brethren pastors Abe Park, Shin Il Jo, and Dan Kim; former General Board chairwoman Joan Hershey; and Pacific Southwest District co-executive Irven Stern.—KERMON THOMASSON



When David Radcliff spoke to his class about Brethren practices, professor Yong-Keun Kwon, of Youngnam Theological Seminary, made a surprising connection: He uses a Korean translation of Church of the Brethren general secretary Donald Miller's book Story and Context *in his seminary class. This fact demonstrates the relevance of Church of the Brethren teachings for Korean Christians.*

leaders, social workers, and educators, whom David quizzed in his quest for discernment and who probed us, in turn, about Brethren beliefs and practices and offered suggestions for our proposed church planting. From this marathon of consultations, I received two dominant impressions.

There is a need in the Korean church for a denomination that can play a reforming role. While the leaders are enthusiastic about church growth potential, they voice dismay that many Korean Christians give only lip service to the faith, that Western-style pursuit of affluence has corrupted Christians, that church structure is getting in the way of church purposes, and that there needs to be a faith expression that is more socially active. It sounds to me as if there is a place for Church of the Brethren theology and practice in the reformation of Christianity in Korea.

Another impression or, rather, a chorus of advice, was for the Church of the Brethren to go slowly with church planting in Korea. Over and over, our consultants told us to take our time, to build a solid foundation first, not to worry about fast growth. They emphasized the effectiveness of training young leaders who then could go out to do planting. They described a variety of ways we could almost immediately begin to be in mission short of actual church planting—Brethren Volunteer Service workers, English teachers, seminary teachers, campus ministers, and consultants of one sort or another. But, throughout the sessions with church leaders, we heard the kindly and emphatic advice: "Don't *rush* into church planting."

My own missionary experience was in Nigeria, where Brethren had begun their work in the traditional way—arriving on the mission field without giving a thought to asking the indigenous people about their druthers. I found it exciting being a witness to a new beginning in Brethren mission, one in which we seek the counsel and cooperation of the host people in making our initial decisions. Whatever the future direction of our mission in Korea, I came away from my visit believing that the Church of the Brethren had taken the right steps—tedious and cautious ones, perhaps, but the right ones, nevertheless.

stepping STONES

by Robin Wentworth App

I saw something a while back that I had never seen before and am unlikely to ever see again this side of heaven: I saw where a rainbow touched the earth.

Springing right up from the horizon and stretching over me like a multi-colored McDonald's arch was an *entire* rainbow with all seven colors clearly visible.

For the first time in my life I understood how the legend of the pot of gold at the rainbow's end began. For at the point where this rainbow touched the earth, a cylindrical shaft of light encapsulated a young tree so that it glimmered and glowed, and emanated a golden, ethereal light. Every vein on every leaf was discernible. And its silhouette jumped out in sharp contrast to those around it.

I realize that the years and mileage have done their share in blunting my idealism. Parades, amusement parks, festivals, and athletic events just don't excite me the way they used to. But the wonders of the sky—snowflakes, eclipses, eagles, lightning, full moons, shooting stars—still enchant me and draw my eyes heavenward.

This rainbow, this *complete* rainbow, absolutely mesmerized me.

I stopped jogging and gawked—then looked for someone with whom to share this miracle. There aren't too many people out and about on a gray, misty morning. But I noticed a man, his arms full of Saturday chores, struggling out his back door.

"Did you see the rainbow?" I shouted.

Startled, he glanced up and said, "Yeah," in a tone that clearly conveyed "Big deal!" So the spell was broken.

But that experience set me to thinking about the appearance of the first rainbow. If we accept scripture as a valid historical record (and I do), the rainbow made its debut in Genesis 9 after the flood, as a reminder of the everlasting covenant between God and all living creatures. Through the ages, then, the rainbow has been a symbol of promise and hope.

Maybe it's different for you, but in spite of the fact that I believe the promises of God to be true, all too often the manifestation of those promises in my life feels an awful lot like typical Indiana rainbows—faded, partial, elusive.

However, as I stood beneath the glory of that vivid, complete rainbow, and as I witnessed its intersection with the earth and the way it bestowed beauty and wonder upon an insignificant little tree, I reflected upon the New Covenant and its consummation in Jesus Christ.

At Christmastime we are flooded with images both secular and sacred . . . stars, mangers, angels, mistletoe, reindeer, and snowmen. It occurs to me that the rainbow, too, is an appropriate symbol for Advent, and it's high time we Christians reclaimed it from the New Age, the Leprechauns, and the Land of Oz.

They can commercialize Christmas to the nth degree. They can spell it with an "X." They can remove nativity scenes from public places. They can elevate pagan rituals over sacred tradition. They can eliminate Bethlehem from the classroom. And they can even refuse to give Jesus air play.

But no matter how diligently they attempt to diffuse the miracle of the season and no matter how vehemently they attack its message, I am triumphantly aware of the fact that at Christmastime the wonders of the sky draw eyes heavenward, and people everywhere are compelled to acknowledge, if not accept, that 2,000 years ago at a peculiar, unique, never-to-be-repeated ganglion of history, in an obscure little town in the heart of Palestine, eternity intersected time.

And the Rainbow touched the earth.

Robin Wentworth App, of Nappanee, Ind., is a therapist, ordained minister, and a member of the Camp Creek Church of the Brethren, Etna Green, Ind.

The God of hide and seek

by Kenneth L. Gibble

If you are like me, you have fond memories of playing hide and seek when you were a child. There was something exciting about finding the best hiding place possible and trying to escape detection.

There is a sense in which religious faith is very much like hide and seek. But with faith it's sometimes hard to tell who's doing the hiding and who's doing the seeking.

In one sense, of course, God is the Holy Seeker. Genesis tells us that, when Adam and Eve have disobeyed and eaten the forbidden fruit, the Lord God comes after them, "walking in the garden in the cool of the day." In fact, the very first words God speaks to the man and the woman together are the words of hide and seek. "Where are you?" asks the Lord. The Bible compares God to a mother who searches for her children, a hen who wants to gather her chicks under her wings, a housewife looking for a lost coin, a shepherd tracking down the lost sheep.

God as Seeker, the One who pursues wayward children. This is surely one way that God joins us in a holy game of hide and seek. But it's not the only way; it may not even be the primary way. For God is also the Holy Hider.

As a child, I sometimes spent after-school hours in the feed mill where my dad worked. I especially enjoyed the warehouse section where the bags of feed were stacked in deep rows. I loved playing games of pretend, with my imagination turning the bags of feed into hills and valleys, boulders to hide behind, and dark caves to hide inside. Sometimes one of the workmen would come into the warehouse section. I would "spy" on him, taking secret delight in being able to watch without being seen. I was an Indian waiting in ambush, I was the sheriff waiting to spring out and arrest the outlaw.

I'm sure it never crossed my mind at the time, but in a sense I was acting out my understanding of God at that time in my life. God was the One who kept himself hidden, spying on his children, watching them from a safe distance, doing what a Christmas song suggested about another godlike figure, who could see you when you were asleep, knew when you were awake, knew when you were bad or good . . . "so be good for goodness' sake." You had to be at least a little afraid of this God, because you could never get away from him. God could look inside your head and read every thought.

Let me suggest another way of thinking about God the Hider. It's a way that goes back to that game of hide and seek. God hides, but the hiding is rooted in God's compassion. Think of God's hiding as "an act of playful teasing, a blithe form of seduction, God's way of inviting us to the place of surprised encounter" (Belden C. Lane, "A Hidden and Playful God," *Christian Century*, Sept. 30, 1987), into a game of hide and seek. As Meister Eckhart, the 13th-century Christian mystic, put it, "God is like a person who clears his throat while hiding and so gives himself away."

The story is told about Schneur Zalman, a beloved rabbi, whose son once came running to him, crying inconsolably. Between huge sobs he said, "Father, I've been playing hide and seek with the other children. It came my turn to hide, but after I found a good place, I sat there in the woods for hours waiting for the others to find me. Yet no one came. I learned later that they had all tired of the game and simply stopped playing. They never told me. No one ever yelled into the woods to tell me to come out. They just left me there alone."

His father, the rabbi, put his arms around the child and held him close, rocking him back and forth. "Ah, my son," he said, "that's how it is with God, too. God is always hiding, hoping that people will come to look for him. But no one wants to play. He's always left alone, wanting to be found. Hoping someone will come. But crying because no one seeks him out" (quoted from Belden C. Lane).

That story moves me and helps me understand a bit better why God should choose to come to earth one night long ago in the stable of an inn. How silently, how silently, the wondrous gift is given. God comes in disguise, hiding in a manger, wrapped in swaddling clothes. A few come seeking this hidden One—a handful of shepherds who stumble in to see this wonder told them by angels, some wise men who journey to worship a king. But soldiers come too, the soldiers of a wicked king, and theirs is a deadly game of hide and seek. They seek to slay him, not to honor him.

For God comes not only as the hidden One, but as the vulnerable One. In the end, as we all know, the soldiers found him. Not Herod's soldiers, but Roman soldiers, years later. They hung Jesus on a cross, and never was God so hidden, so disguised, as on that day of crucifixion.

But remember that the hiddenness of God is always an act of love. God hides, sometimes solemnly, sometimes playfully, in order to draw the world to him. "Truly, thou art a God who hidest thyself," said the prophet Isaiah. There is dark mystery in that statement, just as the game of hide and seek is always a somewhat frightening venture, especially if you have to go seeking all by yourself down dark hallways and through shadowy backyards. But there is playfulness to it as well, one that culminates in the excitement and joy of finding.

For eventually the seeking ends in finding. Sometimes God is the Holy Seeker who finds us. Sometimes God is the Holy Hider who waits to be found.

At the one-room school I attended as a boy, we sometimes played a game called "Kick the Can." It was a variation of hide and seek: Everyone hid while whoever was "it" stood next to a battered old tin can and counted to a hundred. Then "It" would look for the hidden ones, calling out their names when they were found. But if someone could manage to sneak from a hiding place and race to the can and kick it, then all the captured ones were set free. They could run and hide all over again.

One day, during a long lunch-time recess, the girl who was "it" had been very successful. She had caught everyone but me. Some of the older kids came up with a plan: They would form a huge circle around me and walk me to the can. If the girl didn't actually *see* me, she couldn't capture me. So there I was, surrounded by a mob of my schoolmates as they walked me across the playground to the can. I gave it a kick, and everyone ran away yelping joyously as they looked for new places to hide, "Olly, Olly, Oxen free!"

God comes to us in Jesus Christ, hidden, wanting and waiting for us to find him, answering when we pray "from our fears and sins release us." He comes to kick the old tin cans in our lives, all the rubbish that holds us captive. He comes to set us free to live, to be the joyous, loving people we are destined to be.

Kenneth L. Gibble is co-pastor of the Arlington (Va.) Church of the Brethren and promotion consultant for MESSENGER.

He comes to kick the old tin cans in our lives, all the rubbish that holds us captive. He comes to set us free to live, to be the joyous, loving people we are destined to be.

And then Christmas

A living nativity scene

I was 18, and I had just arrived in Bakersfield, Calif., where I had been assigned to work in a community center as part of my year in Brethren Volunteer Service. I was housed with an elderly widow who thought Christmas was "too much trouble to fool with." The only hint of the season in her house was a few cards thrown in a sewing basket.

This lack of Christmas was in sharp contrast to the excitement that surrounded the season back home in the Shenandoah Valley of Virginia. I was accustomed to family dinners, Christmas caroling, decorations galore, and the traditional Christmas Eve service at my home church. To cope with my loneliness, I threw myself into the work at Friendship House, the community center where I would be on project for the next nine months.

December 24 was to be a special day at the community center; the annual Christmas party for the neighborhood children was scheduled for the afternoon. As we prepared for the party, my thoughts were drawn to home and the traditions that usually ushered in Christmas Day.

And then it happened. Just as sure as if I had been there the night the angels appeared to the shepherds, I experienced a real Christmas story.

I saw the angels in the eyes of the children as they shouted their praises for the only gifts they would receive on Christmas Day—an orange, a candy cane, and a coloring book. I saw Mary in the frightened young woman who came to the center seeking shelter and food for her tiny twin daughters. I saw the shepherds in those who faithfully came to volunteer at the center. And I saw the wise men in those people who brought gifts of food and clothing for those less fortunate.

It was at that moment that I knew why I had been called to serve at this small community center on Cottonwood Road—I was being called to be an innkeeper, the person who would welcome the Marys, the Josephs, the Tonys, the Alitias, and the Geraldos. I was being called to carry on the tradition of that first Christmas many years ago.

It's been almost 30 years since that December 24 in 1964, but even today I remember the day that God lifted me out of my loneliness and set me down in a living nativity scene.—Barbara Shifflett Myers

Barbara Shifflett Myers, of Mechanicsburg, Pa., is a member of Ridgeway Community Church, Harrisburg, Pa.

The mouths of babes

Last year, as we were in the midst of celebrating the Christmas story of peace and joy, our nation was heavily preparing for war. The contrast between the nightly news and the story of infant Jesus was almost more than I could bear.

I felt sadness, disappointment, and a struggle for faith. I felt these feelings most strongly as I attempted to explain to our children, ages four and two, what the nightly news meant. Life felt dull and frightening.

One gray December afternoon, I took the children shopping for their mommy's present. We had not been in the mall very long before we noticed the toy display set up especially for Christmas—a display featuring a battery-operated G.I. Joe that crawled as if in battle, firing a machine gun every few seconds. We stared in disbelief as the rat-a-tat sounded.

After collecting my thoughts, I approached the store manager and complained about the toy. I wanted my children to witness this act of conscience as a companion to my words about disliking war toys. The store manager was unimpressed.

So I took my concerns to the mall management and filed a written complaint. Dutifully, my children trailed along and asked their usual assortment of questions.

With my holiday spirit ruined, we left the mall and began the slow, silent drive home. Then the silence was broken by two small voices that began to sing a song they had taught each other:

We don't want war,
We don't want war,
We don't want war,
'Cause people get hurt,
We want peace.

These words were sung to various rhythms, and then they moved into a slightly off-key, but beautiful, version of "Away in the Manger." Christmas had come.—Duane Grady

With his wife, Bev Weaver, Duane Grady pastors the Northview Church of the Brethren, Indianapolis, Ind.

came

A new song

At some point in our first year serving as Brethren missionaries in Kenya, we realized that this would be the very first Christmas of our marriage with no family member to share the holidays. We also realized that there would be many other things missing that we have long associated with Christmas.

So we asked ourselves a question before we got too far along into feeling sorry for ourselves. What *do* we have that will fill our lives and make this a joyous Christmas?

The answer came quickly. We were reminded that every Christmas in the past has been filled by the activities of the church, with a focus on the music of the season. So it was natural to plan our activities around the church that we attend, the Nairobi Baptist Church.

The church choir, of which we are members, planned a terrific program. What a joy to be part of it! We may have attempted to perform for the crowds, but they wanted to be involved. From the first drum beat, we all knew that the true excitement of Christmas was in that place.

The plan was that the choir members would process down the side aisles. But the people were so packed into the doorways that we had to weave our way inside and then continue weaving, as all the aisles were also full. There were children in every available space, even up to the altar.

Our program included music from many countries, mostly African, which required the use of several different drums, shakers, sticks, clapping, and much body movement. Lester said that he would have been moved by the men on either side of him if he had tried to stand still.

How does one describe the pure joy and excitement that can be seen on so many faces at a time like that? The sincere expressions of Christmas love were everywhere. Surely the presence of the Lord was in this place.

So, were we all alone for this Christmas in Nairobi, Kenya? Not at all. We have been learning new songs, in new languages, with new people. We truly feel a part of God's larger family.

—Esther F. Boleyn

Esther F. Boleyn and her husband, Lester, are serving in Nairobi, Kenya, with a Bible translation project for the Sudan Council of Churches.

A Christ event

The depression would keep our Christmas meager and simple. Only with careful planning would it be possible for each family member to receive a few small gifts. No luxuries were under this tree.

Nevertheless, excitement prevailed. Despite the fact that this family of six was left motherless when the youngest child was born, efforts had been made to make this holiday a happy one. As little eyes fell upon the numerous wrapped packets, the excitement grew.

Is it possible that the angels had appeared to bring tidings of joy just as they had on that first Christmas? Although these gifts were not of great worth, they symbolized the fact that we cared about each other. Happiness was wrapped into each little package of crackers and cheese, a bit of candy, a bite of fruit cake, or marbles and jacks. How each remembrance added to the excitement!

Then tragedy struck. Not for us, but for another church family. Just at a time when all should be joyous, a large family lost all their possessions by fire. It seemed that all their hopes of happiness were wiped out.

Difficult as it was, each of the children in our family selected one of the newly acquired toys to give each of the children in the grieving family. Through this act of giving, the spirit of Christ came personally into our lives, giving us each a deeper experience of the Christmas message.

Some of that Christ-message has remained with us through the years, causing us to reflect upon the question "Has Christ come into our lives again this season?"—ESTHER BITTINGER

Esther Bittinger is a member of the Bridgewater (Va.) Church of the Brethren.

Under construction

As the holidays approached, I realized that it was going to be harder than ever to muster the Christmas spirit. This year the decorations would have to stay buried in the basement. Our house was under major reconstruction.

"We might as well not even bother with a tree this year," I said one day.

My husband was silent for a moment. The slow progress of our renovations was a touchy subject, which we avoided as much as possible. "We could put it in the yard," he suggested half seriously. It was probably the safest thing he could think of to say.

"I'd love to have a tree," I admitted, brushing sawdust from the countertop, "but. . . ." The dog sneezed wetly and loudly. The decision was over.

Throughout the day as I did my errands I tried to ignore the Christmas decorations in the stores, but a French horn candleholder caught my eye. I had always wanted one; it would just have to wait another year.

By the time I returned home, dusk had triggered our light-sensored window candles. From the outside our house looked as peaceful as any other on the block. The soft lights emanated warmth and serenity. Although we were fooling the neighborhood, the facade did not fool me. I knew that within it looked as if the Grinch had come and gone, except that our house was lacking even a lingering scent of pine.

Inside, I disturbed the newly fallen layer of plaster dust as I plopped my purchases down on the counter. It was so hard to get motivated amid such a mess. I decided to escape mentally from my environment by writing a few Christmas cards. The tradition would do me good.

I retrieved my materials from their plastic bags, set up the card table and folding chair, and went to work. I discovered that I had to scrunch Scrooge-like to protect my peripheral vision from the lumber and tools strewn around the room. I felt more like I was in a workshop than in a living room.

A workshop. Hammers, two-by-fours, sawdust. A carpenter's workshop. I put down my pen and looked around.

"Okay. I'm catching on now," I said out loud to the One who is always listening. The situation was suddenly as clear as a holy night. There wasn't room in our house for the traditional reminders of Christmas, but there was still room for the meaning.

Once again, I had gotten caught up in the French horns and the fa-la-las and had neglected to meditate on the joyous meaning of Christmas. Without a tree to decorate and guests to entertain, there would be more time to focus on the real reason for the celebration. Our house was filled with new reminders of Christmas—the tools of a carpenter.

Suddenly I realized how ready I was for this Holy Day. In fact, I had never needed a carpenter more.—CASSI E. NEY-HARKNESS

Cassi E. Ney-Harkness is a member of First Church of the Brethren, York, Pa.

Pondering in my heart

Decorating for our 1987 Christmas was especially exciting and enjoyable. My husband and I had just moved into a lovely home with a large family room in the small town of La Verne, Calif.

I was anticipating celebrating Christmas with our adult children, a daughter and an adopted son. Our son was bringing his very pregnant friend and her two young daughters.

But on December 22, our first grandson, Jimmy, was born. He was immediately rushed to Loma Linda Hospital because of multiple heart and lung defects.

Our son called us on the 24th and said that the mother of our grandson was coming home on Christmas Day. Could we spend the day with them?

Was I disappointed! Their home was a substandard, one-bedroom apartment. I went to our Christmas Eve service with a heavy heart. The family would not be spending Christmas in our comfortable, beautifully decorated home.

That evening as we relived the first Christmas, some thoughts nudged into my consciousness. At least our son's home was not a stable. The true meaning of Christmas is giving love and meeting others' needs.

On Christmas morning, with a joyful heart and some apprehension, I helped load our VW Rabbit. The car was full with presents, the filled stockings, and most of the trimmings to go with the turkey our son was roasting (his first).

We drove the 30 miles to their home to pick up our son and the two girls, then to the hospital to pick up the new mother, on to the other hospital to see our grandson for the first time, and finally back to their home to open our gifts and to eat our meal.

Much to my surprise, I enjoyed the day. Just as Mary did after that first Christmas, I often ponder this Christmas in my heart.—LETHA MILLER RESSLER

Letha Miller Ressler is a member of the La Verne (Calif.) Church of the Brethren. Her severely handicapped grandson died last January, two and a half weeks after his third birthday.

Gladdened by 'main event'

Wanda Callahan showed real comprehension of the basic problems in our nation and world today in "Missing the Main Event" (August/September, page 12).

The anecdote about the "lover of beauty" who demonstrated what could be done to restore the environment gladdened my heart.

I'm also glad that, at age 94, I am able to read and appreciate MESSENGER.

Leroy Fish
North Manchester, Ind.

The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.

Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.

We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.

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A delightful regular

One of the delightful "regulars" in MESSENGER is Robin Wentworth App's feature, "Stepping Stones." I look forward to it each month, enjoying her humorous and insightful stories—real modern parables.

Karen S. Carter
Daleville, Va.

Let's follow the Bible

Noting Stephen Newcomer's August/September letter and the June news item on homosexuality, I ask if we are going to follow the Bible or let the world make our decisions for us.

Paul speaks against homosexuals in Romans 1. We know what happened to Sodom and Gomorrah (Gen. 19). Also, Revelation 21:8 is a warning.

Jesus died for our sins, but we must repent and abandon our sins if we are to belong to him now or in the future. So how can the church accept homosexuals as they are?

Oliver Stump
Cushing, Okla.

Are we a plague?

In the September/October 1991 *BRF Witness*, former moderator Jim Myer commented about the 1991 Portland Annual Conference, "We observed a small number of homosexual persons being available for dialog in a room designated for that purpose. This has

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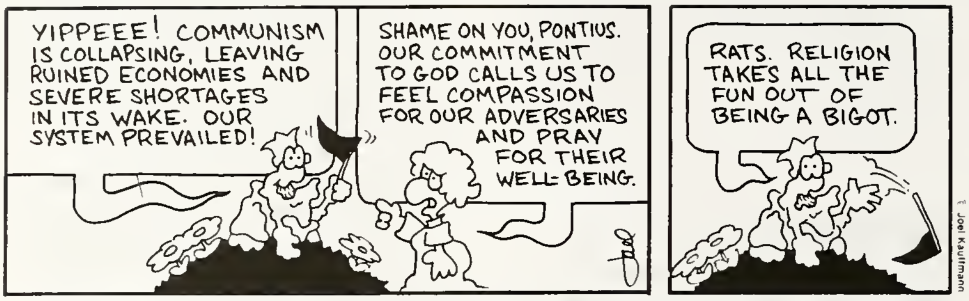
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been a continual plague among us."

I am appalled. How can we be about love if we are to consider other God-gifted persons in our church a *plague*? I am embarrassed for those factions in our denomination that would use such a term to describe their brothers and sisters in Christ.

I was featured in MESSENGER for helping start a PADS shelter in a Church of the Brethren congregation. I spent two years in Brethren Volunteer Service—the first providing hospitality to homeless women and children in Des Moines, Iowa, and the second helping with BVS orientation. In both of those years I represented the Church of the Brethren involved in service to the world.

I am now a youth teacher in a Church of the Brethren congregation and have an active church life. I currently work for the Lutheran Volunteer Corps as a staff support person. And I am gay.

Am I a plague? There are many MESSENGER readers who would not consider me as such. I need them to speak up on my behalf. Give *me* the support I need to continue doing good work.

J.R. Stockberger
Arlington, Va.

MESSENGER's 'global feeling'

The May MESSENGER was the best issue ever. As residents of the Orient, we really appreciated the global feeling of that issue.

With the Church of the Brethren becoming more diverse in its membership, a global outlook is essential for the denomination.

Kevin and Makiko Ryan
Tokyo, Japan

Diversity . . . and unity

I appreciated the October editorial, "Diversity . . . at a Distance."

At the end of a Hispanic Ministries insight session at the Portland Annual Conference, a man told me he was relieved that the meeting had been

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____

Book Choice ____________________

conducted in English and that he had not been required to speak Spanish during our time together. His response left me wondering.

I hope our denomination can continue to have diversity, but be, in its diversity, united by love, respect, and devotion to God.

Roy P. Jiménez
Chicago, Ill.

CLASSIFIED ADS

FOR SALE—*Soviet Laughter, Soviet Tears: An American Couple's Six-month Adventure in a Ukrainian Village*, by Christine and Ralph Dull, Lower Miami Church of the Brethren. Moscow is much in the news, but until this book little has been written about how majority of Soviets live—in the countryside. Learn to know village people and system that persists in spite of defunct party. Detailed analysis of failed agricultural system. Intriguing chapter by brave village English teacher. 57 color photos. Glossary. Index. Maps. 400 pp. hardback. $23.50 plus $3 ea. shipping/handling. Ohio residents add $1.50 tax. Mastercard, Visa. Contact Stillmore Press, 7000 Stillmore Dr., Englewood, OH 45322. Tel. (800) 594-5113.

FOR SALE—*To The Beat of a Different Drummer.* What was like to be World War II "Conchie" in Brethren CPS, to do post-war relief work in Poland. 247 pp. Lively prose with 107 illustrations. Soft cover. $10.95 postpaid. Order fr. author, J. Henry Dasenbrock, 3300 Darby Rd. #803, Haverford, PA 19041-1095.

WANTED—Family practice group in Harrisburg area desires Board Certified/ Board Eligible (BC/BE) physician to join. Emphasis on patient care and service. Competitive salary/benefits. Large patient population—newborns through geriatrics—no obstetrics. We are actively growing. Any interested parties, please call Vernne W. Greiner, 5 Willow Mill Park Rd., Mechanicsburg, PA 17055. Office tel. (717) 691-0202; home tel. (717) 766-5474.

TRAVEL—Experience Magic of the Alps in 1992. Austria, Switzerland, or Germany used to enhance tours of Europe. Why not enjoy all three on tour August 13–26, 1992. Hosted by Frank Miller, retired Purdue Extension Agent. Tour arranged by Rural Route Tours. Visit Munich, Rothenburg, Zermat (at foot of Matterhorn), St. Moritz, Innsbruck, Vienna, Oberammergau, Salzburg, Geneva, Augsburg, Frankfurt. Ride famous Glacier Express. Visit a family in Bavarian Alps. View ancient castles, quaint villages fr. riverboat deck on delightful blue Danube cruise. Relax in first-class hotels. Buffet breakfast, 3-course dinner daily except Vienna. Travel deluxe motor coach designed for sightseeing. Full-time professional English-speaking Tour Manager. Contact Frank Miller, 317 Hickory Ln., North Manchester, IN 46962. Tel. (219) 982-4529.

TRAVEL—Visit China with Wendell and Marie Flory. See former Brethren area, today's churches, life of people, plus usual tourist areas. July 29–Aug. 23, 1992. Contact Wendell and Marie Flory, 608 Green St., Bridgewater, VA 22812. Tel. (703) 828-4182.

TRAVEL—Grand tour of Europe and Israel (Holy Land). 15 days, July 21–Aug. 4, 1992. Visit Brethren sites in Europe. Jim Myer, devotional leader. For info. contact Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217, tel. (317) 882-5067 or James and Faye Myer, 170 W. Brubaker Valley Rd., Lititz, PA 17543, tel. (717) 626-5555.

TRAVEL—Don and Hedda Durnbaugh will conduct a Christian Heritage tour to Europe (Jul. 20–Aug. 7, 1992). Highlights incld. medieval towns in Belgium, Calvin's birthplace and Geneva, Paris, walled city of Carcassone, dramatic Albigensian strongholds, Taizé, historic Brethren sites (Schriesheim, Büdingen, Schwarzenau, Surhuisterveen), and Anabaptist/Mennonite sites (Münster, Witmarsum, Amsterdam). Inclusive cost: $2,995. Tour arrangements by MTS Travel, 102 East Main St., Ephrata, PA 17522 (800) 874-9330. For further info. and full brochure, contact tour leaders at (717) 367-1151, ext. 469.

SINGLES—Crossroads, Mennonite introduction service, now has a monthly newsletter. Present clients' ads containing age, area, interests, for you to choose from. This is easy, private way to meet those friends you have been hoping for. For free sample copy, write to Crossroads, Box 32, N. Tonawanda, NY 14120.

INVITATION—For several years this very dedicated Brethren group has worked at building permanent Church of the Brethren congregation in Venice, Fla. area. We need your help. Please remember us in your prayers; provide us with your support by attending our services when in area. Whether short time vacationer or winter resident, your presence in congregation will be welcomed, encouraging, a blessing. Maintain your Brethren heritage while in Fla. by seeking us out at our temporary location: 2269 So. Tamiami Trail (Rt. 41), Venice, FL 34293. Sunday school 9:30; worship 10:45. For info. call Forrest Campbell, (813) 497-0970.

INVITATION--In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact John and Debbie Hammer, 5584 Wilmer Dr., Norcross, GA 30092. Tel. (404) 448-9092.

INVITATION—Good Samaritan Church of the Brethren, Brandon, Fla. (Tampa Bay area). Come worship with us. S.S. 9:30 a.m.; worship 10:30 a.m. Take I-75 to exit 51, Brandon Blvd. and Rt. 60. Go east to Providence Rd.; south on Providence to church. Call Pastor Fred Cline, (813) 685-2635 or 654-8244.

RETIREMENT—Consider living at The Palms Estates, Lorida, Fla. Caring independent-living community on Lake Istokpoga. 15 miles s.e. of Sebring, near Lorida Church of the Brethren. Access to large lake via canal. Citrus groves, opportunities for volunteer service, screened pool, many activities. Lots for lease to construct cottages or place single, double-wide mobile homes. Sponsored by Atlantic Southeast District. Camp in RV Park while deciding if this is place in sun for you. Write to Walter C. Gingrich, P. O. Box 364, Lorida, FL 33857. Tel. (813) 655-1909.

NEW YEAR'S RESOLUTION—Make a resolution to serve. Brethren Volunteer Service needs people of all ages, from youth (age 18) to retired, to give one or two years of life and skills to work for peace, advocate justice, meet basic human needs, and care for environment. Over 200 challenging positions in 38 states and 18 countries. Contact Debbie Eisenbise, BVS Recruitment, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039; in Ill. (708) 742-5100.

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Closer home than he thinks

Randy Miller was both flippant and malicious in "Hey, Folks, I'm Home" (August/September, page 25). I did laugh, however, at his claiming the Brethren as his family "despite their tendency toward self-righteousness." I take it that the tendency is inheritable.

The article may help us consider whether nonconformity has current validity in the expression of a living Christian faith. Randy Miller apparently would have us believe that there is no ministry apart from adopting current cultural standards (as he interprets them) and that anything else is not "real."

Will our Brethren standards of "reality" come from a culture that labels any difference from itself as "quirks," "oddities," and "blatant boneheadedness"? Or will they come from the scripture that teaches "Do not be conformed to this world, but be transformed by the renewing of your minds" (Rom. 12:2) and from a Lord who breaks all standards of conventionality?

Jim Huskins
Windber, Pa.

Only God can make changes

Annual Conference this July returned a query calling for a definition of the essential nature of the church, believing such a definition was not needed because the New Testament is the Brethren's only creed. As a Portland delegate, I believe such a definition would have upheld our New Testament "creed."

The Church of the Brethren welcomes everyone to the altar, there to leave his sins, renounce Satan, and join the body of Christ—the Christian community.

Some people want these requirements liberalized to give certain sins freedom to operate within the body of Christ and the Church of the Brethren. But changes not in accordance with the Scriptures are not the prerogative of the church.

Liberalization is not in Christ's teaching. Knowledge of the Old Testament verifies that the sins of the Old Testament and those of the New Testament are related.

Laddie D. Oliver
Libertyville, Iowa

'Tis the season . . .
Joy's the reason

Yes, joy. The joy to the world
that came with the first cries of
Mary's baby boy erupting into
the silence of a Bethlehem night.

A birth, Luke's gospel says,
heralded by a heavenly messenger—
"I am bringing good news
of great joy for all people."

"Good news" was the messenger's message.
We call it the gospel.

For us at MESSENGER,
the good news of great joy still enlivens us.
We see the gospel of God's love in Jesus Christ
redeeming, empowering in countless ways.
And it is our joy to share it with our readers.

"Give ye heed to what we say,
. . . News, News . . .
Jesus Christ is born today!"

May the blessings of this joyous season be yours.

Christmas greetings from the Messenger staff

Clockwise from left: Norma Nieto, Sue Radcliff, Kermon Thomasson, Martha Cupp, Suellen Shively, Wendy McFadden, and Cheryl Cayford.

Turning Points

New Members

To help us compile this feature, periodically send us a list of new members of your congregation. Just give us names of new members and the congregotion. Send to Messenger, *Turning Points, 1451 Dundee Ave., Elgin, IL 60120.*

Beaver Creek, Mid-Atl.: Denise Sword, Misti Winders, Corliss Shafer
Berkey, W. Pa.: Rose Ames, Denise Drenning, Becky Laney, Joshua Ream, Jerry Nicklow, David Oatman, Joshua Lampel, Jessica, Brion, & Donna Baker, Sharon Sabo, Betty Minkowski, Owen & Wanda Custer, Bob Lehman
Bethel, N. Ind.: Angela Miller, Bill & Susan Weybright
Canaan, W. Pa.: Harrison Smith, Eleanor Smith, Carol, Sam, Monica, & Rachael Halfhill, Sherrie Haines, Tabatha Dennis, Milenda Durschlag
Cedar Lake, N. Ind.: Chloe Haynes
Covington, S. Ohio: Scott Beener, Sandra Beener, Tony Haney
Elkhart Valley, N. Ind.: Francisco, Jennie & Jessica Ramirez, Jerry Barnhill, Jan Barnhill, Sarah Polston, Magdelen Hartman, Heidi Beth Hall
Elkhart City, N. Ind.: Knoll Bendsen
English Prairie, N. Ind.: Virgil & Doris Mobley, Richard & Stella Launsbury, Frank & Ruth Parish, Cindy Stuart
English River, N. Plains: Jerry & Jane Sanders
Ephrata, Atl. N.E.: Mark & Susan Herr
Fairview-Rocky Mount, Virlina: Hazel Burgess
Germantown Brick, Virlina: John & Delores Singleton
Gortner Union, W. Marva: Karen Moon
Goshen City, N. Ind.: Gretchen Edlund, Rhonda Beachy, James & Fern Schrock
Hanover, S. Pa.: Edmund Champaygne, Rebecca Brown, Cindy Bollinger
Kokomo, S/C Ind.: Mike & Debbie Smith, Jason Manton
Lower Deer Creek, S/C Ind.: Kandice Cripe, Brandon Boyles, Mary Kessler
McPherson, W. Plains: Greg & Gigi McCullough, Kent & Elva Naylor, Barry Carr
Mechanic Grove, Atl. N.E.: Gary & Lynn Futcher
Mt. Bethel, Virlina: Melissa Beth Baker
Pitsburg, S. Ohio: Lisa & Norman Baker
Rock Run, N. Ind.: Greg Adams, Andrea & Tricia Filbrun, Karen Leer, Don Parker, Bill Yoder
Wakarusa, N. Ind.: Ray & Evelyn Heminger
West Manchester, S/C Ind.: Robert Moore, Ron Ross

199th BVS Orientation Unit

(Orientation completed Oct. 5, 1991)
Benevento, Thomas, Murrysville, Pa., to Trees for Life/Christian Foundation for Children Agency, Guatemala
Burchett, AnDee, North Manchester, Ind., to Fifth Street Ministries, Statesville, N.C.
Chomyn, Dawn, Rochester, N.Y., to Emmanuel United Methodist Outreach Ministries, Sumter, S.C.
Deacon, Sarah, Norwich, N.Y., to Fifth Street Ministries, Statesville, N.C.
Dinwoodie, Ann-Marie, Columbia, Md., to Frankfurt Airport Project, Frankfurt, Germany
Epps, Michael, Runnells, Iowa, to Lend-A-Hand, Walker, Ky.
Fletcher, Annie, Piedmont, Calif., to Alaska Children's Services, Anchorage, Alaska
Grottendieck, David, Stuttgart, Germany, to Habitat for Humanity, Americus, Ga.
Hardcastle, Kate, Andover, Mass., to St. Elizabeth Catholic Worker, Chicago, Ill.
Iezzi, Jeff, Houston, Texas, to International Fellowship of Reconciliation, Alkmaar, Netherlands
Jansen, Jackie, Mequon, Wis., to CoMadres, Washington, D.C.
Kroger, Michael, Dorsten, Germany, to Camp Courageous, Monticello, Iowa
McKee, Cheryl, Modesto, Calif., to Glebe House, Strangford, Northern Ireland
Newburn, Brenda, Annville, Pa., to Alaska Children's Services, Anchorage, Alaska
Palmer, Norrie, Stockton, Calif., to Hillcrest School, Jos, Nigeria
Paris, Maria, Easley, S.C., to Washington Office on Haiti, Washington, D.C.
Rummel, Edna, Camphill, Pa., to Church of the Brethren Washington Office, Washington, D.C.
Sayler, Barbara, St. John, Kan., to Cooperative Disaster Child Care, New Windsor, Md.
Schnabel, Jorg, Hof/Saale, Germany, to Victor Howell House, Washington, D.C.
Sims, Emily, Phoenix, Ariz., to Campaign for Nuclear Disarmament, Des Moines, Iowa
Stouffer, Amy, St. Thomas, Pa., to Washington Church of the Brethren Nutrition Program, Washington, D.C.
Taylor, Jeff, Fairfax, Va., to Poland
Von der Crone, Remy, Affoltern, Switzerland, to The Palms, Sebring, Fla.
Von der Crone, Meret, Affoltern, Switzerland, to The Palms, Sebring, Fla.
Wagner, Stacie, Huntingdon, Pa., to Volunteers in Prison, State College, Pa.
Weaver, Harvey, Dayton, Ohio, to NISBCO, Washington, D.C.
Webb, Susan, Cary, N.C., to CAFE 458, Decatur, Ga.
Wenger, Todd, Quarryville, Pa., to Church of the Brethren Washington Office, Washington, D.C.
Whiteside, Teresa, Stockton, Calif., to Hillcrest School, Jos, Nigeria
Whittaker, Tina, Lakeville, Ind., to Lend-A-Hand, Walker, Ky.
Woodworth, Kelley, Waynesboro, Va., to Eco-Justice Project, Ithaca, N.Y.
Yarhouse, Alonzo, Sears, Mich., to Cornerstone, Belfast, Northern Ireland
Yaussy, Kelli, Beavercreek, Ohio, to Community Mediation Center, Harrisonburg, Va.

Licensing/ Ordination

Beam, Nicholas, licensed Aug. 18, 1991, West Milton, S. Ohio
Berkshire, Charles, ordination received Sep. 29, 1991, Pine Grove, W. Marva
Crotinger, Frank, licensed Dec. 5, 1990, Poplar Grove, S. Ohio
Crouse, Peter, licensed Jul. 27, 1991, New Covenant, Atl. S.E.
Glover, Clara, licensed Jul. 30, 1991, New Carlisle, S. Ohio
Hazen, Lisa, licensed Aug. 18, 1991, Prince of Peace, S. Ohio
Luker, Matthew, licensed Jun. 8, 1991, Hartville, N. Ohio
Mowen, John J., licensed Sep. 14, 1991, Longmeadow, Mid-Atl.
Smith, Robert, ordained Jul. 29, 1991, New Covenant, Atl. S.E.
Stover, Daniel, licensed Apr. 20, 1991, Christ Our Shepherd, S/C Ind.
Walker, Glennis, ordained Apr. 19, 1991, Worthington, N. Plains

Pastoral Placements

Alamsha, Lloyd, from other denomination to Winter Park, Atl. S.E.
Bowser, Harold, from Elk Run, Shen., to Pleasant View, Mid-Atl.
Burtz, Ronald, from other denomination to Woodland, Ill./Wis.
Colangelo, Stephen, from other denomination to Camp Creek, N. Ind.
Eller, Enten, from seminary to Root River, N. Plains
Fishburn, Arlon, from secular to Big Sky, N. Plains
Fisher, Chester, from Leake's Chapel, Shen., to Mount Hermon, Virlina
Harness, Charles, from Nettle Creek, S/C Ind., to Morgantown, W. Marva
Herring, Benjamin, from other denomination to Woodgrove Brethren, Mich.
Hildreth, Janet, from interim, Burnettsville, S/C Ind., to Burnettsville, S/C Ind.
Lowmaster, Charles, from other denomination to Reading, N. Ohio
Pfaltzgraff, Kathryn, from seminary to Root River, N. Plains
Sechler, Marion, from other denomination to Cando, N. Plains
Stern, Roy L., from Nappanee, N. Ind., to Markle, S/C Ind.
Stogsdill, Claude, from other denomination to Monticello Pike Creek, S/C Ind.
Thomas, Richard, from secular to Beaver Creek, Virlina
Ziegler, Dale, from Westmont, W. Pa., to Union Center, N. Ind.

Wedding Anniversaries

Aldrich, Ford and Viola, Howe, Ind., 55
Benstead, Harlow and Marge, Worthington, Minn., 50
Forror, Joseph and Irene, San Diego, Calif., 50
Gochenour, Garold and Marilyn, Howe, Ind., 50
Gortner, Harland and Hazel, West Salem, Ohio, 50
Hopson, Brower and Myrtle, Audubon, Pa., 60
Kagarise, Nelson and Ruth, Pasadena, Calif., 60
Kingery, Bob and Vivian, Ottumwa, Iowa, 50
Manyak, George and Margaret, San Diego, Calif., 55
Miller, Don and Mary, Stanley, Wis., 50
Ream, Alvin and Mary, Silver Spring, Md., 50
Rodgers, Todd and Lois, Johnstown, Pa., 50
Smith, Henry and Vivian, Howe, Ind., 50
Steffen, Walter and Hellen, Goshen, Ind., 50
Steward, John and Virginia, Ashland, Ohio, 55
Strom, Rolland and Faith, Reading, Minn., 50
Webb, Early and Leila, Hillsville, Va., 75

Deaths

Acker, Bessie, 87, Stanley, Wis., Aug. 7, 1991
Bacome, Arlie, 93, Phoenix, Ariz., Aug. 29, 1991
Bailey, Norma, 71, Delphi, Ind., Jan. 15, 1991
Baker, Elma, 76, Custer, Mich., Sep. 2, 1991
Barney, Brock E., 25, North Manchester, Ind., Oct. 2, 1991
Barnthouse, Julius, 68, Seymour, Ind., Jun. 28, 1991
Bean, Ray, 71, Nappanee, Ind., Aug. 17, 1991
Boone, Netti, 95, York, Pa., Sep. 18, 1991
Bower, Miriam, 76, New Oxford, Pa., Sep. 19, 1991
Bowman, Edith, 90, Bridgewater, Va., Sep. 17, 1991
Brim, Rolla, 93, Flora, Ind., Sep. 20, 1991
Bushong, Marie, 90, Goshen, Ind., Aug. 31, 1991
Cable, Leona, 89, Custer, Mich., Oct. 3, 1991
Clapper, Raymond, 74, Ebensburg, Pa., Sep. 19, 1991
Clark, Virginia, 67, Covington, Ohio, Sep. 7, 1991
Cunningham, Z. Dale, 75, Elkhart, Ind., Sep. 11, 1991
Deal, John, 87, Wenatchee Valley, Wash., Sep. 21, 1991
Dilling, Faye, 80, Camden, Ind., Sep. 16, 1991
DiMatteo, Robert, 43, New York, N.Y., Aug. 16, 1991
Donmoyer, Galen, 75, Grantville, Pa., Sep. 4, 1991
Eby, George, 81, Rockford, Ill., Aug. 8, 1991
Fish, Dorothy, 91, Waynesboro, Pa., Sep. 23, 1991
Garber, Ralph, 73, Palmyra, Pa., Aug. 24, 1991
Hartman, Ethel, 80, New Oxford, Pa., Sep. 6, 1991
Heckman, Lucille, 89, La Verne, Calif., Aug. 21, 1991
Hoover, Naomi, 81, Spring Grove, Pa., Sep. 20, 1991
Janyes, Lottie, 96, Seymour, Ind., Feb. 27, 1991
Kanel, Bernard, 67, Morrill, Kan., Aug. 26, 1991
Keeney, Nora, 79, Dallastown, Pa., Aug. 28, 1991
Kegerreis, Carrie, 93, Palmyra, Pa., Aug. 6, 1991
King, Lelia, 80, Waynesboro, Pa., Sep. 6, 1991
Koehler, David, 49, Somerset, Ohio, Sep. 6, 1991
Lisk, Hazel, 81, Rushville, Ohio, Jul. 6, 1991
Long, Maynard, 46, Ijamsville, Md., Jun. 25, 1991
Martin, Edgar, 80, Treasure Island, Fla., Sep. 17, 1991
Miller, Eldon, 80, Wenatchee Valley, Wash., Sep. 16, 1991
Miller, Gaylene, 53, Glendale, Ariz., Aug. 23, 1991
Myers, Howard, 82, East Berlin, Pa., Sep. 18, 1991
Ockerman, David, 76, Parsons, Kan., Sep. 29, 1991
Orr, Wayne, 44, Newark, Ohio, Jun. 8, 1991
Overholtzer, Reba, 85, Parker Ford, Pa., Aug. 10, 1991
Pence, Melvin, 68, Newton, Iowa, Sep. 6, 1991
Popard, Ronald, 77, Bridgewater, Va., Aug. 13, 1991
Showalter, Esther, 90, Bridgewater, Va., Sep. 11, 1991
Sperline, Lois, 71, East Wenatchee, Wash., Sep. 29, 1991
Stamy, Edna, 80, Carlisle, Pa., Sep. 1, 1991
Sullivan, Hazel, 72, Hanover, Pa., Sep. 2, 1991
Taylor, Esther, 66, Bridgewater, Va., Sep. 20, 1991
Texiere, Lois M., 61, Bridgewater, Va., Sep. 16, 1991
White, Harold E., 74, Oakland, Md., Aug. 21, 1991
Wolferman, Ruth, 91, Milford, Ind., Sep. 5, 1991
Yoder, Emil V., 69, New Paris, Ind., Sep. 2, 1991
Zeigler, Richard, 41, Hollidaysburg, Pa., Sep. 2, 1991

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Wolferman, Ruth	12:26
Wood, June	8/9:39
Wood, Pearl	1:35
Wright, Fred H	1:35
Wright, H. Verl	3:35
Wright, Leta C.	5:47
Wrightsman, Estell	3:35
Wyan, Lova	11:31
Wyant, Elizabeth	6:35
Yaney, Josephine Dickson	5:47
Yoder, Emil V	12:26
Yost, Abrem	11:31
Young, Roger	8/9:39
Younkin, Clair	11:31
Younkins, Clark	4:39
Zeager, Ralph	8/9:39
Zeigler, Edna	8/9:39
Zeigler, Richard	12:26
Zeiler, Edith	7:31
Zimmerman, Francis	11:31
Zimmerman, Rozenne	8/9:39
Zimmerman, Ruth C	1:35
Zumbrun, Ive E	8/9:39

Dangerous liaisons?

"Liaison" was not in the vocabulary of Grandma Thomasson, but, reflecting her involvement with flowers and vegetables, she referred to couples in one type of liaison as being "too thick to thrive well." That's the type of liaison we think of when, for example, we hear stories of a senator getting a rubdown from a beauty queen in a hotel room. Such a story implies a coziness not to the advantage of the senator. And I don't need to remind you what Grandma would have said about it.

Liaison also means communication for establishing and maintaining mutual understanding. That's the type of liaison that the Parish Ministries Commission (PMC) has in mind for its relationship to certain Brethren "special interest" groups. At the fall General Board meeting, PMC discussed reports from its liaisons to various groups in the denomination.

PMC has a liaison relationship with 11 special interest groups of the denomination. A 1988 PMC statement gives the purpose of liaison relationships as "to maintain contact and to strengthen dialog and understanding." It hastens to add that "a liaison relationship does not suggest endorsement or sponsorship of a group, or special privileges for the promotion of a group's cause, either throughout the denomination or at Annual Conference."

So why, in light of this statement, do the PMC liaison relationships trouble some Brethren? (I suspect that most Brethren have never heard of some of the groups, and likely the "Parish Ministries Commission" itself has escaped their attention, to say nothing of its liaison relationships.)

Distrust accounts for some of the concern. Some people apparently don't believe PMC's disclaimer about endorsement and sponsorship. Intolerance of one group for another accounts for some expressions of concern, also.

The distrust is understandable. Disclaimers notwithstanding, it is difficult to believe that there is no instance of endorsement. The Parish Ministries staff for outdoor ministries, for example, is the liaison to the Outdoor Ministries Association. Is one to believe that this liaison doesn't *endorse* OMA and its interests and actitivies? The Parish Ministries Commission chairman, himself involved professionally in deaf ministry, serves as liaison to the Deaf Ministry Task Force. Given such examples, how much weight can a disclaimer on endorsement carry for a critic of PMC liaison relationships?

It looks a little odd, too, how sponsorship works within and without the liaison relationships. PMC sponsors "insight sessions" at Annual Conference for the Brethren Revival Fellowship (BRF), with which it has no liaison relationship, and BRF has exhibit space at Conference, as well. But the 1988 PMC statement says that the commission "does not intend to sponsor requests from Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC—with which it *does* have a liaison relationship) for Annual Conference space." And PMC sponsored a 1991 Conference insight session on "The Church and the Homosexual" without even involving BMC in the planning.

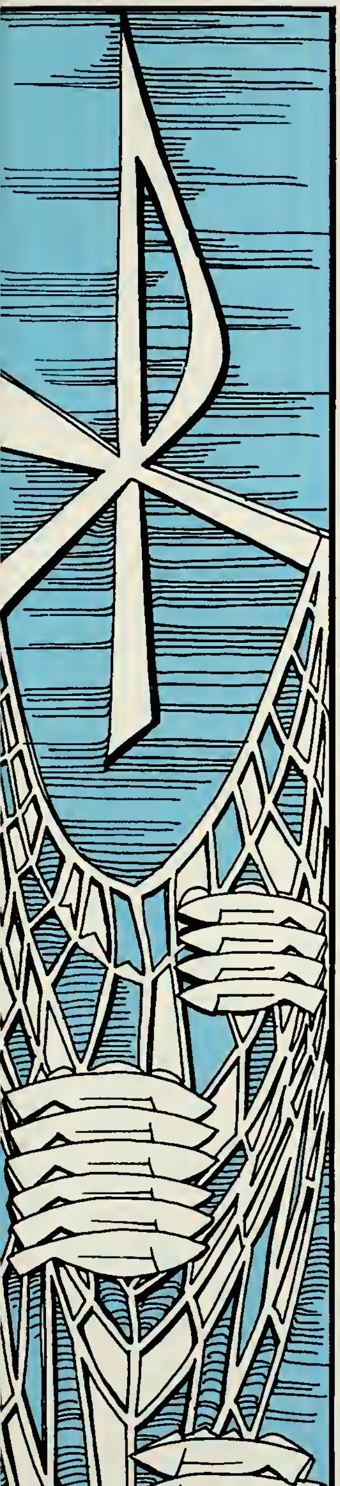
It is helpful to hear the PMC executive explain that the liaison relationships are a "mixed bag" and were created at different times, for different reasons, and in different circumstances. But this explanation is not likely to mollify those who voice concern.

Intolerance of one group for another is even less likely than distrust to be dispelled by disclaimers and explanations. The 1988 PMC statement referred to earlier was created out of a controversy over the desire of the Brethren/Mennonite Council for Lesbian and Gay Concerns to have an exhibit booth at Annual Conference. PMC had established a liaison relationship with BMC in 1987 "to insure accountability to the 1983 Annual Conference paper 'Human Sexuality From a Christian Perspective.' "

Begrudging a particular interest group having a PMC liaison relationship is sometimes rationalized as a pious concern for Brethren unity. The fact that such concern is always voiced by someone outside the group under fire tells me all I need to know about the kind of unity envisioned. It's the kind of unity you can be a part of as long as you keep your mouth shut.

It is precisely because of this intolerance for diverse viewpoints that the PMC liaison relationships are important and necessary. Intolerance thrives on misunderstanding. Liaison, I repeat, means communication for establishing and maintaining mutual understanding.

I grant that the PMC liaison relationships need redefining, and any endorsement and sponsorship should be applied consistently. But this denomination needs all the mutual understanding it can achieve.—K.T.



THE CALL:

- ○ To Christian Ministry
- ○ To Congregational Leadership
- ○ To Peacemaking and Service
- ○ To Provide Financial Support
- ○ To Study Scripture
- ○ To Encourage Others
- ○ To Upbuild the Church of the Brethren

Wayne Miller, President
Bethany Theological Seminary

Dear Friends,

I want to share with you a concern and an observation. For those among us who question whether Bethany has a unique relationship to the church, let us remember that the seminary long ago was officially adopted by Annual Conference, the highest governing body of our church. There should be no question that Bethany has a special call to develop leadership for ministry in the Church of the Brethren.

Bethany is doing that work well. It has a dedicated, highly trained faculty and staff, a devoted and competent Board, a generous and loyal group of donors, a deeply committed student body. These people have made Bethany's special call a reality. Let us remain true to that call.

In God's Love,

Wayne Miller

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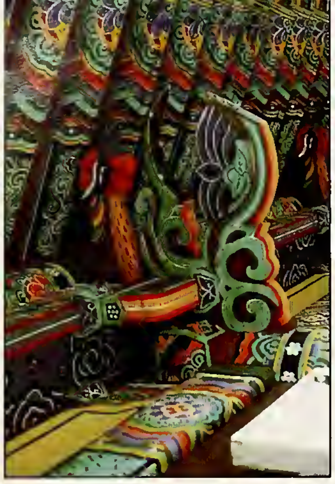
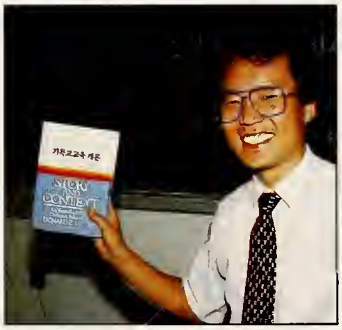


Korea: Land of the Morning Calm. Life marked by simplicity and excellence. Warm-hearted, hard-driving people. Five thousand years of tradition in transition.

This is the setting of the Church of the Brethren's newest entry into mission, a land where American missionaries introduced Protestant Christianity more than 100 years ago.

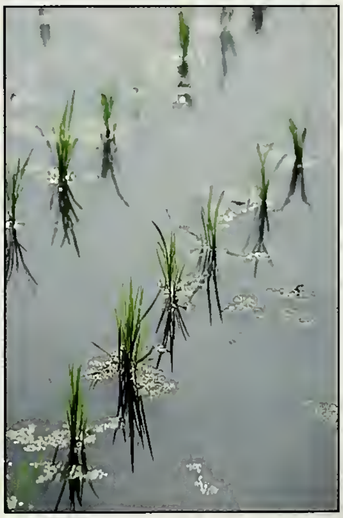


Today Brethren sense the call to help Christians in Korea connect the inner life to outward ministries of service and reconciliation. To sharpen the distinction between commitment to Jesus Christ and commitment to the nation-state. To focus faith on the here-and-now as much as on the hereafter.

And from Korean sisters and brothers Brethren seek to learn what it means to express hope in the midst of hardship. To testify with abandon to the Spirit's leading. To perceive God's gifts of creation and salvation through Asian eyes.

Rejoice in the exchanges of leadership, the training experiences, the face-to-face encounters, the ventures in church planting and service that lie ahead. Learn about Korea past and present and enfold its people in your prayers. Give to the Christmas Achievement Offering for this and other outreach ministries.

Enter the Land of the Morning Calm.



Church of the Brethren
General Board
1451 Dundee Ave., Elgin, IL 60120